

# HERALD of HOLINESS

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!"

VOL. 5 NO. 10. WHOLE NO. 218

KANSAS CITY, MO., JUNE 14, 1916

## N O T A W O R D

**N**OT railing for railing, not a word. How much is lost by a word! Be still; keep quiet; if they smite you on one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation or character—they are in His hands, and you mar them by trying to retain them.

Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind! Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly; simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate, or controversy. Mind your own business: be still.

Never judge nor condemn, never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others should do to the world, so do ye.

Not a word to anyone of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction.

I had a severe trial, long continued. I rode with a dear brother in the cars and I opened to him my heart, and poured out

my weighty burdens in his ears; I took his earnest advice to my heart. His voice was not the mind of the Spirit, and when I returned to my seat in the car, the Spirit gently said to me, "So you went to him? You could not trust Me?" It broke my heart. I apologized, was forgiven, restored, and determined never to take my case out of His hands again, and to take as my motto for my spiritual life: Not a word.

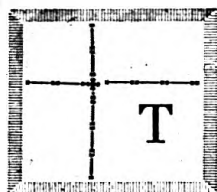
Cease, beloved, from yourself; from your own things and works. Let the Holy Ghost have play. Get still from restless activity, and give Him a chance to speak and to do.

Not a word. Witness in love. Just a word for Jesus. "Ye are my witnesses." But that is not all.

Surrender self to him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around.

And while your heart is hushed and your mouth closed—in the sweet, small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide, you will be quickly blessed, by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered—not a word!—only as a witness for Him.—STEPHEN MERRITT.

## Moral Timidity



THE Savior had had the interview with Peter in which He had thrice commanded him to feed His flock, and had signified the time and manner of His servant's death. He then added the great command, "Follow me." Peter beholding John following, turns and says to Jesus, "Lord, and what shall this man do?"

Evidently this question of Peter's betrayed in him a spirit of moral timidity. He remembered his great failure, and the thought comes to him that the injunction to follow Him implied a tremendous responsibility. He reasons perhaps that he could not afford to fail again. His question to Jesus seemed to mean: "Lord, here is a disciple who has been closest to Thee, who has lain on Thy breast, who has never made a failure as I did, or had to drink the bitter dregs of deepest repentance as I did. John is much better suited to lead in the great truth of Thy resurrection and Thy saving power, and of opening the glorious truth to the Gentile world."

Manifestly there was in the heart of Peter a feeling something like the foregoing, which led to his hesitancy and to his question in relation to John. Jesus merely repeats His command, "Follow thou me." He increases the emphasis on the command, practically saying to Peter, "Your concern is not as to what others may or may not do. There is only one obligation resting upon you, and that is to follow me. This obedience must be unhesitating, unquestioning, in absolute trust and loyalty to me."



The Devil has two modes of attack. Sometimes he would incite us to a feeling of self-sufficiency. Very definitely he accomplishes his end when he succeeds in getting disciples to lead out in Christian service with a feeling of self-sufficiency for the task. A species of pride comes in; a kind of fondness for notoriety and publicity in service insinuates itself. No more perilous alloy can enter Christian service than such a spirit of self-inflation or self-importance. Nothing more definitely leads to real failure than such a spirit. As true as the Bible declaration that "Pride goeth before a fall," so truly will the most active Christian service fail of its richest reward from God, and the most genuine and lasting results when inspired by such emotions of pride in the workers.

The opposite mode of attack of the enemy, however, is likewise disastrous. Moral timidity weakens, unnerves, and leads to failure by another route. There are very few of us who could not point to somebody else better qualified by gifts of intellect, training, and culture for the positions we held than we feel ourselves to be. This is not the question, however. If you be where God placed you, you are not to be weakened or paralyzed or affrighted by a knowledge of inferiority to somebody else whom you think better qualified for the place than yourself. You are to turn your life, yourself, your all, over to Him in whatever channel He directs, unquestioningly and trustfully, and not concern yourself about why He does not call others to the place.



There are two thoughts here that we would strongly impress. In the first place, we must remember that it is God's work to be done, and it is God's right, and His alone, to choose His workmen. It is not our place to hesitate and raise questions as to God's procedure in selecting His workers. To raise any such questions bespeaks more or less a lack of faith on our part. To be sure, we do it in the guise of humility, but really the chief ingredients of such questionings, when made, are lack of faith coupled with a spirit of moral timidity. God can not do much with cowards. The faint-hearted will either have to get rid of their faintness or get out of the ranks. We must simply bow our heads and put our shoulders under any burden God calls us to bear, however incompetent we may feel to do the work. This is the spirit of true loyalty. This is the spirit of true faith. This is the spirit of true obedience. This is a fundamental condition of real effective service.



Again, this blunder so commonly made proceeds upon another false hypothesis. It seems to imply that God is dependent upon human elements of fitness, and hence should select people for His lines of service best qualified by good blood, by careful training, by education, by social position, and intellectual endowments. Now these are

the exact things on which God is not dependent, and which He seldom, if ever, seeks in His workers. It can at least be safely said that ordinarily He ignores these very things. The paramount qualification which He seeks in all of us is absolute abandonment of ourselves to Him. Would God we had words to grind and ground the truth into everybody, that it is not for what we are or possess or can command that God wants and chooses us. It is for what He can and will do with us and through us that He calls us. Hence His sleepless eye seeks alone in us the spirit of absolute surrender, of yieldedness, of abandonment, of holy recumbency on Him. These discovered in any of us, God has His chance. Into such hearts He pours Himself. Such people He enspheres with His own nature. Such spirits He makes to vibrate with His own omnific power, wisdom, and love. Through such souls God conveys Himself to a lost world.

Thus it is that His saving power is seen and recognized to be the power of God. The faith of men will thus be made to stand not in the wisdom of men, but in the power of God. Thus God has to get rid of the worker before He can work through him. The ego must be abolished before Deity has a place to stand and a chance to convince and save.

Paul impressed this profound truth. Though himself learned, richly gifted with a native intellect as well as vast culture and with the very best blood coursing through his veins, he had to renounce all these. He poured contempt upon them, and counted "all things" but loss, yea as mere refuse, before he reached the acclivities of colossal service and fruit in the Master's service. He sought so diligently to teach us that our power resided in God; that glory belonged alone to Him, that "It is not by might nor by power, but by my spirit saith the Lord."

He reminds the Corinthians: "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence."

## The Tongue-Terror

THIS is a strong caption, but if we knew how we could make it ten times stronger, we would do it, and even then fall short of the full truth. We refer to the terrible, heart-rending ravages of the unbridled tongue. On no point in the matter of human character and conduct, is the inspired Word more emphatic, nor does it use any more startling terms on any subject than on the use of the tongue. A careful reading of all the passages on this subject are enough to make the blood run cold. Each of us carries within us the "little member" of the body, charged with all the terrors and horrors of eternal damnation.



We have not space to collate the Scriptures, but will refer to just a few passages. The Psalmist in answering the question as to who is qualified for membership in the church militant and also in the church triumphant, says, "He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor." But the most complete and drastic utterance on the tongue is by the Apostle James. His portraiture is drawn in the boldest colors. He says: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things of the sea, is tamed, and hath been tamed of

mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison."

We think every reader should pause at each sentence of the above and breathe a prayer to God to burn the truth on the memory and imbed it in the conscience. We believe the tongue is doing an immense share in peopling hell.

One great trouble is that so many excellent people, of fine families, members of the church, are guilty of such thoughtlessness in this matter that their tongues become actually set on fire of hell, and they are blissfully unaware of the fact. The tongues of such people can become instruments of torture to others and of slow-stinging to the very death, while they themselves smile and pray and sing as saints of the Most High.



Many people felicitate and excuse themselves for taking up reproaches against their neighbor on the plea that they did not originate the rumors, but that they were started by somebody else. The Psalmist whom we quoted said not a word about the originators of reproaches, but spoke only of such as took up or repeated or sent on such reproaches. Think a minute. If nobody took up a reproach, how quickly it would die for ever for the lack of persons through whom to transmit it and perpetuate its life. But no, ready repeaters are found to keep these reproaches current. Unfortunately, too, these reproaches suffer the inevitable result of that disgusting law of the dirty human tongue, that they must grow in magnitude as they pass on from person to person until they become so distorted and huge in proportions finally, that sometimes the originator himself would not recognize them as his creation.

We shall never forget a most pathetic case that occurred in a western state. A young lady from New England went west, and was employed as teacher in a school. She developed what were regarded by the students and parents as marked eccentricities of character. She was looked upon as unsocial, inclined more or less to seclusion. Her attire was in no sense stylish. While her person was faultlessly clean, her clothing was worn and threadbare. Of course the students talked, talked, talked, to each other. All sorts of imaginary things were created in regard to her habits and life, mere figments of imagination. The mothers of the students talked up the matter, and the more they talked with each other, the more horrified they became at having a teacher of such peculiarities and such lack of observance of the demands of proper attire for one of her profession. The fiery, destructive talk continued until they succeeded in arresting the attention of the trustees of the school. These trustees were finally prevailed upon to ask for her resignation. This was done, and she resigned. The next morning she was found dead in her room with indications that she had taken her life with morphine.



A little investigation developed the following facts: During the long winter in the cold western climate, she had economized rigidly and done without fire; she had almost starved herself in the same line of economy in order to save; the same rigid economy forced her to do without sufficient clothing for comfort, much less to appear as she would like to have done in public. The cause of all this was discovered. Out of her meager salary of \$50 a month, she was paying rent and supporting her widowed mother. Out of it also she was educating an only brother in an eastern college, who was the solitary hope for the future support of the family. Such sublime self-denial and nobility had never been known in the history of that country, and it brought an army of critics to tears as the facts developed one by one. The poor, frail woman, with her body wasted and worn from hard labor, and inadequate nutrition, and with insufficient clothing to protect her from the rigors of a western winter, had gone down in strength. Her mind, tortured with the lack of ability to meet fully all the needs of mother and brother, and also by the constant stream of criticism which would reach her from day to day, we imagine careened to a degree. So when the climax came and the salary had to cease, she felt there was nothing to do but to die, as she could no longer be helpful, and there was nobody on whom she could thrust herself as a burden.



Oh the bitterness of the thought of the tragic work of these tongues set on fire of hell! and yet tongues that wagged in the heads of women and men who claimed to be Christians. It was a case of literally stinging to death this little woman by the poison of conscienceless, devilish tongues.

What a murderous career has the human tongue! What a dirty record it has made of torture, suffering, and tragedy! Who wonders that James wrote as he did against it, as quoted above? Who will dare allege that he overdraw the picture? Nay, we affirm, that shocking picture of ruin, wreck, and ravage can not be overdrawn. No world-famed artist with brush dipped in the liquid woes of eternal damnation, and with the blue vault of heaven for his canvas, could adequately portray the atrocities and shocking shame of blight and blast and death and hell which the unbridled human tongue set on fire of hell leaves in its track.

In hunting round for a cause for this diabolism, we have settled down that one of the causes is empty heads. The Devil finds such empty heads on so many of us that, being devoid of any resources within ourselves elevating or edifying on which to talk, he very easily leads us into this vicious and hellish talk about one another. If people would only read, if they would spend half their idle time in profitably reading great books, they would be so filled and enriched in mind that the balance of the time would be spent in talking of things worth being talked about. They would talk of things helpful to one another, elevating, inspiring. Instead of this, they carry empty heads, and hence the Devil easily sets their tongues to rattling, and they rattle and rattle and rattle on, striking, stinging, stabbing human character, breaking hearts, wrecking hopes and homes and damning their own souls and the souls of others.

## Nonobstructers

WE HEAR much about nonconductors, but God wants us to be nonobstructers. Our Lord's words in the Sermon on the Mount, among other great lines of meaning, teach us to be careful not to be obstructers of the light which He designs to shine upon others. In Matthew 5:16 He says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Note well He says "Let"—do not obstruct, but allow your light to shine unhindered and unobstructed before men; "that they may see," not you, but the good works God has wrought through you. And that they may "glorify your Father," not that they may glorify you.

Note here that it is not an exhortation to self-display or self-projection, but rather one of self-effacement. If we carry a lantern behind us on a dark road, we can not "let" its light shine, but we hinder its shining upon the pathway, and no travelers are helped by its light. So that really to let our light shine implies our own retirement or effacement.

The limited train comes thundering down, traveling eighty miles an hour, toward a broken bridge. Instant death awaits hundreds and hundreds of passengers, and would have been their fate had not the track-walker, hearing the train in the distance, seized his lantern and waved it frantically above his head. The engineer blows for the brakes, and the earth trembles from the shock of the sudden stop at the very brink of the open bridge. The passengers stream out of the coaches and perceiving their narrow escape from death, and glorify God for their deliverance. Not a word is said, perhaps nothing is known, of the faithful track-walker who is now trudging his lonely way across the fields to his cabin home. The Father in heaven gets the glory from the escaped passengers, and also from the humble track-walker, who thanks God on bended knee around his lowly fire-side that He has enabled him to be useful in averting such an awful catastrophe.

The lighthouse keeper on the rocky coast saves many a voyage and many a vessel from wreck and ruin. How often, after a long and stormy wrestling with the furious waves, with instant death threatening at any moment, the vessel is guided alone to safety and to the harbor by the faithful, flickering light that shined along the rocky coast. Many a passenger and many a seaman glorified God for their deliverance and for the ever-shining light from this lighthouse. But nobody climbs the rocky steps of the lighthouse to thank the faithful, lowly watchman who kept his lights burning, and faithfully "let" them shine upon others, that by the aid of these lights they might be saved and glorify the Father in heaven.

So, dear reader, be it your duty and your delight to simply "let" the God-given and God-implanted light within you shine forth upon others. Be careful to hide yourself behind the light. Obtrude not yourself before your light and thus obstruct its shining, and bewilder rather than enlighten travelers along the way of life.

## SERVANTS — BLESSED

"Those servants" is the earthly title of the Lord's great ones. "Let him who would be great among you be the servant," was ever the teaching of Jesus. Blessed ourselves, we carry blessedness to those about us. "A servant of Jesus Christ to them," was Peter's designation of himself. How impossible is it to separate the fact of service from discipleship, from Christlikeness. Carrying Jesus Christ to others — enriching lives with His life. Blessed service! Blessed servants!

## GLORY IN THE LORD

There is a glorying which is defined as exultant pleasure, supreme satisfaction. Herein is the glorying of the follower of Jesus incomprehensible to the worldling. As to birth, the Christian's exultant pleasure is that he has been born from above; as to position, his supreme satisfaction that he is counted among the blood-washed; as to achievement, that he is enabled to do the will of God. He shows the paradox of glorying, finding exultant pleasure, in tribulation. Not only not seeking but refusing glory of men, he glories, finds extreme satisfaction, in the shame of the cross. To such has been revealed "Christ in you the hope of glory," and to him shall come the glory and honor of the eternal world, when Christ shall sit down at the right hand of the Majesty on high, and receive the glory that was His with the Father in the beginning.

## BLIND EYES AND DEAF EARS

The thirty-fifth chapter of Isaiah is a marvelous description of the effect of the gospel as it is fully revealed through Jesus Christ. How apt is the comparison of the man without God to a blind man. Eyes have they, yet they see not. Sin puts out the eyes of the soul. Only the pure in heart can see God, and only he whose eyes have received the gracious first touch of the Holy Ghost in conviction can realize his own sad condition. After this touch gives the sense of need, God answers every cry with increased vision, until at last, when the veil of mortality is lifted we shall behold Him as He is, in the perfect, unending day. Grace comes to open every closed avenue of the soul to the approach of God. If we shall give heed to the first call of the Spirit which comes to the soul dead in trespasses and in sins, which is the voice of warning, our ears shall be opened to all the Word of God: in reproof, check, admonition, direction, comfort, encouragement, until the "Well done" ushers in the unobstructed communication of the celestial city.

## STINTING OF PRAISE

Perhaps the most of us have not considered the duty of expressed commendation. Flattery is as abhorrent to a good man as lying, and is to be religiously shunned, but appreciation of honest effort is as a cup of cool water to a thirsty soul. We can immeasurably sweeten life in our homes, and with those who may be workmen under us, by letting them know that we recognize their faithfulness or good work. That "Duty performed deserves no praise," is a hard, worldly saying — it is not the Christlike way; His is "Well done thou good and faithful servant." A parent in the home, a husband or wife, an employer, who withholds the warm word of appreciation, has truly robbed the one deserving of his right. C. S. Cooper, in *Christian Herald*, speaks strongly in this regard:

M. Joubert said of a certain period in which he lived, "Admiration has reappeared, and rejoiced a saddened earth."

The outstanding trait of many great souls consists in their power of admiration of everything in men and nature that is beautiful, fine, and strong. This is with some an unconscious religion. We become like the things we admire, and when we express our admirations, they make a deeper print upon our character. Words of admiring praise are drops of light that fall from us, and reflect a peculiar radiance upon our own lives.

We often hear it said of a person, "Oh, I think he appreciates the efforts I make to please him, but you would never know it." In other words, he is suffering from that sad disease, "inarticulate admiration."

Think what that psalmist's outspoken admiration of the sea, the air, the heavens, and the physical handiwork of God has brought to the enjoyment of nature! It is my custom to read the Psalms — especially the nineteenth — on shipboard or repeat it on a starry night, on a silent walk beside the sea.

Did you ever feel your heart enlarge, or something moist rise in your eyes, when you said some generous, admiring word to a person, a friend, a fellow workman, an employee? Have you ever realized that a hearty commendation of a good piece of work is better pay than gold to many a soul?

Try today to give vent to your admiration! It will make a difference. Think whether Moses' song describes our lives, "My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass."

## JESUS CHRIST CAME INTO THE WORLD TO SAVE SINNERS

Let that fact stand out for ever clear in our thinking. He came to save sinners, and to save them from their sins. Here is the battle ground of the age. The world is willing to accept Jesus upon any other plane than this. It is today offering the church the same temptation the Devil put to Jesus himself: Leave out this matter of redeeming men from sin — ignore the sin question — and you may put your Jesus upon the highest pinnacle you choose. That is the offer, and alas! that we should say it, the nominal church, largely, is accepting the terms. This is come about through rejection by the church of the Holy Ghost and His cleansing, illuminating baptism. It is only by the Holy Ghost that men are able to know Jesus as He is, and appreciate the redemption He came to bring to earth. Let us state clearly and frequently these facts. Man is a fallen being, sinful, and eternally lost — already under condemnation. Jesus Christ, the divine Son of God, was revealed to deliver men from condemnation, and the power and being of sin, and restore in him the image of God. The *Sunday School Times* handles this truth of the utter lostness of man in sin in a way which we wish might be followed by all the preachers of our land:

The wages of sin is death. Death is the loss of the life of God — that is, separation from God. If all men had in them "a Divine spark," or a little of the life of God, no matter how little it was, there would be no need of a new birth in order that they be saved. But the spiritual and eternal life of God has gone out from him — it was completely lost by man when "through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned" (Rom. 5:12). If there were "a Divine spark" in every man, all that God would need to do would be to fan into a full flame the divine spark already there. God would not need to bring into the life of any man something new, but simply build up that which was there. The common and popular idea of the universal "Divine spark" ignores and rejects the need of every man to be born again and thus to receive, by regeneration, the life of God.

It is not pleasant to the pride of natural man to admit that he has nothing of God in him. But if he has something of the actual life of God in him, then God the Father and God the Son were mistaken in supposing that the death of the Son was necessary. That is the devilishness of this common and popular mistake. For Christ by His death paid the death-penalty of sinful man, and by His outpoured life made it possible for man, when believing on Him, to receive again the very life of God as man's own life through Christ his Savior.

Christ is indeed "the true light, even the light which lighteth every man coming into the world" (John 1:9); but this Light, Christ, is not within unsaved men; He is without, ready and eager to shed the light of the only way of salvation upon the sin-darkened mind of every unsaved man. The Holy Spirit shows men their hopelessly lost condition, not by showing them that there is some good within themselves, but that there is no good there,

and that their only hope is to receive Him who alone is good, God, through Christ their Savior.

## "AND THY HOUSE"

Every Christian is a missionary — a sent-one — and the first mission field to which God directs us is our own home, our own fellows, our own shop, or store, or office. It is impossible to conceive of a real Christian who is not deeply concerned for the salvation of his immediate friends and loved ones. How can God trust us with messages to those afar off, when we are not effective messengers to our own home? A writer illustrates this truth in an anecdote of Mrs. Booth:

A working-girl told Mrs. Booth that she wanted to go as a missionary to China. "How many have you at home unconverted?" she asked. "My father, sister, and brother." "Go back and win them to God, and then come to me again."

Every night, when all but she had gone to bed, that girl wrestled in prayer for them, and at the end of twelve months she came to Mrs. Booth to say that they were all safe in the ark. "Now you can go to China."

And thy house! If you are right, they will come right. "Lo, God hath given thee all them that sail with thee." Claim them from God for His service.

## THE LIFE-GIVING RIVER

One of the most wonderful things Jesus said was that "He that believeth on me . . . out of him shall flow rivers of living water." Not only is there power given us to consciously minister, but as we live in Him there shall ever flow from us a power of which we are unconscious, but yet which is a veritable fountain of life to those about us, and on and on. What a price one pays in giving up the privilege of becoming such a blessed one of blessing, for the momentary pleasure of sin! An exchange says of this river of blessing:

Such is the inevitable influence of a life of faith. Where there is the vital belief there is bound to be the flowing river. The living issue is not an act of will, but the outcome of a relation. Our finest ministry is not so much a conscious as an unconscious influence. Our faith brings us into communion with the Fountain of life, and then every highway in our being becomes the channel of His holy grace. Everything becomes influential, our rest as well as our labor, our restraints as well as our freedom, our waiting as well as our acting, our silences as well as our speech. The power of our being is washing against other beings, irrigating, and fertilizing, and refreshing the ground of the common life. "Everything shall live whither the river cometh!"

## HAVE FAITH IN GOD

There is much said in the way of warning against "dry" faith as efficacious for salvation, and perhaps some warning is necessary, in some places, against the thing these earnest writers have in mind, but the only way into the kingdom of God, is in the last instance by the simple step of faith. Of course it is impossible to believe God for salvation with an unsundered will, or hanging on to some known sin, or some practice our conscience has questioned, but when one can truthfully say that he has met the conditions of repentance, restitution, and forsaking, he has a perfect right to rest his case with the Word of God, and for ever maintain in the face of the world, the flesh, and the Devil, that his sins have been blotted out. F. B. Meyer says of the solidity of this assurance:

It is not enough to believe about the Lord Jesus, you must believe on Him. The proposition there is very emphatic. It means that you must rest your whole weight on Him. You can not see Him, but He is the one solid slab between you and the pit, and as you step out on Him, you feel adamant beneath your feet. Do not wait to feel saved; you are saved, if you trust yourself to Jesus. God must know best, and He says so.

If we build the tabernacle according to the pattern in the mount, all imitations will appear as such in the presence of the true, as it is filled with the glory. — JOHN MATTHEWS.

# Sidetracked

Written by W. E. Shepard

**A** VERY peculiar circumstance is recorded in the last part of the eleventh chapter of Genesis, where it says that Terah, the father of Abraham, removed from Ur. "And they went forth with them from Ur of the Chaldees, to go into the Land of Canaan; and they came unto Haran and dwelt there."

Why he got switched off on this sidetrack, the Scriptures fail to tell us. If a line were drawn from Ur to Haran, thence to Canaan, thence to Ur, it would form nearly an isosceles triangle, the two longer and equal sides run from Ur to Haran, and from Ur to Canaan. Thus, we see if Terah had gone straight to Canaan from Ur he would have traveled some six or seven hundred miles; but instead he traveled about the same distance off to one side, and was then some four or five hundred miles from Canaan. He headed for Canaan, but was hindered at Haran.

It seems to be the concensus of opinion among spiritual Bible students, that Canaan typifies holiness. We find it in theology, hymnology, poetry, prayer, preaching, and testimony.

How many there are who get light on the experience of holiness and seem to head that way, but who get side-tracked, and eventually find themselves as far away from the goal as when they started! Let us notice some of the sidetracks in vogue today.

## 1. Sidetracked holiness.

While we know that the real experience means freedom from the carnal nature, with its brood of manifestations, yet so many in these days are professing a type which admits of impatience, anger, pride, worldliness, self-esteem, and such like. Reader, this is not Canaan. You need another trip.

## 2. Sidetracked seeking.

This is manifested in spasmodic efforts when a meeting reaches some unusual degree of power or persuasion. Such seekers are living on the sidetrack, ever ready to take a part in altar service for their good, but never getting down to business and staying by the job till it is finished.

Some of this class are ready to seek for "power for service," or some great manifestation of blessing, or for the tongues. God's method is to take a straight chute for Canaan, where the hungry soul gets surely satisfied.

## 3. Sidetracked holiness preaching.

Once when the writer was in the East, he heard of a Methodist pastor who had learned the secret of preaching holiness without offending any one. Surely, that is a marvelous discovery, which some of us have not as yet made.

Sidetracked holiness has no teeth. It is hardly supposed that one's biting will hurt when he has lost all his teeth. Cooled-off people generally speak very well of the preaching of such a one. He fears his church, is afraid he will lose his position, the "bread and butter" question is staring him in the face, the rich "boss" is a nightmare to him, and the hobgoblins of the future are hounding his heels. How such a one is to be pitied!

## 4. Sidetracked vocations.

He once saw that holiness was the great desideratum, but for some reason he failed. His calling was clearly for the ministry, but when holiness is eliminated, what can take its place? What is there to preach with proper hopeful results when the great central truth of the Bible is left out? So, acting somewhat consistent, he sidetracks to the real estate, or insurance business, or gets some position on a paper, or goes to lecturing, or goes into some partnership with a sinner. What a spectacle he will present, out on that sidetrack, when Jesus comes!

## 5. Sidetracked prayers.

God intends for His children to send their petitions straight to the throne, but the Word says, "If I regard iniquity in my heart, the

Lord will not hear me." If we are conscious of anything being between us and the Lord, how can we hope for answers to our prayers? Is there any broken vow, unkept promise, failure to walk in advanced light, neglect of some known duty, delayed or neglected restitution? No wonder your prayers are sidetracked. They strike against the thing between the soul and God, and glance off and fail to reach their proper destination. It is said that there are over thirteen million pieces of mail matter that winds up annually at the dead letter department at Washington, because of failure to reach the proper destination. If God had somewhere in the universe a dead prayer office, how many of our prayers would be found there in a year?

## 6. Sidetracked marriages.

Of all things in which one should seek divine guidance, it should be in the marriage relation. Yet how many go into it blindly, because human love is so very blind! There is a young lady called to the foreign field, but before she gets started, she falls in love with some young man, may be a very estimable man, but not the one for her, for the result is, she has failed to fulfill her calling to the foreign field, and here she is, still in the homeland, a family growing up around her, and now no hope of reaching her proper calling, a good example of "being married on the wheel."

That nice Christian lady allowed her affec-

tions to be wrapped around that unsaved young man, and when she was admonished by those of mature years and acquainted with spiritual things, she failed to see the truth, and, disobeying the plain word of God, which says "Be ye not unequally yoked together with unbelievers," she launched out on the sea of life without guide, compass, or chart, and now is reaping her harvest of disobedience on a backslidden sidetrack.

## TERAH DIED AT HARAN

Whether there is any moral quality to be considered or not in the case of Terah, yet the fact remains that he never got to Canaan, but "Terah died in Haran" (Gen. 11: 32). It certainly is a gloomy prospect ahead for one, when he sees his sad sidetracked condition, regarding the great call of God upon him, and faces the inevitable fact, and that possibly soon, the death angel will pass his way and find him not on the main line.

## ABRAHAM REACHED CANAAN

Abraham was with Terah, his father, when they got held up at Haran, and now the call from God comes again for him to go to Canaan. Notice how differently the Scriptures read in this instance from that regarding Terah. "And they went forth to go into the land of Canaan; and into the land of Canaan they came." (Gen. 12: 5).

There is something soul-stirring in this determination, and successful termination. He made up his mind to go to Canaan, and to Canaan he went. Would to God, that all who start for the spiritual Canaan would be so successful! Beware of Haran! Beware of sidetracks! Beware of that choice which will cause you to miss the will of God!

# God is Looking for Intercessors

Written by Rev. J. L. Maybury

**G**OD himself seems astonished at the scarcity of intercessors. "And he saw that there was no man, and wondered that there was no intercessor." (Isa. 59: 16).

The writer one day last winter sat in the parental home of a missionary who had been compelled to return to the homeland to regain her physical strength, after spending a number of years in labor for the Master under a hot, tropical sun. During my visit, this frail girl whom God raised up as a missionary to foreign shores, showed me, by aid of a lantern, illuminated views of a strange country and people, where she had been privileged to preach the gospel. While thus being entertained, tears flowed freely, and intercessory prayers were offered for a strange, brown people whom she had learned to love, and to whom she desired quickly to return with the gospel light.

We have often thought, that if our Nazarenes everywhere could have had a glimpse of the earnestness of heart of this true soldier of the cross, and hear her intercessory prayers for lost souls, there would be more intercessors, praying without ceasing for the untold millions sitting in soul-darkness on our, foreign shores.

One evangelist has said he believes the reason the altars in our churches are many times without seekers, is because we neglect to pray for millions of souls without Christ, on our foreign shores. We are now living in a time when we holiness people (including Nazarenes) go to campmeetings, revivals, District Assemblies, and leave out a distinct foreign missionary meeting. No time for a foreign missionary prayer. At a District Assembly meeting of Nazarenes this year, a brother was leading the praise and testimony service, and at the close

of singing he remarked, "We will now have a few short prayers. Don't pray all around the world." Another shouted, "No, we haven't time." Has the day arrived when we will not take time to pray for our brother across the seas? If we enlarge on this attitude I believe God will raise up against us, India, China, Japan, Africa, and other heathen countries, at the judgment, with their untold millions who have passed out into eternity, and their blood will be upon us! Is it any wonder that heathen worship in all its forms, is increasing much faster than Christianity, and souls by the millions are filling up hell faster than any known place? There will be no intercessors for a lost world, where this spirit prevails.

Another evangelist said, that when one is scripturally born of God and sanctified, if that one is not definitely called to do some work of some kind in the interest of the salvation of souls, in the homeland, that one God wants on the foreign field of labor for souls. God has no idle men or women. There is so much to pray for. Pray for God-called missionaries, filled with the Holy Ghost; the conviction of sinners; that the missionaries be active against the powers of darkness, witchcraft, idolatry, and sin in all its hideous, lurking form; the widening circles of gospel light; and the forming of churches and edifices of worship, schools with trained Christian native workers; the rapid extension of gospel work, and the evangelization of the nations, till all these fields are covered with the glory of our Lord Jesus.

Pray for the child widows, orphans, and those in bondage and imprisoned. Pray for China, which has no language expressing the name of Jesus Christ. Pray for India with its zennas of harlotry. Pray for Japan, where thousands of Japanese every year commit suicide, and die

without Christ or hope. Yes, pray for dark Africa, lost in sin and darkness, in which they say God left the stars to guide them to heaven. Pray for South America, yoked with Romanism, and millions of native Indians, who never heard of Christ. Yes, again, I say, pray for Central America, where we have millions of idolaters and heathen worshippers. We would not forget to ask you to pray for Mexico, for her people truly need your prayers.

## True Worship J. F. Gibson

**WE READ** in the dictionary that the meaning of worship is "the act of paying divine honour to God," and also, "to reverence Him with great respect."

The memories of former days have brought to mind the fact of how much more we used to see the real spirit of worship in the meeting house, than we do in these days of lightness and foolishness. We must confess that in some of our meetings there is surely a lack of old fashioned worship. How beautiful it is to observe the respect some have for the meeting house. We have been surprised many times, when entering the sanctuary, to have to listen to the talk among some who profess to have the real spirit of worship, and also to see the actions of those who have arrived at the meeting house, waiting for the service to commence. Instead of going to their seats, or getting to their knees, they are planning a visit, or talking business, or visiting in the meeting house.

In the 100th Psalm we are told to enter His gates with thanksgiving and into His courts with praise. What we need in our worship is more praise and thanksgiving. The Psalmist also said, "Let us sing and make a joyful noise to the Rock of our Salvation." And again, to "worship and bow down and kneel before the Lord, our Maker." (Psalms 95: 6). But the way some come to our services these days you would think they were coming to be entertained. The thought of worship should be the first thought after entering the sanctuary, and then the thought of Him whom we worship, and to worship Him only.

We were impressed not long ago when visiting one of our sister churches, to notice the beautiful spirit of worship manifested, but must confess among some of our own churches we are losing the spirit of worship, and go to the services on the Sabbath, and also to our all-day gatherings, like we used to go to a basket picnic.

If we enjoy old fashioned religion, we will enjoy old fashioned worship. 1st—Pray at home, 2d—Start in time to get to the sanctuary when the service commences, 3rd—Take your place, (DO NOT LOITER AROUND AND VISIT) 4th—As the Psalmist says, "Kneel before the Lord, our Maker."

What is more disheartening to a pastor or evangelist, after having gotten there on time himself, and in his place, after rising from his knees to start the service, to have his people coming in late one by one. And those who are there to watch the late ones go to their seats.

An important part of worship is to be a good listener. If our hearts and minds are on the preacher, our prayers going up to God for him will greatly improve his preaching, and the more we pray we will enjoy hearing the word of the Lord. (Jer. 7: 2).

We have noticed some criticism regarding the nature of the singing in our services. No doubt our services have been hindered many times by some folks who have lost the real spirit of worship, because the spirit of criticism seems to dominate. Some of us can remember the song and the singer that led us to Jesus, and can truthfully say we have not been led to criticize whether it was a song that was sung in a slow or fast tune. Brethren, we can all enjoy salvation and keep sweet while some enjoy the long meter tunes, while others get blest to the tunes that send a thrill to the feet that makes them dance for joy.

Praise is needed in our worship, but we must acknowledge that some of our meetings have lost this spirit. We are told by the Psalmist to make His praise glorious. (Psalm 66: 2). If we who are sanctified don't do our part to make it so, some one should call for an altar service in the meeting house where we worship right away. We read in Ezra how the people sang together in their praising, and also shouted with a great shout when they praised the Lord. They also shouted and wept, and the noise of shouting was heard afar off. (Ezra 3: 12, 13). Brother and sister, how far off has your shout been heard? We read also how the disciples praised the Lord with a loud voice, because of what they had seen: (Luke 19: 37). Have you seen much lately where you worship to make you shout with a loud voice in the meeting house? We have heard of some of our folks who object to instrumental music in the worship of God, but the Psalmist didn't object, for we read that after the singers, the players on instruments followed. Among them were the sisters playing the tumbrell (or drum). (Psalms 68: 25). We read also in the Bible to praise Him with the trumpet, the harp, the stringed instruments, organs, loud cymbals, and high-sounding cymbals. (Psalms 150). Brethren, if you have breath, use it to praise the Lord. Don't waste it by criticizing the other fellow who is praising God according to the Bible. We ought to have more music in our worship. If our worship includes praise that is made glorious by playing these different instruments, God will surely bless it for He always does bless OLD FASHIONED WORSHIP. May God help us as Pentecostal Nazarenes never to lose the spirit of true worship. If our heart has been sanctified, we will want to please the Lord by getting to the sanctuary on time, and take our places among the believers who worship Him in spirit and in truth, (John 4: 23), and not in the company we read about in Matt. 15: 8, 9. We should be careful in our worship not to be led about by the commandments of men, but to continue to be led by the blessed Spirit of Him who created us, and thereby be worshippers of the Creator rather than the creature. (Rom. 1: 25). With the Psalmist may we always feel like saying, "O worship the Lord in the beautiful way, the way of holiness." (Psalm 96: 9).

## Chapel Talks

Written by H. O. Wiley

No. 8.

### Antinomianism

**WE HAVE** shown that the Wesleyan position regarding works, by which is meant simply the power of the human will under enabling grace to co-operate with the Divine Spirit in the work of salvation—"working in us that we may have a good will, and working with us when we have that good will"—is in direct opposition to the notion of "passivity" of the human soul previous to regeneration as the subject of irresistible grace. It is not strange therefore, that those who are not clear concerning preventent grace, should be inclined to characterize the manifestations of earnestness which sometimes accompany awakening, conviction, and repentance, as works of the flesh; nor is it surprising that those who do insist on a thorough preliminary work in conviction and repentance should be regarded as undervaluing the doctrines of faith and as stressing works unduly. It was against such things as these that the early Methodists contended so earnestly, and it was their clear perception of truth, coupled with a firm reliance upon the operations of the Spirit in human hearts and lives, that made their great revivals possible.

The mistaken notion concerning works, has its counterpart in a false doctrine of faith, i. e.

Antinomianism, or the doctrine which makes void the law through faith.

### WESLEY OPPOSES ANTI-NOMIANISM

As early as 1740, Mr. Wesley found it necessary to contend against the Antinomianism of the Moravians, and in 1744 he makes reference in the Minutes to this as well as to the Calvinistic form of Antinomianism. At first the great majority of the Calvinistic Methodists were free from direct Antinomian teaching; but the leaven continued to spread until 1770, at which time Mr. Wesley found it necessary to make a vigorous protest, which he did in conference, referring to the Minutes of 1744.

Mr. Harrison in his introduction to Wesley's sermon on "The Law Established Through Faith," says: "It is proper to observe that a subtle and dangerous form of Antinomianism is always active, and its influence is perhaps as destructive as the avowed tenets of the Moravian opponents of Mr. Wesley." He further says, concerning the writings of Mr. Wesley on this subject: "These tracts are almost as valuable in view of the errors of our own time, as they were a hundred years ago." It will be well therefore, for you to thoroughly understand the positions of the Antinomians, and the manner in which Wesleyanism answers them, in order to understand many of the present day systems, and to intelligently deal with them.

The difference between the Moravian doctrine and ours (in this respect), lies here. They believe and teach:

1. That Christ has done all which was necessary for the salvation of all mankind.
2. That consequently, we are to do nothing, as necessary to salvation, but simply believe in Him.
3. That there is but one duty now, but one command, viz. to believe in Christ.
4. That Christ has taken away all other commands and duties, having wholly abolished the law, that a believer is therefore, "free from the law"; is not obliged thereby to do or omit anything; it being inconsistent with his liberty to do anything as a command.
5. That we are sanctified wholly the moment we are justified, and neither more or less holy to the day of our death; entire sanctification and entire justification being in one and the same instant.
6. That a believer is never sanctified or holy in himself, but in Christ only; he has a matter of duty; if he judges himself obliged to do these things, or is troubled when he does them not; he is in bondage; he has no faith at all, but is seeking salvation by the works of the law."

There are denominations who hold practically to this creed. I have met them and you will meet them when you take up the active work of the ministry. I want you therefore, to note carefully Wesley's answers to these positions.

We believe that the first of these propositions is ambiguous, and all the rest utterly false.

1. Take the first one: "Christ has done all which was necessary for the salvation of all mankind." This is ambiguous. Christ has not done all which was necessary for the absolute salvation of all mankind. For notwithstanding all that Christ has done, he that believeth not shall be damned. But he has done all which was necessary for the conditional salvation of all mankind; that is, if they believe: for through His merits all that believe to the end, with the faith that worketh by love, shall be saved.
  2. "There is but one duty now, one command viz. to believe in Christ." Almost every page in the New Testament proves the falseness of this assertion.
  3. "Christ has taken away all other commands and duties, having wholly abolished the law." How absolutely contrary is this to His own solemn declaration: "Think not that am come to destroy but to fulfill. One jot or one tittle shall in no wise pass from the law till heaven and earth pass."
  4. "We are sanctified wholly the moment we are justified, and are neither more nor less holy to the day of our death; entire sanctification and entire justification being in one and the same instant." Just the contrary appears both from the tenor of God's Word, and the experience of His children.
  5. "A believer is never sanctified or holy in himself, but in Christ only. He has no holiness in himself at all; all his holiness being imputed, not inherent." Scripture holiness is the image of God; the mind which was in Christ; the love of God and man; lowliness, gentleness, temperance, patience, charity. And do you really affirm that this is only imputed to a believer, and that he has none at all of this holiness in him?
  6. Does a believer love God or not? If he does, he has the law of God in him. Is he lowly, or meek, or patient at all? If he is, he has these tempers in himself; and if he has them not in himself, he is not lowly, or meek, or patient. You cannot therefore, deny that every believer has holiness in, though not from himself; else you deny that he is holy at all; and if so he cannot see the Lord.
- And indeed, if holiness in general be the mind which was in Christ, what can any one possibly mean by "a believer is not holy in himself, but in Christ only? That the mind which was in Christ is in a believer also; but it is in Him—not in himself, but in Christ? What a heap of palpable self-contradiction, what senseless jargon is this!

## A Suggestion Mrs. M. E. Lee

IT HAS been stated to us in the HERALD OF HOLINESS, that our publishers were about to be forced to discontinue the publication of our paper "The Other Sheep," for lack of funds to carry it on, and this on account of lack of interest on the part of our Nazarenes. I am led to believe there are two main reasons for this failure.

One thing I have observed in places where the church is young and struggling, the pastors' salary must be met in full first, before the needs of the heathen are approached. In some instances these pastors have raised large amounts for evangelists, while the heathen and missionaries were hardly mentioned. The people felt the only requirement of them was to spread the gospel in their own town, in this country where we have one ordained minister to every 314 people, in comparison to one Christian worker in heathen lands to every 20,000.

I know where one mentions budget and missionary money, many say the Manual provides for pastors' support first, and I say "Amen" to Manual. But it looks to me as if 'twere time to sound a bugle call to preachers along this line. Who should set the example of sacrifice if not they?

Now I know the Nazarene preachers do sacrifice, and in many, many ways. But what of it? When I think of the missionaries I feel like I have never made a sacrifice. When I think of dear Etta Innis, our missionary to Africa, lying in a house with a dirt floor, where her shoes are damp with mildew every morning! Time and space forbid me enumerating the privations of Sisters Eaton, Kelhn, and others. What can most of us in the homeland say of sacrifice? A year or so ago I murmured at hardship, but one glimpse at some of the worthies of our church cured me permanently.

How many of our good Nazarenes know our missionaries by name, and can locate them? Few know that there are 1,557 walled cities in China, without a ray of gospel light. Not many know that in India 40,000,000 lie down hungry every night, having had one meal a day, or two scanty ones. Few hear the tramp, tramp, of the millions of India to the heathen shrines over the mountains and plains; feet bleeding and torn, some wasted by disease; others by starvation, to lie down by the wayside to die, away from home and loved ones. All this in the vain hope of reaching the shrine, where they may perchance find deliverance from sin. Few know that little girls in India are married while sitting on their mother's lap, sucking candy. I say few know this, and I believe the assertion is true, for time and again I have heard it said when people were informed of existing conditions: "Oh! we did not know it was so bad."

Why do our people not know these things? I believe our pastors and evangelists are to blame, largely, for this deficiency. Our people need education along this line, and I believe some pastors and evangelists need the first lesson.

Yes, if it were our babes, hungry and crying for bread, we would tell others about it. If it were my little girl in the heart of Africa, surrounded by superstition, and no way of escape, only by getting some one to go with a message, or send some money or prayers. If it were my pure little girl in India, being led off to a life of prostitution in those heathen temples, waving her little, dimpled hand in good-by to Papa and Mamma, would I tell it! Tell it with tears in my eyes; tell it! I would beg some one to lay it to heart, and go to the rescue quickly.

How can pastors fill an appointment a year and not plead for these helpless souls? I am told, on good authority, of a large Nazarene church where they have the leading evangelists, that in the past year they have not had a missionary service with a sermon strictly on missionary lines.

Another thing: Our evangelists have a great responsibility upon them to help in this great work. Our people always welcome the evangelist, and are usually willing to respond to his calls, and receive his admonitions without resentment. Could our evangelists not listen to the cry of the millions who have never heard a sermon, nor had a Bible? I say it in behalf of our heathen brothers and sisters, that our brother evangelists should give at least one sermon in ten to tell of the needs of these thousand million who need the gospel, and that at least they will endeavor to take an offering. I know of an evangelist who was given \$125 for ten days, who complained when a missionary offering was taken, that he had not been treated fairly. Our evangelists' opportunity to help in this work is greater, perhaps, than the pastors', because he reaches the thousands. Is it not possible by being true to this trust, to thus hasten the coming of Christ?

## The Raging Devil

Written by Bud Robinson

THE battle is on, and the Devil is in a fearful rage. The one remedy is the cleansing blood for all sin, but the Devil has so blinded the eyes of sinful men that they are not able to see the remedy, and therefore we have all that you see going on in the world, and also in the church of the Lord Jesus Christ. Men have invented many remedies of their own, and, sad to say, every one of them has failed.

We read that the Devil has come down, having great wrath because he knoweth that he hath but a short time. There is the open secret, the Devil is mad, and men are mad. The prophet said that the nations would be angry one with another, and as we see it, they have no idea what they are mad about. You may take the best nations on earth, and one day they will praise a man and the next take him out and mob him. Therefore, the prayers of the world don't go very far with the man that knows God and the blessed Holy Ghost.

The saved man knows his hope is in the Lord and His power to save from all sin, and to keep him clean and on fire for God, in spite of an angry Devil, and a raging world, and cold, formal churches. While a saint has everything against him when he looks at the world, he has everything in his favor when he looks at the Lord. We sing that the blood has never lost its power, and we also sing that it is just the same today, and both of these facts are truly written on the heart of the child of God. For with the new birth and the baptism with the blessed Holy Ghost there comes a knowledge of God such as the world knows nothing about.

The sinner doesn't serve God at all; the converted man serves God often from a sense of fear and duty, but the sanctified soul serves God from a sense of love and privilege.

The man who supports his family because he feels it is his duty, is doing service to his family that will be a blessing to them, but the man who supports his family because he feels that it is his blessed privilege, is by all means the happiest man of the two, and he is doing his family a greater service than the other fellow.

Some of us have found out that God has provided a salvation for all men, from all sin, and that there is power enough in the blood of the Lamb to enable us to serve God with a holy delight, in spite of the Devil and all the adversaries. We have found out that it is the work of the Devil to make it hard to serve the Lord. That is one of the first things that the Devil downs a young convert on. He says, "Oh yes, don't you see that God is a hard master, and requires things that are impossible of you to do?" And so many converts soon become discouraged and give up the fight, and feel that God has been unkind, and a hard master, when the Devil himself was at the bot-

tom of all the trouble. The Devil can keep himself so in the background that the average man thinks all his troubles were brought about because he was converted. Conversion could not possibly get him in trouble, but the Devil is angry with Christ and every sinner that confesses Christ. So the Devil makes war on him, and makes it hard for him, and the fellow is liable to give up in despair. Let every saint keep in touch with the Lord, and keep the fire in your own hearts.

## Does God Answer Prayer Today

F. M. Lehman

STRANGE question, this; and yet our very asking it inspires faith. We know He answers prayer. We have behind us Ebenazers many that verify this—for which we give God the glory.

The world could never be the same after Enoch had walked through it. Noah's historic ark-chapter left man wondering by what miraculous power they should next be made to see what God is able to perform. Elijah's Carmel-climax to his faith in God crushed Baalism. His marvelous prayer-answer experience burns as a radiant star in the heavens of yesterday, and the church must believe God. Glory!

The sea of doubt is dark, but across its mist and murk there ever gleams, quenchless and glorious, the light that bids us hope and believe. The storms of skepticism blow hard, but a rift in the gray overhead discloses sky-studded stars of hope and promise. Thank God for hope! Thank God for promise! Thank God for approving faith!

"Yes, yes, I believe, but" — Ah, is your trial proving almost too great? You would say: "If I had no heavier trials than you have, I could see my way through; but my trials — ah, me! How shall I ever get through them?" Tried one, we have all felt thus in the hour of conflict. It is not true. Paul did not have time, had he expressed inclination, to exchange trials when he was being blown shoreward on a piece of plank; he was busy holding to the bit of wreckage. We can almost see him blow saltwater from his lungs after a great wave had washed over him, shake his eyes free from brine-drops, and hear him cry: "I believe God!"

"I have been praying so long for deliverance" — Yes, you have! Keep on praying, and believe. The answer is on the way. Would you take deliverance His way? Or is there a last lurking desire somewhere hidden away in the recesses of your will that would have deliverance your way? Be assured that you will then be disappointed. Better take it His way. His way is the best.

"How is it that God seems to make me go in ways altogether different than He makes others go?" When Peter asked Jesus, speaking of John leaning on His bosom, "What are you going to have this man do?" the dear Lord couched rebuke and answer in this one significant sentence: "Peter, that is none of your business; your business is to follow Me!" May not this rebuke-answer do for me? and for you?

The God who backboneed the Americas with the Rockies and the Andes, washed the shores on the east and on the west with the briny waves of His wisdom and His love, set the gulfs and air-currents in motion to temper the atmosphere, fructified the soil to bring forth in abundance endless varieties of products for the delectation of man — He answers prayer!

Having forgiven the Eden tragedy, He culminates all by providing a free and a full salvation for whosoever will in the gift of His only beloved Son — is not this God able to take us through? Yes, verily!

Even so; He is. "Me?" Yes, you — and me! Blessed Jesus, I will trust Thee, though the trial may be long! I will let Thee have Thy way, Lord; I will sing a hopeful song. I will not forget old Enoch, trusting in the great "I AM!" nor the saints of all the ages — hallelujah

to the Lamb! Then no matter what the trial, nor what my temptations be; I will pray till comes the answer on the wings of victory. Thou canst brush the clouds away, Lord; Thou canst lift the load of care—Jesus, I will trust Thy promise! Thou dost hear and answer prayer!

## A Call to the Church

Written by N. B. Herrell

THE CHRISTIAN church is likened unto a great army, of which Jesus is the captain with headquarters in the Holy City, New Jerusalem. The Holy Ghost is the field captain, leading the hosts on to battle. The Pentecostal Church of the Nazarene is one of her divisional armies. Military law is now in force throughout the universe of God. All power is given unto Jesus in heaven and in earth. He has full authority to confiscate anything he needs, whether it be in heaven or earth, to press the war against the Devil and sin.

The Pentecostal Church of the Nazarene has been detailed to make a frontal charge against the stronghold of Satan. The charge has been made. "The fight is on!" The Devil is trying to find the range of our big gun, THE HERALD OF HOLINESS. If he can put this gun out of commission, or cripple it, he has scored a point, and checked the onrush of our troops.

Paper has gone up in price so that we must have money or slacken our fire on the enemy. The question is put square up to us. Shall we retreat, or put up the money? The women of Europe give their husbands, brothers, and sons to carry on the world's most bloody war. When they needed money the women gladly gave their jewelry, and silverware. The country was put on about half rations. The churches were stripped of their bells. The copper was torn from roofs. We read how the women of Japan gave their hair when the need of such an act was presented to them. Shall we falter in this hour of need? Shall we rally to the support of this, our long-range gun, which is doing the Devil's kingdom so much harm? To not keep the HERALD OF HOLINESS sending her weekly messages of death to sin, would be well nigh criminal. I do not believe we should make the HERALD OF HOLINESS smaller. We should enlarge it if anything. We should throw the needed money in behind it, and stand by our guns. No retreat, but forward move with all our might. Whatsoever the Lord saith unto thee, do it.

## Experiences of the Deaconess

Written by Mrs. N. B. Welsh

HOW varied are the experiences of the Deaconess! Her work takes her to the homes of wealth, grandeur and comfort, also to the homes of poverty, wretchedness and despair. But as she sits by the bedside of the dying or kneels with the anxious mother by the side of the little cot, whether in the palace or the homes of poverty, there is but one great need—and that is Jesus.

When the hand of affliction is laid on the home, and death is knocking for admittance, it is then that the proudest heart gives way, the bubbles of the world cease to cheer, the heart goes out for sympathy and help, and it is then the Deaconess is gladly welcomed.

Her kind words, her message of love, her Spirit-filled prayers, her tears of sympathy, are made a blessing. We have knelt with the woman of society and wealth, in her palatial home, in the hour of sorrow, and with her heart crushed and bleeding, she has clung to us as a little helpless child, while we called on God for His help and blessing. Then again in the

home of poverty, we have been permitted to kneel with the sad, heart-broken one, lifting them in prayer to the great Burden-bearer, who knows no distinction, rich or poor, high or low. His love covers all.

The Deaconess is looked to for counsel and sympathy. Her privileges are many. Thank God they are real privileges, for any good we may be able to do, any heart we may be able to cheer, any soul we may be able to win, is truly a privilege.

Our calling is no small calling. To be a Deaconess and work at it, means a large, open door to usefulness. We hear many tales of woe, and see many sorrowful sights as we witness some dreadful results of sin, but with it all we have the blessed privilege of pointing many hearts to our Savior, and, thank God, we see souls pass from death unto life. I've witnessed many death scenes in which some are filled with gloom, when there is not left one word of hope, but thank God, we witness others pray, sing and shout, then with a smile and a good-by, are gone. Death is not so terrible after all to the child of God; it is but being promoted from this world of sin and pain, toil and sorrow, to the world of rest, peace, joy and love. True, hearts of those left behind are torn and bleeding, the chair empty and home lonely, but just a little while. How real this seemed to our heart a few days ago as we held in arms, a precious daughter eighteen years of age, while her mother was making the river crossing. The girl was left an orphan without brother or sister; we could only commit her to Him, who promised to be a Father to the fatherless. God has called some as pastors, some teachers, some evangelists, and we are also glad there are some God-called Deaconesses.

Let us walk worthy of the vocation wherein we are called, living low at His feet, studying to show ourselves approved unto God, a workman that "needeth not to be ashamed."

## Telegraph to Jesus

Several years ago I was traveling on a train in the West. Among the passengers in our car was a young mother traveling alone with her first baby. There was also a well-dressed woman with two children, the older a boy of about twelve years, and the younger a rollicking little chap of four. The latter was so cute, and merry, and restless, that he attracted universal attention.

At noon our train stopped at a station for dinner, and all the passengers left the car except those who had lunch with them.

A few minutes later the conductor came through and ordered us to move to the car forward, as the train was to be broken into sections. After some switching about our train was made up, and the bell began to ring as a signal to the absent passengers.

All at once we were startled by a loud scream, and turned to see the young mother rushing frantically through the car, followed by the conductor and brakeman. She had left her sleeping baby and her luggage in the car we had formerly occupied, and had foolishly gone away to dinner without asking any one to watch over the child. Consequently, in the hurried change of cars it had been unnoticed, and now car and baby were gone. Our train was held while trainmen and passengers hurried about searching for the lost child.

All of us were much excited—none more so than the little four-year-old boy, who danced about and asked innumerable questions of every one. Finally, standing up in one of the foremost seats of the car, his cheeks flushed, his eyes shining with excitement, in an interval of silence, his clear baby voice floated down the car: "Why don't they telegraph to Jesus? Why don't they telegraph to Jesus? That's what I'd do if that baby was mine."

Tears started from my eyes at these words of childish wisdom. His faith had turned to the sure Source of help and deliverance; and I do not doubt that many telegrams went up at once from that crowded car.

The baby was found and delivered to its

mother, the trainmen returned to their posts, and our journey was resumed. But the seed sown by the wayside by a baby's hand had surely sprung up and brought forth fruit in more than one heart.—Selected.

## Praying for Papa

A few nights ago a man who had been walking for some time in the downward path started down town for a night of carousal with some old companions. His young wife besought him, with imploring eyes, to spend the evening with her, reminding him of the time when evenings with her were all too short. His little daughter clung about his knees and coaxed "papa" to tell her some bedtime stories, but habit was stronger than love for wife and child, and eluding their tender questionings by the special sophistries the father of evil advances from his credit fund, he went his way. Some distance from his home he found that in changing his coat he had forgotten to take his wallet, and he could not go out on a drunken bout without money, even though he knew that his family needed it, and he hurried back and crept softly past the window of his home, in order to steal in and obtain it without running the gauntlet of either questions or crosses. But something stayed his feet; there was a fire in the grate, and it lit up the little parlor and brought out in startling effect the pictures on the wall. But these were nothing to the pictures on the hearth. There knelt his little child at mother's knee, its small hands clasped in prayer, its fair head bowed, and its rosy lips uttered each word with childish distinctiveness. The father listened spellbound to the words:

Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take.

Sweet petition: He who stood there with lips shut tightly had said that prayer once at his mother's knee. Where was that mother now? But the child had not finished; he heard her say, "God bless mamma, papa, and me!" There was a pause, and she lifted her troubled eyes to her mother's face. "God bless papa," prompted the mother, softly. "God bless papa," lisped the little one. "And—please send him home sober." He could not hear the mother as she said this, but the child followed in a clear, inspired tone: "God—bless papa—and please send him—home—sober. Amen."

Mother and child sprang to their feet in alarm, when the door opened suddenly, but were not afraid when they saw who it was returned so soon; but that night, when little Mamie was being tucked up in bed after such a romp with papa, she said in the most contented voice: "Mamma, God answers most as quickly as the telephone, does n't He?"—Selected.

In view of the fact that God is your Father and treats you as sons, giving you good gifts according as you ask Him; therefore do ye yourselves have your Father's spirit, doing to others as He does to you, giving them the good gifts they ask of you, even as He gives you the good gifts you ask of Him. Your Father treats you as His sons; therefore treat your fellows as your brothers; for common fatherhood means common brotherhood.—GEORGE D. BOARDMAN.

The universe is the realized thought of God.—CARLYLE.

The true thought of life begins with a true thought of God.—Dr. FRANCIS J. MCCONNELL.

## EVERY ONE AN EVANGELIST

Any man, however incompetent he may feel himself to be, who at the call of God goes, perhaps with great embarrassment, and with broken entreaties, yet with tear-glistening eyes, and begs his friend to come to Jesus, has power, and who can estimate the effect of the reflex action upon every one who is willing to be an evangelist? The very effort to help some one else keeps one from many a snare, and greatly enriches his own religious experience. There is a deep meaning in the slogan, "Every one an everyday evangelist."—Epsworth Herald.





# MISSIONS SURVEY



## Missionary Work in Western India

### Khardi, India

I SHALL always be thankful that God let me come here. The people are so friendly and talk very freely with us. Even the children are not afraid. Nearly all of them walk up, open their mouths, and swallow medicine as if they were grown people. When we first pitched our camp here we could not buy eggs or milk, and the day before I got there they wanted to sell rice straw for three and four annas a bundle, but the day I came they came down to 1½ annas, and Friday or Saturday a boy in the village had two convulsions, and I was able to bring him through all right, so they give us rice straw now for our oxen and enough milk for tea each morning. They also give us eggs at three annas (6 cents) a dozen.

I sell the medicine if I do not forget to collect for it; but it is hard for me to remember when I am trying to preach and to think what to give at the same time. Have a pneumonia case now. Was called to the woman last night. Found her suffering much, but only the left lung affected and she is much better today, so I trust will recover.

These folks do what you tell them better than any Indians I have ever seen. They actually left the doors open and let her have air! There were fifty-five gathered around the child who had convulsions, and they all kept quiet and obeyed orders in a hurry—that is, a hurry for Indians, I mean. I could not but marvel, for you know it is so difficult to get them to do what you say sometimes.

We go out to a village, or sometimes two villages in the morning, if I am able, then preach here during the afternoon and at night. But the roads are so terrible that I simply can't stand it to go every day. They nearly shake me to pieces. I feel every jolt and get so weak. Manjulabai (Jacob's wife) is very kind (?). She continually reminds me that I don't work as I used to. You know we used to go to three and five villages nearly every day, but this cool season I simply have not had the strength to hold out somehow. My ox-driver told me to pray for strength. If I had not done that I should not have been out at all, I suppose.

Then too there is not so much need of going to the other village, for there are people here at the tent all day long, more than we can possibly preach to. When we do not go out all together, Jacob goes alone and tells people they can get medicine by coming here, and Manjulabai and Bhimabai (the driver's wife) go down into the village here and preach, and I treat the sick and preach to them here at the tent.

I am enjoying these services here at night so much. Jacob, Manjulabai, and I go into the village about eight o'clock, just as the people are getting through with their evening meal. We take our seats under the shed in front of a house and begin to sing. Soon you see them coming. The men come out, light their pipes, squat down, and quietly smoke. We have had increasing crowds every night and we choose a subject as we believe the Lord leads, and announce the night before if possible. Then we read the portion of Scripture and stick to that one subject and go over it and around it again and again until we are sure they can understand it. I feel the presence of the Spirit in these meetings. Jacob preaches one night and I preach one and we close with prayer and leave the people sitting perfectly quiet when we come away. They scarcely take their eyes off our faces while we preach. Last night was my turn to preach, and when I finished and prayed the people seemed still to want to listen, so I asked the others to testify and Jacob, Manjulabai, and Bhimabai gave good testimonies. We

reached the tent at ten o'clock, but looking behind us we saw the crowd following. They said, "We want to hear the gramophone." In vain we pled the lateness of the hour and our tired bodies. They would not go till they had heard, so we played three pieces for them.

Jacob was worn out, having been nearly to Murbad yesterday. He had looked out the different villages ahead of us and preached in three. We are nine miles from Murbad. Oh how I wish we had two missionaries stationed there. There is such an opportunity all through this section. So many villages and the people are so simple minded. They seem so glad to have us here and trust us so implicitly. It almost makes me cry to see the map and count the villages and think I can't even go to one a day. But we are working both Saturday and Sunday now, as our time is short, and that will help out some.

If only we knew of any missionaries coming out who would be preparing for this work it would not hurt so badly. But when you think of how long it takes to get the language and know the people so you can do acceptable work among them, it makes the heart sick to think that no one is even preparing for it. There are people standing waiting so I will stop.

P. S. Last night we played the gramophone and drew a crowd instead of going to the village. A hundred came and Jacob preached. Today we went to two villages and had good audiences.

EVA CARPENTER.

### A Letter From Miss Basford

WE GIVE below a most interesting letter from Miss Basford, in which she tells of the educational work she is doing in India. We believe our friends will be interested in this and will join her in praying for the support of this work; and especially that the truth may find a lodging place in the hearts of these heathen whom she is teaching. It is highly important to reach these influential high caste men and boys, as their influence will be so great in reaching others. The letter:

I am glad to know that you are interested in the carrying on of our work. I need a teacher of an Anglo-vernacular school, which I have just opened in Sharapur for high caste boys, and it will require \$80 a year to employ a man for the place. I am teaching in the school at present, and one of Miss Carpenter's workers is helping me, but he is one of our best preachers and is needed for evangelistic work.

I opened this school about a month ago and have enrolled thirty boys ten to eighteen years of age. All of these boys are from the best classes of Hindus, and many of them have passed the sixth grade vernacular of the government schools, which I think is some higher than the sixth grade of our public schools in America. They are bright, interesting boys, with minds developed equally as well as the average American of the same age. It is an inspiration to teach them the Bible, realizing that they have minds capable of grasping the truths of the gospel. We are praying that it may enter the hearts as well. How we covet them for the Lord and His work in India! I believe no phase of our work affords greater opportunities than our schools for the Hindus. I have three such schools. Two of them are for low caste boys and girls. Miss Carpenter organized these two schools before I came to Vasind to work. I now have charge of them. One of these schools the very lowest caste children attend. Neither they nor their parents have the slightest conception of the need or

value of an education, so we induce them to come to school by giving them sweets, and even pennies sometimes. It has been only a few months since this school was started, but some of these children can now read and write, and can sing hymns and repeat a number of Scripture verses.

In the other school the children are a few degrees higher in point of civilization and intelligence, so we can secure their attendance by interesting them in picture cards, story telling, games, etc.

In the school for the high caste boys I charge a small fee, because they are quite able to pay it. This fee pays the salary of one teacher, and I use part of it for buying sweets for the low caste children to get them to attend school. So you see we charge some, we pay some, and we teach some for nothing, hence in your appeals for help in this work you can offer an opportunity to all classes with their various ideas of "missionary methods."

I have also opened a night school for young men in government positions who work during the day, and who are anxious to learn English in order to hold better paying positions. I teach them English on condition that they listen to the reading and explanation of the Scriptures each night, and they always listen with interest. Of course they are only coming for the "loaves and fishes" now, but we have God's promise that, "his word shall not return unto him void." So we are trusting that our efforts may not be in vain.

We are anxious to have our friends take this work upon their hearts and pray for its success.

JESSIE BASFORD.

### Kumamoto, Japan

God has been graciously blessing us. Four new Sunday schools have been opened and one mission within the past few weeks. There have been a large number of seekers for salvation and heart purity; in fact, there is scarcely ever a service in any of our missions without seekers. Easter week was a very precious time. Fourteen were baptized and taken into the church and eight fine candidates on probation in another mission; three new students were added to our number. Two of those who were baptized were the father and mother of our Brother Nagamatsu in Fukuchiyama. They are both seventy-one years of age. They are extremely in earnest and have erected a family altar in their home.

We look for greater victory.

MINNIE L. STAPLES.

### Responsibility and Joy of the Pastor

There is no one who has greater responsibility than the pastor. The education of the church rests upon him. The way the church gives and the way the church sends will depend upon him. If the church fails it is because he has failed. There is no one who has greater joy than the pastor. When he sees the church developing along missionary lines; when he sees the church giving in a larger way; and when he sees the youth consecrating their lives to the missionary task, he can feel that he has had fellowship with God in the great work of world-evangelism.—*Missionary Intelligencer*.

The Christian who has received the Holy Ghost, has an intense, intimate communion with Christ, a personal and delightful friendship; Christ is to him the clearest and dearest person in the universe; his whole life is elastic with this buoyant desire of doing everything for Jesus, which transfigures duty and turns drudgery into delight.—*PHILLIPS BROOKS*.

# THE WORK AND THE WORKERS

## FROM EVANGELIST MASHBURN

God has kept us quite busy in our home District for some time past, serving as pastoral supply, and doing other special preaching and work in this great work of organized holiness. While these are days when men's hearts are tried, we have no evil report, or pessimistic vision; but, on the other hand, we are coming victoriously on, and are not weary in this glorious warfare.

T. S. MASHBURN.

## KANSAS HOLINESS COLLEGE

Another school year has gone into history, and truly it has been a good year. From the beginning the smile of God has rested upon us, and often the classes were broken up with some one wanting to find God. Of the 117 students enrolled, nearly all returned to their homes in the experience of holiness.

The Commencement was a time of rejoicing. We were highly honored in having Dr. John Matthews preach the baccalaureate sermon. We never listened to a better one, and our hearts were stirred with his theme: to make God foremost in our preparation for life. In the evening he preached on the "Signs of the Times," and as a result several were at the altar.

The Commencement exercises began Monday with an excellent program given by the eighth grade graduates. Five successive programs were given by the eighteen academic graduates. On Wednesday evening the four English theological graduates furnished us with a most excellent program. The orations were fine, and all present felt the students had well earned the honors they received. We send them out feeling they can be depended upon in God's cause.

The Faculty and students presented our president, Mrs. Mattie Hoke, with a beautiful silver pitcher, as a token of appreciation for the years of labor she has given us. She has resigned her position as president.

Rev. W. C. Stone, has been chosen president, and we are looking forward to greater things. Among the new plans for another year is to close the year with a campmeeting, and we have been fortunate in securing Rev. Fred St. Clair, of Berkeley, Cal., as the evangelist.

ANNA M. LOGUE.

## ARKANSAS DISTRICT

Since the last report of the work on the Arkansas District, we have been busy. Visited Rideout Chapel, Flora Chapel, Searcy, Hughs, and Heber Springs. The Lord gave us gracious services, and souls were won to God.

Preached twice during the Commencement at Vilonia. Those Vilonia folks are great to boost a preacher! Brother Imhoff, our great and good president, is in the sanitarium in Chicago, slowly improving. He hopes to be able to be back at the head of the school soon. His loss would be little less than a calamity to the Arkansas Holiness College. Much prayer is going up for him.

A four weeks' meeting closed June 4th with the Argenta church. No great tide was on, but a goodly number were saved and sanctified, and the cause more firmly established. The meeting closed with the celebration of the first anniversary of the organization of the church. The officers of the church were placed on the rostrum, and all the other members given front seats. The roll was called, each member responding with a brief word of testimony. Short talks were made by the pastor, Rev. Joseph N. Speakes, the assistant pastor, Rev. J. W. Roeber; Rev. J. S. Moir, pastor at Beebe; J. S. Curtis, Sunday school superintendent; and Mrs. A. T. Fox, a great friend and helper of the work. Reports revealed encouraging progress. The church was organized June 3, 1915, with eight members. Forty-two have since united. The Sunday school began with about twenty scholars, and has since had a gross enrollment of 131. Three classes were the beginning; there are now seven. God has been with us, and a constant revival has been kept up. Scores have been saved and sanctified; numbers have been marvelously healed. Considerable charity work has been done. Perfect harmony has prevailed. No Diatrophes has hindered with his desire for pre-eminence. Methodists, Baptists, Lutherans, and others have worked with us, and have pushed the fight for the spread of scriptural holiness like it were their own church. After a few days rest another meeting opens with Revs. Allie and Solomon Irick, June 8th.

We go to Morrillon for the second Sunday; Harmonia Chapel, to dedicate the new church, on the

## AN OPPORTUNITY TO GREATLY HELP

We are sure that each of us desires to spread the knowledge of salvation to the ends of the earth, and in order that we may work intelligently, we must know of conditions and needs. We have long desired frequent and intimate letters from our missionaries, that we might be partakers of their trials and sharers of their victories. The missionary to Mexico writing below, shows why these letters can not be frequently written:

I often receive requests from pastors, presidents of Young People's Societies, and missionary secretaries of our different churches over the country, to write their letters and tell them all the interesting news about our work in this field, that they may read at their monthly missionary meetings.

I should love to write letters to all who request me to, because I believe that fresh news from the mission fields often creates enthusiasm and inspires God's people to greater activity along missionary lines. But I find that in order to answer all the letters I receive, I must sacrifice nearly all of my time, which ought to be given to the saving of souls and to the upbuilding of this work.

If I had a typewriter it would greatly help me in handling all of our correspondence, for I could write a great deal faster on a typewriter than I could with pen and ink. But we have not been blessed with one yet.

I should like to beg our many friends, through our paper, to pardon me for not answering the requests of some. I have not been able to do so for the above reasons.

S. D. ATHANS.

Now, who has the typewriter for the use of this mission station? Write at once to Rev. E. G. ANDERSON, *General Missionary Treasurer*, 2109 Troost Avenue, Kansas City, Mo., giving description of machine and particulars. We need a typewriter for each of our mission stations.

3d; and open a tent meeting at Appleton, June 20.  
JOSEPH N. SPEAKES, *Dist. Supt.*

## BROTHER NORBERRY'S NOTES

Rev. C. J. Fowler was, as usual, one of the preachers, Sunday, at the New England District Assembly, at West Somerville, Mass. Dr. Fowler never gives the gospel trumpet an uncertain sound.

Evangelists Huff, Henderson, and Hoople were the special workers at Douglas camp last year. We understand that as God had so blessed them last year, they are called back this year.

Evangelist Thomas Henderson was used of God in a spring convention, in Pastor Hoople's church, in Brooklyn, N. Y., and has been engaged for the New York District Pentecostal Nazarene holiness campmeeting at Beacon, N. Y., the first part of July.

Brother Edgar Page Stites, of Cape May, N. J., the famous hymn writer, just recently passed the eightieth milestone of his natural life. He is known as the "Fishing Jersey Poet." The holiness folks all over the land have been blessed a thousand times while singing "Beulah Land," that the Lord gave to Brother Stites, and thousands more will get blessed while singing it long after the author has gone to his heavenly home. Brother Stites also composed "Simply trusting," "At the Golden landing," "Crossing the Bar," and other blessed hymns, which are blessing many a heart.

All our holiness people in New York, New Jersey, and Pennsylvania, should know about the holiness camps held in their states. If they will address Rev. J. Q. Hammel, Delanco, N. J., or Rev. W. B. Woodrow, Collingswood, N. J., they will gladly send all needed information.

The New York District Pentecostal Church of the Nazarene will hold their holiness camp at Beacon, N. Y., some time near the Fourth of July. Any one desiring full information can get the same by writing to Rev. W. H. Hoople, 277 Brooklyn avenue, Brooklyn, N. Y. Evangelist Henderson, who has been used of God in the East this last

winter, holding evangelistic meetings, seeing many saved and sanctified, will be the special worker.

Rev. W. B. Woodrow, of Collingswood, N. J., is kept busy many Sabbaths, preaching, besides doing his secular work. He never fails to give the gospel of full salvation wherever he goes. Many souls have been converted and sanctified wholly under his ministry.

Rev. George J. Kunz is preparing for a blessed holiness campmeeting at Richland, N. Y. Our brother has always endeavored to gather about him preachers who know how to get folks saved and sanctified.

Pastor Norberry, of Providence, R. I., will be the special outside worker at the Methodist camp at Seaville, N. J. Rev. E. A. Wells has kept the doctrine and experience of full salvation before this camp for many years.

Rev. George Sharpe, of Scotland, writes us. His letter says that he is busy on his District, pushing salvation, as well as publishing his monthly holiness paper, *The Holiness Herald*.

Brother F. M. Messenger, of Chicago, sends us good news of the way the people of the First Pentecostal Church of the Nazarene of that city have received their new pastor, Rev. M. E. Borders. Both pastor and people are thoroughly united, and are pushing salvation.

Evangelist Hatfield stopped at Providence, R. I., and made Pastor Norberry a visit, en route from Bath, Me., to his next appointment out West. We enjoyed a season of prayer ere he left.

Rev. John N. Short is one of the old holiness warriors of New England, and has stood true to the doctrine of holiness for about thirty-five years. Brother Short will pass the seventy-fifth milestone of his natural life on September 24th. He is pastor of the church at Cambridge, Mass., and is a leader of the old holiness camp at Douglas, Mass.

Pastor I. G. Martin, of Malden, Mass., will be one of the preachers at the spring revival at Providence, R. I. Brother Martin is a new man to New England, but God will greatly use him in our various holiness camps and churches.

Pastor A. K. Bryant, of Everett, Mass., and Pastor Norberry, of Providence, exchanged pulpits on a recent Sabbath. The writer found a blessed company of people in the Everett church. Pastor Bryant is doing a gracious work.

The holiness folks in and about New Jersey will hold an all-day meeting, May 30th, at Delanco, N. J. Any one desiring information, can write to Rev. J. Q. Hammel, Delanco, N. J.

There will be an all-day of prayer on June 17th at the old St. George Methodist church in Philadelphia, Pa. This day of prayer will be held for all the holiness camps of the summer of 1916, especially those held in and near the states of New Jersey and Pennsylvania.

JOHN NORBERRY.

## A NOTE OF PRAISE

Since our last New York District Assembly, at Syracuse, N. Y., in April, over which Brother E. F. Walker, our General Superintendent, presided, and did so ably, with clear, wise counsel, there has welled up in my heart many, many times a "God bless Brother Walker!" Never have I had love stretch, expand, and enlarge more for any one than for him. We little know one another's tests and trials, and such prayers in the Holy Ghost mean so much. We are enjoined to pray for one another. As I prayed it seemed to be spontaneous, with such full assurance of faith. God bless all our Superintendents, and every branch of our work, and enlarge our souls for the mission fields, and give a mighty time in the Lord this coming year. God bless our Publishing House, and increase the subscriptions to our paper.

F. E. MILLER.

## FROM EVANGELISTS M. C. ADAM AND R. S. GRISWOLD

It was our privilege to hold our first tent meeting in the county seat of Boyd County, Catlettsburg, Kentucky. We rented two lots in the new park addition, and pitched our tent for a siege against sin. The battle was hard at first, but we found a few loyal holiness people who were ready to help push the battle, and who stand for the solid truth of God's Word. We were greatly hindered with the "tongues movement," but, thank God! they were unable to do anything when God worked. Things began to break up in good fashion the ninth night of the meeting, when nine came to the altar at this service, and from this time unto the close it was no trouble to get seekers to the altar. Conviction was on the people to

such an extent that they would pray through in their homes. One man got sanctified on the street corner while at work. Twenty-five prayed through either for regeneration or sanctification. We expect to organize a Nazarene church at this place soon. Any one desiring our services for camp-meeting or revival work may address us at Chesapeake, Ohio, Box 34.

**FLORIDA DISTRICT**

The work of the Lord is prospering in this part of the vineyard. The interest is good at Miami church, and we are serving an appreciative people. The services yesterday were owned of the Lord. One member was received into the church. In the afternoon we held a service in the city jail. The writer was in charge, accompanied by J. H. Eby, C. B. Poland, W. O. Hardy, and Brother Gordon. The Lord gave us a good time in preaching His Word, and blessed the brethren in testimony and song. One man seemed to be seriously affected by the service. The Young People's Society is still pushing on in their line of work. This quarter we have been studying Dr. H. F. Reynolds's book, "World-Wide Missions," and the interest is good. The Nazarene Junior Bible Class is doing some efficient work under the leadership of Miss Alma Driskill. They are preparing a nice program which they will render in the near future.

Rev. E. H. Kunkel, pastor at Princeton, was sick last Sunday, and Rev. S. G. House, of Miami, filled his appointment. We have recently had a fine meeting at Princeton, and the work is looking up. Brother Kunkel has the confidence of his church. They are well organized, and have a splendid Young People's Society, in which everybody is interested.

We undertook to hold a meeting at Florida City, but the people are so prejudiced against holiness that we did not accomplish much. However, in the future we expect to try it again. A car of people from Florida City were up to Miami Sunday evening for service; the distance is over thirty miles.

C. H. LANCASTER, *Dist. Supt.*

**WASHINGTON-PHILADELPHIA DISTRICT**

We are glad to report progress. Just returned today from a visit to Northeast, Md., where we had a blessed time preaching the Word, and administered the Sacrament of the Lord's Supper.

Brother Shade has had a revival at Cherry Hill, Va., resulting in a number of good "spiritual cases" and ten accessions to his church. We will visit them and dedicate their new church building in July.

Our new work at Herndon, Va., has increased its Sunday school to 150 members. Brother Cummins, the pastor, is abundant in labors and fervent in spirit.

Camden (N. J.) church is now in its third week of prayer. God is answering by fire, and souls are being converted. This is an unusual way of conducting a revival. They have no preaching through the week, but have an entire service of prayer. We say Amen when God leads this way and the results are forthcoming.

Our new work at Clementon Heights is growing under the pastorate of Vincent Persing. We hope they get their chapel up before winter.

Pastor Shelor and wife are rejoicing over the advent of a daughter; also over the prospect of a good local campmeeting at Bloomsburg, Pa.

Philadelphia church is having victory in all its services. Our monthly love feasts are seasons of blessing and victory. We have a movement on foot to enlarge our place of worship. Any one reading this who will help out in this good cause send your contribution to Dr. H. T. Nolen, treasurer of building fund, 1305 West Lehigh Avenue, Philadelphia, Pa.

Our District camp at Twin Oaks begins July 27th and closes August 6th. L. Milton Williams is to be the evangelist, assisted by all the pastors and workers of the District. We want every church to be well represented at this meeting. Tents to rent for \$3.75; board furnished at reasonable rates.

J. T. MAYBURY, *Dist. Supt.*

**EASTERN OKLAHOMA DISTRICT**

I have had the privilege of visiting with the Eastport church on the District. We reached Hartshorne, just in time to preach one night in the tent meeting. Rev. W. P. Jay and T. R. Butch were holding the meeting. They reported a hard pull, but some real work done.

From Eastport we went to Liberty Hill, near Wister. Had two real good services. Raised about \$30 for the pastor. Then to Wister, Sunday night and Monday night. There were eight at the altar.

God has always put conviction on Wister, every time we have been there. Brother Deboard, the pastor, is one of the most self-sacrificing preachers I know.

From there to Monroe, where we found the church at a low ebb. At Bethlehem we found the church moving on nicely. They were pleased with the pastor and his wife. From there to Sullisaw, with Brother Chism as pastor. We have no evil report to bring from that work. There are some fine people at Shiloh. There is a move on to consolidate the two churches and build one church, which I believe is the thing to do.

When we reached home we found Rev. G. E. Waddle, of Cabot, Ark., in a meeting in our new church. Brother Waddle is a fire-baptized preacher. We are contemplating having him back with us the last of August, for a siege. We start for Hugo, June 8th, for a three weeks' tent meeting.

F. R. MORGAN, *Dist. Supt.*

**NORTHWEST ASSEMBLY NOTES**

The Northwest District Assembly is a matter of history. It is written so vividly on the hearts of those who were present, that it is useless for me to try to add anything to what they feel and know and have experienced of its blessings.

Tuesday the delegates began to arrive; and although the L. O. O. F. lodge, with three thousand delegates, was to be in town before the Assembly closed, the committee with practically no delay or inconvenience to anyone, arranged for the entertainment of each. From the first night the interest grew, and sermons were broken up by the shouts of the people and demonstrations of the Holy Ghost. We were delighted to see the face of our own Jack Sanders.

Dr. Walker was at his best, and brought the messages from God to the people with unction and power. His statement that he had never heard a Nazarene audience sing a Psalm, brought Billy Elliott to his feet, to lead the audience in singing "The Lord is my Shepherd." The Doctor was blessed, and responded by leading "He brought me out of the miry clay." He suggested that our new hymn-book be called by the scriptural name, "Psalms and Hymns and Spiritual Songs," and be composed proportionately of each.

The altar services were times of great power and victory. The healing services were times when the great Physician of Galilee drew very near. The saints prayed with one of our preachers who could not walk a block without stopping to rest. Jesus healed him, and they then began to throw an offering on the table for the one who had suffered so long.

The publishing interests were set for Friday afternoon. Brother Sanders ably represented the work, after which an offering of \$2,000 was asked for; but the saints responded with over \$5,000 in cash and bankable notes.

Sunday morning was set for the dedication of the new church, which replaced the one which went down under the great weight of snow. The church had a mortgage of \$700 on it, and they still owed \$150 on the new one, making a total of \$850. The District Superintendent took up an offering which amounted to \$860.

In the afternoon an offering for the expenses of the Assembly was taken. Five hundred dollars was needed to balance the account. Two hundred and fifty came quickly, when it seemed the people had given to their ability. A young lady arose and added \$15 to what she had already given, and the glory struck her. With that it spread, and each one who gave received blessings and obtained promises. The windows of heaven were opened, and the people gave until they had to be stopped after the \$500 mark was past.

Our preachers filled many of the pulpits of the city on Sunday. Brother C. Howard Davis preaching at the large Free Methodist church Sunday night, and Dr. Walker preaching at the First Baptist, from the subject, "The Cry of the First Baptist." Dr. Walker preached to an audience of about one thousand people. He preached convincingly of the first and second blessing, and the people responded.

The Assembly is gone, but its influence is here and shall remain; and not only that, but will go like a tidal wave over the District as the delegates and preachers go back to their work with the fire and the vision of our work, which they received here.

JOHN F. WINTERS, *Reporter.*

**DALLAS DISTRICT**

The evangelistic work is opening up with indications for a fruitful season.

Pastor H. R. Lee and Rev. W. B. Pinson are in a tent meeting at Bells. Some are getting to the Lord in the beginning of the meeting.

Rev. W. A. Fulbright has just had a very fine

meeting with his church at Batson. Sister Bessie Williams, evangelist. Brother Fulbright is now in a good meeting at Kirbyville.

Dallas First Church was favored by having with them for two days and nights, last week, Rev. Bud Robinson and Rev. Carl Dauel and wife. Brother Robinson and Rev. J. B. McBride spent one day in Peniel, giving us a great service on Wednesday night. A large crowd was present to feast on the special spread, as Brother McBride conducted the praise service, and Brother Robinson preached.

Rev. J. E. Gaar, pastor of Hamlin church, spent a few days in Peniel this week. Brother Gaar has many warm friends in Peniel who are always glad to see him come.

Rev. J. B. Chapman is in a good meeting at Grayson, Ia.

Evangelist B. F. Neely has just returned from his meeting at Garden City, Kas.

Rev. J. E. Bates and wife, with Miss Margie Mabard, left this week for evangelistic work in North Dakota. Rev. A. K. Bracken will have charge of the pastoral work in Peniel during Brother Bates's absence.

Pastor B. F. Fritchett, of Sherman, is in a revival meeting at Canadian, Texas. Evangelist A. G. Jeffries will fill his pulpit at Sherman next Sunday.

The writer had the pleasure of attending a few days of the great rescue convention at Arlington, and found it one of the richest seasons of grace he has witnessed in a long time.

I will begin a meeting with Pastor Guthrie and his church, at Bonham, June 18th, to continue till July 2d. A letter from Brother Guthrie states that prayer and preparation are being made for a great meeting. We invite all who are in reach of the place to come and help push the battle.

The Peniel campmeeting date has been changed this year, and will be held to embrace the third and fourth Sundays in August. Rev. J. B. McBride, of Pasadena, Cal., and President J. B. Chapman of Peniel University will be the preachers. Let all who are interested take note of the date, and plan to attend this great Feast of Tabernacles. Remember that Peniel is now our District camp, and we desire as many of our preachers and works as possible to be present.

Remember that seven months of our Assembly year have passed, and let all pastors give attention to how their church is coming up with the several apportionments for the year. Do not wait till the close of the year, and then try to bring them up; for in that case you will fail. Do it now!

P. L. PERCE, *Dist. Supt.*



**CHURCH NEWS**

**Clearwater, Kas.**

We have organized a Nazarene church at this place. Brother Chambers came down Saturday morning, remained with us over Monday night, and organized the church with twenty-one members. Our souls were blessed in the different services, and our hearts were encouraged, feeling that God's hand was leading in this important step. We desire your prayers that we may be used of God as never before in spreading scriptural holiness throughout this community.—MYRTLE A. BIGBEE, *Secretary.*

**Kearney, Neb.**

We have had Evangelist W. R. Cain with us for a ten days' meeting. We enjoyed his preaching and singing, and trust that seed was sown which will bring forth fruit. The last Sunday was a blessed day. Seven came to the altar. Three got the blessing they sought, and we had a time of rejoicing. Most of them were young people. We are looking forward to and praying for our tent meeting, which will begin the 23rd of June, and continue over the 4th of July. Evangelist Theodore and Minnie Ludwig will have charge. Next Sunday is our missionary day. Last month we collected \$12.—A. C. HOLLAND, *Pastor.*

**Mangum, Okla.**

Two of the young graduates of the Oklahoma Holiness College are to begin a meeting here on the 15th of this month. If we have a revival, we shall have to pray it down. We can have it if God's children get a burden for this place, which is very wicked. I long to see God's work built up here spiritually.—MRS. J. B. HALL.

**Calcutta, India**

Sunday (Easter) was a blessed day with us at Hallelujah village. At the morning service we had the Lord's Supper, the first since I have been here.

God put His seal of approval upon the service. In the afternoon we had a resurrection service. One seeker at the close. Some of the fruit of the recent revival abides, for which we praise Him. We are marching on in the King's highway. We are making it as hot as we know how for the Devil and carnality. We're not dead nor dying, but are serving the Lord.—**Geo. J. FRANKLIN.**

**Dexter, Mo.**

We are at this place in a battle, God is blessing and seekers are weeping their way through. Brother John Hill is pastor here, and God is blessing him in his work. We are looking for a landslide from the glory land. I love the HERALD of HOLINESS, and will do my best to push it to the front.—**G. O. AND BERTHA CROW.**

**Monroe, Wash.**

We have just closed a ten days' meeting with Sister Mae Budd, evangelist, and the Lord's blessing was on from the first service. Sisters J. R. Harvey and J. Highland of Chelan, were with us in the last four services, and greatly encouraged us by their prayers and words of kindness. The preaching brought conviction and about twelve seekers knelt at the altar. We had real cases of salvation.—**ORA OGLE, Pastor.**

**Rutherford, Tenn.**

We can report victory at Ube Springs. Last fourth Sunday we had a missionary rally, and the Lord blessed it. The offering was \$56.68. We did not have a very large crowd. We are planning the next fourth Sunday as an old fashioned holiness rally, and also a rally at Walnut Grove, the second Sunday in June. J. L. Roby, of Nashville, was with us the second Sunday in May, as it was Children's Day. Our first revival on my circuit will be at Zion the fifth Sunday in July. Brother F. W. Johnson will help us.—**E. T. COX, Pastor.**

**Rimbey, Alta, Can.**

We have had a sad loss, by the burning of our beautiful little church, two weeks ago today. But the saddest part is the loss of a member's little boy, three years old. It is supposed he obtained a match somehow and set on fire a pile of shavings in the corner. He had gone in to play. The grandfather of the boy, Brother Rimbey, had built the church himself at great sacrifice.

We are at present in what promises to be a blessed revival, with Brother Bell, our evangelist. He has a splendid circular tent, which will hold 250 people, and we are having splendid attendance, and mighty conviction is on the people. Some have been to the altar for pardon and some for sanctification.—**G. H. MAC LAUGHLAN, Pastor.**

**Hanna, Okla.**

I am here in a battle assisting Rev. J. J. Groves, the pastor. Rev. W. H. Logan is helping, while Misses Dameron and Verner have charge of the song service. Conviction is settling down on the people. The altar was filled last night, some praying through. I go next to assist Rev. E. L. Looman, at Osage.—**C. B. JERNIGAN.**

**Boswell, Okla.**

We are here in a battle, and the battle is waxing hotter and hotter. I would like to correspond with some evangelist who has a tent and could give me a date in September.—**J. L. MCKINNEY, Pastor.**

**Lowell, Mass.**

Our associate pastor, Rev. C. W. Beers, has received and accepted a call to our church in Lynn. Rev. Gordon Edwards was with us May 14th. The Holy Ghost came in power. May 21st, Rev. C. J. Fowler gave us the word of life in the morning with special unction and power. In the evening Deaconess Alice Robinson gave us the word, and five seekers were at the altar. May 28th, Rev. Aaron Hartt, seventy-five years of age, preached twice, with marvelous power. The young boy preachers will have to hurry to keep up with this old veteran. The street meetings each Saturday evening are full of interest, led by one of our young men, Leon Ranlett. Two of our young ladies, Mina Moores and Minnie Crandall, are to be found at these meetings singing and playing the organ. The prayer and class meetings are seasons of real refreshings from God. We are expecting victory all summer. There is good interest in all our benevolences. We press the HERALD of HOLINESS.—**A. B. RIGGS.**

**Anderson, Ind.**

Last September the writer, Mrs. Roberts and Miss Taylor, were called as pastors of the Nazarene church in Muncie and Anderson. Both churches had only been organized a short time, and neither one felt they were able to support a pastor, so we accepted the two churches, giving them two regular preaching services in Anderson, and one in Muncie. It has kept us on the hustle, and had it not been for the splendid help of Mrs. Roberts and

Miss Taylor, we could never have managed the two churches.

There has been a steady growth and increase in interest from the start. A splendid class of people attend both places. The congregations at Muncie have been large, and very appreciative, and the membership has more than trebled. We have made two cash payments on the church property of \$750 with interest, and have fully \$500 pledged.

There has been such an increased interest that both churches demand full time. Last night at a special-called meeting of the church board, we resigned the pastorate of the Muncie church, in order to give full time to the work at Anderson. Whoever the next pastor may be, he will find an open field and great opportunity with the Muncie people.

We are about to start building on our new church in Anderson. We have more than 100 loyal members here, and a regular congregation of over 400 people, and we hope to be able to have our church complete for the District Assembly in September.

A revival spirit is continually on, and a number of good cases have found salvation at the altar lately.

In addition to our church work as pastor we spent a glorious time for one month on the campaign through Indiana, with the Bud Robinson party. It was a great success. We visited twenty-five churches, and had afternoon and night meetings in nearly every place. The meetings proved a great inspiration to the work of organized holiness throughout the state. A blessed revival spirit prevailed in every place and many souls were saved and sanctified. In most of the places we preceded Brother Robinson and party, excepting at Seymour, Anderson, and Muncie. What a time we did have, when the two parties united! It was a great blessing in our two churches. They have n't gotten over with it yet.

Sunday afternoon in the Anderson church there were fully fifty automobiles, and a thousand people thronged the old tabernacle. At this service we took the first offering for a new church, and \$3,000 was subscribed. Brother T. H. Agnew has been with us for two weeks, helping us on our financial campaign among the business men of Anderson. He met with success. Brother Agnew is at home in this work and knows no discouragement. He preached to our people and they all fell in love with him and his inspiring messages. We expect to help Sister Wines of our Woodlawn church of Chicago in a meeting beginning June 13.

God bless the HERALD of HOLINESS. We are glad we're on the field and in the battle for God and holiness.—**C. E. ROBERTS.**

**Hutchinson, Kas.**

We have just closed a good meeting in the east end of this city. A few prayed through to victory. There was a beautiful spirit manifested among the saints all the way through, and God was in every service from beginning to end. Brother John Hilt led the singing, and much of the success of the meeting was due to his faithful labors. A number of the students from the Bible School, and others, were loyal, and stood by us. The crowds were fairly good, and much interest was shown, for all of which we give God the glory.

We have a tent, and would be glad to have some calls for meetings for the summer. Address 726, 5 East Hutchinson, Kansas.—**Rev. C. M. KING and B. E. LEWIS, Evangelists.**

**Calgary, Alberta**

We have just closed a blessed convention in the church under the auspices of the Alberta Holiness Association. Rev. J. S. Saum, Edmonton; Miss M. White, and Miss Sivan, of Beulah Mission, Edmonton; Rev. W. B. Tait, of Red Deer, were the workers. God's blessing was upon the people from the first session.

Several were at the altar for pardon or purity, and some gave good evidence of salvation.

There are some loyal souls scattered over these prairies. Among the workers some "choice spirits" with whom we much enjoyed the fellowship of the Spirit.

The meetings were well attended in spite of the rainy season. The church was very well filled, especially one evening.

Our church year is drawing to a close, and we look back over the more than two years with gratitude to the Lord for His presence and blessing. We have served this people the best we could, and now feel we have finished the work we were sent to do, therefore have resigned. The future work for us we feel we must carefully choose under the blessings of God.—**E. E. MARTIN.**

**North River, N. Y.**

Solomon said there was nothing new under the sun, but probably he did not see our new Pentecostal Gospel Tabernacle Society at this place. Mrs. Miller and I came here in February for special

meetings in a regular close communion Baptist church, and surely they were close, stayed at home, and fought holiness. But we got bold of God and believed for a revival. The crowds came, sometimes the house was packed, and the fire fell. Twenty-one knelt at our new-made altar for pardon and purity. After our Assembly and a stay-at-home for three weeks, we returned to care for the little flock, but was asked to vacate the parsonage and church that they (the Baptists) did not care for us or the souls that came out under our ministry.

Another home opened up to us. God put it on one man's heart to give a lot, and the result is we now have a beautiful tabernacle, 30 x 40, to worship in. This is real pioneer work. Our District Superintendent, Rev. Paul S. Hill, is expected here in about three weeks, for a real campaign. As our time will soon be up to go to other fields, we are asking God to send this people the right pastor at once. Write me or our District Superintendent. This is an open door of great possibilities, a new work, and calls for a man of faith. For over sixteen years God has met our needs without a skip. He will yours. The society is well organized, a fine bunch of faithful souls, and a growing Sunday school. We held our first meeting in the tabernacle last Sunday. Two were sanctified in the evening service.—**Rev. and Mrs. F. E. MILLER.**

**Austin, Texas**

We wish to report victory. Since our last report God has done great things for us. Our last meeting was conducted by Rev. Wm. E. Fisher and wife. This was a great meeting. Quite a number were blessed in the meeting. Brother and Sister Fisher are great preachers and are the kind of evangelists that will help the pastor in his work. We thank God that since our last report we have built us a nice church building, and I am writing this report from the study room. Our church is at the best place with the Lord that I have ever seen them. Last Sunday was a great day. Three bright professions at the morning service. Our meeting conducted by Rev. W. M. Nelson, will begin next Friday night. We are praying and believing that the Lord will give us a great meeting.—**E. W. WELLS, Pastor.**

**Pasadena, Cal.**

Our revival meetings at the First Church of Pasadena, with General Superintendent Rev. Roy T. Williams, closed in a blaze of glory, on Sunday evening, May 28th, with the altar filled with seekers and some kneeling at chairs.

The attendance was excellent throughout, and the last Sabbath the church was full, including the Sunday school room, at all three services. A liberal offering was received for the evangelist in the morning.

There were close to 150 seekers at the altar during the two weeks, and some remarkable cases. A number of our people on the University Tract attended and helped in the meetings, and were blessed. Among them were some of the students from the University.

The Board of Trustees of the Nazarene University are already making preparations for the opening of the school this fall in the very best condition, and are planning to put the school on a more solid foundation than ever before. Some new, strong professors have been added to the faculty, and every department will be well manned and equipped. We believe the Lord has something glorious for this young institution in the near future, and we would ask our Nazarene people everywhere to take this school on their hearts.—**A. O. HENRICKS, Pastor.**

**Fitchburg, Mass.**

We fully expected to move this spring, and had partly packed our household goods with this in view—but have had the singular experience of having a farewell reception, and also a return reception within a few weeks. This is our fifth year in Fitchburg. Five joined the church yesterday, and two were definitely seeking in the night service. The Lord has a precious people here, and we expect a gracious year. Our children's missionary program will take place, Sunday, June 18th, and a profitable time is expected. Lowell, Lynn, and Haverhill, alone led us in missionary offerings last year, on this District. We give them warning now, that we are getting our breath early in the season.—**C. P. LANPHER.**

**Temple, Texas**

We are in our new home at Temple. We came here about the first of February, staked down our tent, and started a meeting. God gave us fifty or more souls, and we organized a Nazarene church with eighteen members. Last week these good people gave the pastor a pounding, and made us to feel that they intended standing by us. We are at present in a revival. Mrs. Bessie Williams, of Lockhart, is doing the preaching, and it is taking

effect. Mrs. Anna Mae Moore, of San Antonio, is conducting the singing. Interest is good, and there are two weeks of the meeting yet.—LEO F. MAIDGEN, *Pastor*.

**Sikes, La.**

Just closed a meeting at Sikes. Had a wonderful time, and God blessed us. We had large crowds. People came from all over the country to hear holiness. It was new to most of them, but God gave victory. Miss Nora Brister and Miss Bessie Wilkson, were my helpers. Louisiana is a needy field. I will spend some of my time in the south part of Texas. Am at present in a meeting at Selma, La., camp. God is blessing the Nazarene work here, and it is growing.—J. A. PRUETT.

**Bloomington, Texas**

We can report victory here. Although we are few in number, God blesses and gives us freedom in our services. For some time past there has been a real digging down and mounting up, in the experiences of the saints, until some times we can hardly stay on this earth. The Devil never misses an opportunity to get in a blow, especially as when Brother and Sister Tetrick began a revival here a few days ago. We are in a battle for the salvation of the lost.—MRS. LULA KENNEDY.

**New Philadelphia, Ohio**

Sunday, May 28th, was a day of refreshing to our hearts. Mrs. Margaret Hevelow gave us a foreign missionary sermon in the morning, which was blessed of God, and used to bring results. In the evening praise meeting, the Lord was again present. Mrs. Bertha Courtwright, president of our Women's Foreign Missionary Society, spoke of some needs in the foreign field, one of which was \$125 for Etna Innis' house, and \$60 for Brother Tracy's horse. Every heart was touched, and \$13.60 was soon raised for Sister Innis, and \$5.25 for Brother Tracy. Brother and Sister Lee have also stirred us up on foreign missionary lines.—H. H. FANSLER, *Secretary*.

**Dexter, Mo.**

We are holding meetings every night. Our District Superintendent and his wife, Brother and Sister Crow, are doing the preaching. Folks are getting saved and sanctified, the work is being built up and strengthened, old feuds settled, and sins confessed. Church members are being reclaimed. The church has been presented with a new bell, for which we are very thankful.—JOHN A. HUNT, *Pastor*.

**Clarkton, Mo.**

Just closed a meeting at Gideon, Mo., three miles east of Clarkton, with great victory. Fifty seekers were saved, and seven sanctified. Fourteen united with the church at Clarkton. We are asking God to give us a church at Gideon. We are in a meeting at Morehouse, which starts well. We are expecting victory.—HINER and ROACH, *Evangelists*.

**Everett, Mass.**

The new Assembly year has opened well for our church here. On Memorial day we had an all-day meeting. Evangelist Morrison preached in the morning, and Rev. S. W. Beers gave two strong messages in the afternoon and evening. On Sunday, June 11th, we had a grand missionary rally. Rev. M. E. King, missionary evangelist, will speak morning and evening. At 3 p. m. Lillian Cole, who is soon to sail for Africa, will speak. We expect the Malden (Mass.) church, and other Nazarene churches in this vicinity, to unite in the afternoon service. On the first Thursday evening of each month, we hold a missionary prayer meeting. All the services of the church are well attended. The outlook for this year is good.—A. K. BRYANT, *Pastor*.

**Woodville, Okla.**

The fight is on here, between righteousness and sin. God and the Devil. The crowds are large, and more are coming. Brother Roberts, our co-laborer, is doing some fine preaching. Pray for us here.—J. E. and DELLA AYCOCK, *Evangelists*.

**Manchester, N. H.**

God is pouring out His spirit in a marvelous way. Sundry surpassed anything we ever have had in the history of this church. Three seekers forward in the morning for the blessing of holiness prayed through. After a song service and short message in the evening, three others came to the altar and received Christ. One girl was saved who had been wayward, and had left her home and parents. They were there that night, and she publicly asked their forgiveness. Her father was an unsaved man, and he broke down and cried,

and came to the altar. Brother Curtis is to be with us for two weeks, beginning the 10th. All who are interested in holiness, please remember us at the throne of grace.—E. M. JODREY, *Pastor*.

**Sunnyside and Hawthorne, Cal.**

The work at Sunnyside and Hawthorne is moving on at a steady gait. The Sunday afternoon services at Hawthorne are increasing in power and in numbers. We have accepted the call to both places for another year. We expect to take a vacation about July 1. We will go to Texas, and remain there till about the 15th of September. We have some open dates. Any one desiring our services may write us at Pasadena, Cal., R. R. 1, Box 215.—W. A. WELCH.

**Pecan Gap, Texas**

I began to preach at Rocky Point about three years ago, and there were only one or two who professed to be saved. Now we have a midweek prayer meeting, a good Sunday school, and a church with twelve members. Although our church is small in number, we are doing things for God. We are planning for a meeting this summer.—J. A. SHARP, *Pastor*.

**Booneville, Ind.**

I just closed a three weeks' meeting at this place, with B. R. Shaw as my assistant, in an abandoned Free Methodist church. Some were reclaimed and a few sanctified. The saints that are holding the fort at this place, were encouraged, and we are looking ahead to a new Nazarene church in the near future. Brother Shaw is alive in the song service. Our District Superintendent stopped over one night, inspiring us with a message on the coming of our Lord.—URAL HOLLENBACK, *Evangelist*.

**DEATHS**

**Burdick**—Ezra Clark Burdick was born June 27, 1845, in Stricker, Ohio, and died in Santa Ana, Cal., April 29, 1916, in the triumph of faith. At the age of fifteen years he enlisted in Company D, 38th Ohio Volunteer Infantry, and remained until the end of the Civil War. He was converted twenty-five years ago, and has been a constant attendant at the Nazarene church since coming to Santa Ana, six years ago. He was united in marriage to Miss Eva Marshall, January 10, 1876, in Kansas. The funeral service was conducted by his pastor, C. W. Griffin, assisted by Rev. Florence Crockett.—C. W. Griffin, Santa Ana, Cal.

**Taylor**—Mary Anne Harding was born near Decatur, Ala., October 12, 1843. She was converted at the age of sixteen, and united with the Methodists. She was married to A. A. Bonner in 1863, to which union were born three children. After her first husband's death she was married to Clayton Taylor, who died twenty years ago. She was sanctified fifteen years ago, and when the Church of the Nazarene came her way united with it, being a charter member of our church in Little Rock. She lived a faithful Christian life. She died May 28, 1916, at the home of her grandson, J. H. Teus, Jr., Little Rock, Ark., and was buried in the old family graveyard at Blackton, Ark. Rev. Joseph N. Speakes, Superintendent of the Arkansas District, conducted the funeral service, assisted by her pastor, Rev. B. H. Haynie.—Joseph N. Speakes.

**Hardenaste**—Mattie Hardenaste, youngest child of George and Mary Hardenaste, was born October 27, 1910, and went home to heaven March 10, 1916. Mattie was one of those lovely children who win the hearts of all who know them. She loved the Sunday school—never wanted to miss a Sunday. So often since she went to heaven have we thought of her little recitation last Children's Missionary Day, "The Little Missionary." We miss her, but God knows best; and today our hearts are comforted to know that she is now safe from all sorrow and pain, basking in the smiles of Him who said "of such is the kingdom of heaven."—Mattie Davis.

**Bull**—Mrs. Tiffith Bull was born on October 8, 1890, and passed to her reward May 15, 1916. She was married to Charles Bull December 29, 1900, and was converted in 1907. She lived a consistent Christian life, and was consecrated to God a little later, and joined the Baptist church. She was 41 but a few months. She leaves a husband, four children, father, mother, five brothers, one sister, and a host of friends to mourn their loss. She called her loved ones about her bed and told them all to meet her in heaven, for she was going there.—H. W. Hanselman.

**Delaplain**—Louis Delaplain was born August 1, 1825, and died May 10, 1916, age 90 years. He said some months ago that he wanted the holiness people to sing and pray around him when he was dying. On May 30th the writer and three others visited him, and sang and prayed, and in a few minutes he had gone to his rest to await the resurrection of the Just. He was a godly man.—A. M. Gilbert, *Pastor*.

**Springboro, Pa.**

My work with the saints at Springboro closed on Sunday, June 4th, with blessed victory. The church has increased numerically during my short pastorate, and the spiritual condition of the work is by no means disappointing. The Nazarene company at this place is remarkably owned of God, and the blessings of heaven rest on them at every service. They deserve God's best. I take up my work soon, with the church at Millersport, Ohio, and am trusting for and expecting great things from God.—J. GLENN GOULD.

**St. Louis, Mo.**

We can report victory here. Brother J. E. Linza was at his best today and tonight. He continues to hammer home the truth in his mighty messages, and God sends in receptive hearts. A real campmeeting time at every service. Several were at the altar tonight. We are expecting a mighty awakening in Maplewood during the tent campaign this summer. Our pastor and wife are a busy people in the work of the Lord.—M. E. WALLACE, *Deaconess*.

**Mason, Iowa**

May 28th was the day set for the dedication of our new Nazarene church at Mason, which proved to be a beautiful day. A large number attended. Sunday school opened at 9:30 a. m., and closed at 10:30 a. m. By that time the house was full. Brother E. A. Clark, District Superintendent, was with us to assist Brother Morgan, pastor. After Scripture reading by pastor and Brother Henderson of the Laocoma charge, Brother Clark preached. After preaching, they raised \$800 for the building debt. We gathered around the altar with Brother Clark, and the glory came down. We had praise service in the afternoon, and preaching again at night by Brother Clark.—E. E. GOFF, *Supt.*

**Rosing, N. M.**

On April 30th I began a meeting in Cedar Hill, five miles from Rosing. We prayed through to victory before we began the fight. I have been assisted by Rev. E. U. Fletcher, a brother pastor from Griffith, Colo. Sister Becraft was in charge of the organ until last week, when she was called to Denver, Colo., to attend the funeral of her mother. We have held services every night, with two exceptions, and two services on Sundays for five weeks. God has been with us in power, and set His seal upon the services. I sound a note of victory from New Mexico District. God has opened the skies on our souls, in power to save, sanctify, and heal. Rev. R. E. Dunham is with us, and we will continue our meeting under the leadership of the Holy Ghost for two more weeks. I spent Easter Sunday in Kline, Colo., with the saints there. The church is in our District. Two auto loads drove up, after a trip of thirty-five miles. Brother Saffell and myself assisted the pastor, Rev. Fry, to administer the Sacrament of the Lord's Supper. Brother Saffell preached in the morning, and the Lord helped me to preach at night.—HENRIETTA RICHARDS, *Pastor*.

**Stockton, Ill.**

Rev. Julius Miller and wife are laboring faithfully here for the promotion of holiness and for the interest of the church. Brother Miller's preaching and teaching of the Word, and Sister Miller's singing in the Spirit, are bringing forth fruit. There are some seekers at the altar at our regular services. This is a hard field. The people are great for churchmanship, but not many are on the stretch for salvation. We are hoping for an outpouring of the Spirit that will stir the people until they feel their need.—HETTIE TUCKER, *Reporter*.

**Cartersville, Ill.**

God permitted us to have Brother W. G. Schurman, District Superintendent, with us for over two weeks, and the Lord gave him the hearts of the people. We had about twenty-six professions and ten additions to the church. We have had an increase of membership from fifty-one to seventy-one in eighteen months. Brother Schurman organized a new church at Energy, Ill. We had property worth about \$800 given us, with only \$140 to pay. Mrs. Grace Edwards, formerly our deaconess, has been called to supply the church till September.—EDNA WELLS HOKE, *Pastor*.

**Dodd City, Texas**

Our meeting at Longview, Texas, was hard from start to finish. We did our best, and left the result to the Lord. Brother P. L. Pierce was with us two days, and gave us a fine sermon on faith. Brother B. M. Kilgore was with us the last week, and did some fine preaching. We go next to Knoxville, Tenn.—C. C. CRUCK.

## Clarkston, Wash.

I began a meeting at this place Sunday, June 4th, with the United Brethren church. The congregation and interest is good, and the people seems hungry for the Bread of Life. My next meeting is at Asotin, Wash.—H. C. ELLIOTT, *Evangelist*.

## Delmer, Ky.

The former pastor, F. V. Taylor, and the present one, put a coat of paint on the parsonage a few days ago. The pastor's wife and some of the women of the church papered the walls. So the pastor's home is looking better both inside and out. The people over the work are praying for a special revival. Rev. C. H. Strong, pastor of the Nazarene church at Seymour, Ind., will begin a revival for us at Delmer, about the last of June. Rev. H. J. Mackey from the mountains of Kentucky, who has been very successful in revival work, will conduct revivals at Naomi and Shafter. The pastor and his wife are making a canvass of the homes, reading the Word, singing and praying with the people, in preparation of a great Pentecostal revival over the work.—I. T. STOVALL, *Pastor*.

## First Church, Kansas City

Sunday, June 4th, Dr. Matthews, having returned from Hutchinson, preached morning and night, and we had salvation at the altar in both services. In the afternoon, we had our regular monthly missionary meeting, at which Miss Lillian Cole, on her way to Africa, spoke. The audience by a rising vote, agreed to support Sister Cole as one of our missionaries on the field. This is a real missionary church—that is, it is truly a Pentecostal Nazarene church—not a hardshell masquerading under the name.

In five months, from January 1st, it has given for foreign missions \$566.76, or more than \$113 a month, and that without any special effort, through the weekly envelope system. And this offering has in no wise interfered with pastoral support. Indeed, all feel that God's financial as well as spiritual blessing upon the church has been assured in a large measure because the church has been faithful to foreign missions. The church has not neglected home missions, nor any other department of church work, notwithstanding our heavy burden of paying for the great church building. The treasurer tells us that nearly \$5,000 has been raised and passed through his hands in the five months. A constant tide of salvation is flowing through the church. The pastor being at Olivet University Sunday, the pulpit in the morning was filled by Rev. A. G. Crockett. The altar was filled full of seekers, and there were many blessed finders. One of the greatest morning services we have had yet. At night the assistant pastor, Rev. E. F. Wilde, preached, and again the altar was filled to overflowing. It was a remarkable service, with clear victory. Brother Wilde left Monday for California on a short vacation, but we hope for his soon return.—REPORTER.

## Dadeville, Mo.

We went to Sylvia, Kas., May 13th, to assist Rev. E. J. Lord in a tent meeting. It was a battle, and the opposition was strong, but God was there to give victory. Several prayed through and were either saved or sanctified. We had been under Brother Lord's teaching and preaching in the holiness school at Bethany, Okla., and it was a privilege to be with him again. His church was right in the front, doing their best for God. We are now with Rev. Jerry Clevenger in the beginning of a meeting at Dadeville. Some have already prayed through to victory. Will be in meetings in Missouri the entire summer.—CHAS. W. DAVIS and WIFE.

## Worcester, Mass.

Our new pastor, George E. La Flash, has been with us since Assembly. We have been having splendid services, and they are growing better each time. Had communion June 4th, Rev. J. Richardson assisting and took in one member. Brother Ronndy, our former pastor, has gone to Old Town, Me. May the Lord bless and strengthen him. Our new pastor and his wife will move here permanently about the middle of June, after Pentecostal Collegiate Institute closes for the summer.—CHAS. WM. NEELD.

## Cherry Hill, Va.

The church here was organized last winter, which was due to the conversion of William L. Dodson, who was gloriously saved from a drunkard's grave. He is praising God every day for what Jesus did for him, and continues to do. Brother J. R. Buckmaster, of Washington, D. C., Grace Pentecostal Church of the Nazarene, organized the little band of thirteen members, after the sowing and watering of Brothers Buckmaster, Williams, Sweeney, Shade, Proctor, Harer, Green, and

## TELEGRAM

## A Great Commencement

DANVILLE, ILL.

HERALD OF HOLINESS:

Olivet, University Commencement and Campmeeting closed with a great sweep of victory! The altar was lined with seekers. Dr. John Matthews and District Superintendent Schurman and his brother did the preaching. Over ten thousand dollars was raised for the university. Plans were made that assure a great future for Olivet.

B. F. HAYNES.

Dicky, of Washington, D. C. At the Annual Assembly, the church requested that Dr. Shade, of Washington, D. C. (a retired physician), become their pastor, who was determined to go into the evangelistic work. He, however, prayed through and added to the little Nazarene band at Cherry Hill, increasing the membership to twenty-four. On Sunday we had our first service in our chapel—without windows or door, and gables not weather-boarded yet, but the little altar was filled with seekers. Several got through. Monday night the altar was filled again with seekers, and also last night. The Holy Spirit is convicting men and women, as well as children. On Sunday we will reorganize our Sunday school of thirty scholars, and we hope to see every boy and girl in the Sunday school saved.—N. B. SHADE, *Pastor*.

## ANNOUNCEMENTS

**Warning**—Look out for anybody whosoever who comes around trying to sell stocks to holiness folks—irrigation projects, brick machines, water, or anything else. Read first an article which will shortly appear in Herald of Holiness. This warning is occasioned by a letter from Rev. E. C. Crisler, secretary of Eastern Oklahoma District, who has investigated what he says is the biggest graft he has ever seen, and in which some of our people were victimized.

**Open Date**—Rev. Thos. Keddle wishes to announce that the evangelistic group which is now in a blessed meeting at Lindsborg, Kans., have two open dates between June 22nd and August 3rd. This group consists of Rev. R. S. Ball, of Sterling, and Rev. Thos. Keddle, of Hutchinson, as preachers, and Brother J. E. Moore, of Wakita, Okla., as special singer. They have full equipment for holding tent meetings, and will do good work anywhere. Address them at 712 East 5th street, Hutchinson, Kans.

**Campmeeting**—The campmeeting at Woodward, Okla., will be held July 9th to 23rd, with Evangelists Lulu Dilbeck and Verdie Sallee as leaders. Also at Prairie Green, nine miles South of Woodward, beginning July 27th, with Dr. G. W. Sawyer as evangelist, and Prof. and Mrs. London as song leaders.—C. A. ALGER, *Pastor*.

**Boarders Wanted**—Why not spend your vacation here at P. C. I.? A quiet, restful place, five minutes' walk from a beautiful little lake. Homelike atmosphere. Write for terms to Boarding Department, P. C. I., North Seituete, R. I.

**Old Portsmouth Camp**—The 26th anniversary of the Old Portsmouth camp will be held this year, and everything is being done to make it the greatest meeting in the history of the camp. The president, Rev. Seth C. Reed, of Pasadena, Cal., will be in charge, assisted by Revs. F. M. Messenger, I. G. Martin, H. A. Hodgkin and wife, and a number of New England preachers and workers. The camp is beautifully situated on the island of Portsmouth, R. I., with the waters of the Atlantic ocean flowing on either side. Write for rooms and tents to Charles Dose, 14 Lynn St., Providence, R. I.

**Special Notice to Alabama District**—We, the District Missionary Board of the Alabama District, especially urge all Sunday schools throughout our District, to order at once a supply of the Breeze Memorial Missionary Programs, and hold a missionary rally as early as possible.—C. C. BUTLER, *Chairman*.

**Campmeeting**—The Inter-denominational Tri-county Holiness Campmeeting will be held at New Carlisle, Ohio, June 23rd to July 4th. The following evangelists have been secured: G. C. Bacon, John Butler, R. G. Flitch, and G. A. Schoonbe. Apply to the secretary for tent, or information—PAUL MARSHALL, *Secy.*, New Carlisle, Ohio.

**Notice to Missouri District**—Copy for Assembly minutes is now in the hands of the printer. We lack \$14 of having the necessary amount to pay for printing. Will our churches, pastors, and evangelists make a concerted effort to send the amount in to me? Now, please attend to this at once.—MRS. ERNA PATTERSON, *Secy.*, Plak, Mo.

**Request for Prayer**—A sister requests prayer that she may be delivered from the foes which are of her own household.

## Fouke, Ark.

We have just closed a hard fought battle, but one of victory. Universalism, Campbellism, and Russellism have a strong hold here, and made the battle a hard one. But we held on to God, and He caused the walls to fall. There were thirty-five or forty saved, sanctified, or reclaimed. The first break in the meeting there were seven sanctified and two saved. One of them was a Methodist preacher. We began another battle the 9th.—R. B. GILMORE and WIFE.

## Catro, Okla.

I am glad to report we have organized a Pentecostal Church of the Nazarene, four miles north of this place, at the Mowdy school house, with ten members. Our District Superintendent not being able to come, sent Rev. T. H. Ritter. Sunday was a great day. One got the blessing.—C. W. Mowdy, *Church Secretary*.

## PERSONALS

Brother and Sister Turner, from Olivet, Ill., looked over the work at the Publishing House Monday. They were on their way to Nampa, Idaho, where they will assume the pastorate of our church at that place.

Through our faithful pastor of our Racine, Wis., church, E. J. Flemming, one of his members pays for eleven new subscriptions for the HERALD OF HOLINESS. He says that the HERALD OF HOLINESS has meant so much to him that he wants others to become acquainted with it. God bless this sender, and his pastor, and church. It may be that in some other church there is one who has received a like benefit from the paper, and would like to pass on that blessing to others.

Evangelist L. Milton Williams, accompanied by Mrs. Williams, stopped over a few hours in the city last week, and made the Publishing House a call. They were just from a successful meeting at Oklahoma City.

Dr. John Matthews and Rev. E. G. Anderson attended the commencement exercises at Olivet, last week. Dr. Matthews preached the annual sermon, and Brother Anderson attended the meeting of the Board of Trustees, of which he is secretary.

Rev. V. P. Drake, sending in a list of subscribers to the HERALD OF HOLINESS, says: "I gladly pay the increased subscription price, and feel that we still have the cheapest paper in circulation when we consider the character and quality."

Brother Frank Baumgartner writes of the HERALD OF HOLINESS, "Next to my Bible it is one of my chief sources of soul food."

Rev. R. J. Plumb, our new Colorado Superintendent, is taking hold of the work in a vigorous, effective way. He writes, "I read the paper eagerly, and think it is great. We must have it in every Nazarene home, and a lot of other homes."

Brother and Sister Roy Rudebaugh, of Henryetta, Okla., accompanied by friends, called at Publishing House last week. They were on their way to North Dakota for an evangelistic campaign.

Rev. W. E. Shepard was a welcome visitor at Publishing House last week. He was on his way to campmeeting at Hastings, Neb.

Father Mayberry, of Topeka, one of the stalwart friends of our publishing interests, visited his daughter in the city last week, and paid his regards to Publishing House people.

Brother J. F. Sanders is at home again from the Assemblies in the northwest, where he enjoyed an enthusiastic reception of our publishing interests. He reports great spiritual victory, and blessing upon the people.

Sister Hoke, founder of our Holiness College at Hutchinson, Kas., accompanied by Sister Erdmann, have been the guests of friends in the city, and made the Publishing House an appreciated call.

## "SHOES THAT TALK"

The South Sea Islanders are very proud if they can get hold of a pair of European shoes. They are especially gratified if they acquire a pair that squeak, or, as they call them, "shoes that talk." A story is told of a South Sea Islander, who came into church with shoes merrily a-squeak. He walked proudly to the front, and, removing these shoes, dropped them out of the window, so that his wife might also have the pleasure of coming in with "talking" shoes.—*Missionary Review*.

HERALD of HOLINESS

Official Paper Pentecostal Church of the Nazarene. Published Every Wednesday.

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

Subscription Price—\$1.50 a year in advance. Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Pentecostal Nazarene Publishing House 2109, 2115 Troost Avenue, Kansas City, Mo.

TESTIMONY

Mrs. M. E. WALLACE—I had been sick since last November and had the best of physicians. Hospital fees and all were not within our reach.

A. L. MORSE—From my early days I have been telling of sins forgiven; now for fourteen years I have not tired of telling of how God has sanctified me, and by His divine power is keeping me in the way of holiness, feasting on the fruits of Canaan.

A. M. LONGACRE—For sixteen years I had been a backslider, but in a street meeting, a message by Rev. J. B. McBride, at Berkeley, Cal., brought conviction to my soul, and led me from sin's terrible darkness into God's wonderful light.

ELIZA WATTS—I praise the Lord from the depths of my heart that I can say "My Jesus, I love thee. I know thou art mine." I am learning daily what it means to have peace and love multiplied in my soul.

J. A. PRUETT—Our God is a great God, and still is blessing us. We never had a stronger determination to preach the straight gospel, and go through.

Mrs. W. H. ROGERS—I think it is a grand privilege to get to tell so many folks about Jesus, my Savior, Sanctifier and Keeper. I want always to do what He wants me to do.

J. M. WESTMOBELAND—Today at 9:30 o'clock the Lord sanctified my wife, when she said yes to His will. There was joy in our home that will tell in heaven when we all get there and meet our two little girls who have gone on before.

L. G. ADAMS—His grace is sufficient. We can do all things through Christ, which strengtheneth us. We are looking up and expect Christ to come soon.

FRANK A. GRAY—I received the light which brought me into this full salvation from all sin, through the Utica Avenue church, Brooklyn, N. Y. I was convicted of sin and born into the kingdom one Sunday, and on the following Sunday I received the baptism with the Holy Ghost, and I have been spoiled for the world ever since.

L. L. DANIEL—I joined the Methodist church when I was eighteen years old, but I was not a Christian. I heard Sister Rice, of Texarkana, preach holiness, but I made light of it. When I moved to Oklahoma, Sister Fannie Tanner was there preaching holiness with all her might, and I got a good case of religion.

MEDA CLIFFORD SMITH—I am ready for sacrifice or service, anywhere the Lord shall lead. I received a great uplift, body, soul, and spirit, today, but the Holy Ghost bringing this Scripture to me, "In the name of Jesus Christ of Nazareth, rise up and walk," and I immediately leaped and stood on top of my trials, grippe, cold, and over all the power of the enemy.

JOHN H. COLE—The most refreshing and comfortable hope of eternal blessedness which God

has given, is to me for an anchor to my soul, sure and steadfast. I am in this world as a ship at sea, tossed to and fro, and in danger of being cast away. I must have the anchor to keep me sure and steady. Jesus is my anchor in the storms of this world.

MARY E. TODD—More than twelve years ago I entered in to the experience of sanctification as a second work of grace. God marvelously blessed me at that time, but some time later I listened to the wiles of Satan in the form of some of my (as I thought) best friends, until finally I was cheated out of the perfect peace of my new experience.

The above testimony was written over six months ago, and both experiences hold good today. —M. E. T.

Evangelistic Meetings

- C. C. Check and Wife, Dadd City, Texas. Knoxville, Tenn. June 15-25. Seversville, Tenn. June 29 to July 9. Knoxville, Tenn. Nazarene Church. July 12-27. Nobles, Ga. July 29 to August 13. Canaan, Texas. August 18 to Sept. 3. Grand Saline, Texas. September 7-24. Eaton, Texas. September 25 to Oct. 15. Pctor, Texas. September 25 to October 20-29.

J. F. Harvey, Seattle, Wash.

Troy, Idaho. June 20 to July 4

DIRECTORIES

General Superintendents

- H. F. REYNOLDS—Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave. Alberta District Assembly, Stettler, Alta. July 12-16, camp-meeting continuing till July 23d. Manitoba Sask., Mission District Assembly, Regina Sask., Aug. 2-6. E. F. WALKER—Glendora, Cal. Res., Glendora, Cal.; office, Olivet, Ill. J. W. GOODWIN—Los Angeles, Cal. 1625 Delta st. R. T. WILLIAMS—Pentel, Texas Southern Calif. Dist. Assembly, Pomona, Calif. June 21-25

District Superintendents

- Alabama—P. M. Covington, Jasper, Ala. Andalusia, care F. P. Smith, Rt. A, Box 44, June 16-26. Pine Forest Church, Attmore P. O. July 1-2. Pensacola, Florida. July 4-8. Hanceville, Alabama. July 21-30. Shiloh, Ala., Chillum P. O. August 4-13. Alberta Mission—W. B. Tait, Box 133, Red Deer, Can. Arkansas—Joseph N. Sparks, 209 Locust st., Argenta, Ark. British Isles—George Shurpe, No. 1 Westbourne, Terrace, Kewside, Glasgow, Scotland. Chicago Central—W. G. Schurman, Olivet, Ill. Colorado—R. J. Plumb, 128 North Chestnut st., Colorado Springs, Colo. Dallas—P. L. Pierce, Pentel, Texas. Dakota-Montana—Lyman Brough, Surrey, N. D. Florida—C. H. Lancaster, 828 Fourth st., Miami, Fla. Georgia—W. E. Hays, Glendale, Ga. Hamilton—J. C. Henson, Roscoe, Texas. Idaho-Oregon—W. H. Tuilla, Nampa, Idaho. Indiana—H. E. Harding, East Thornburg st., New Castle, Ind.

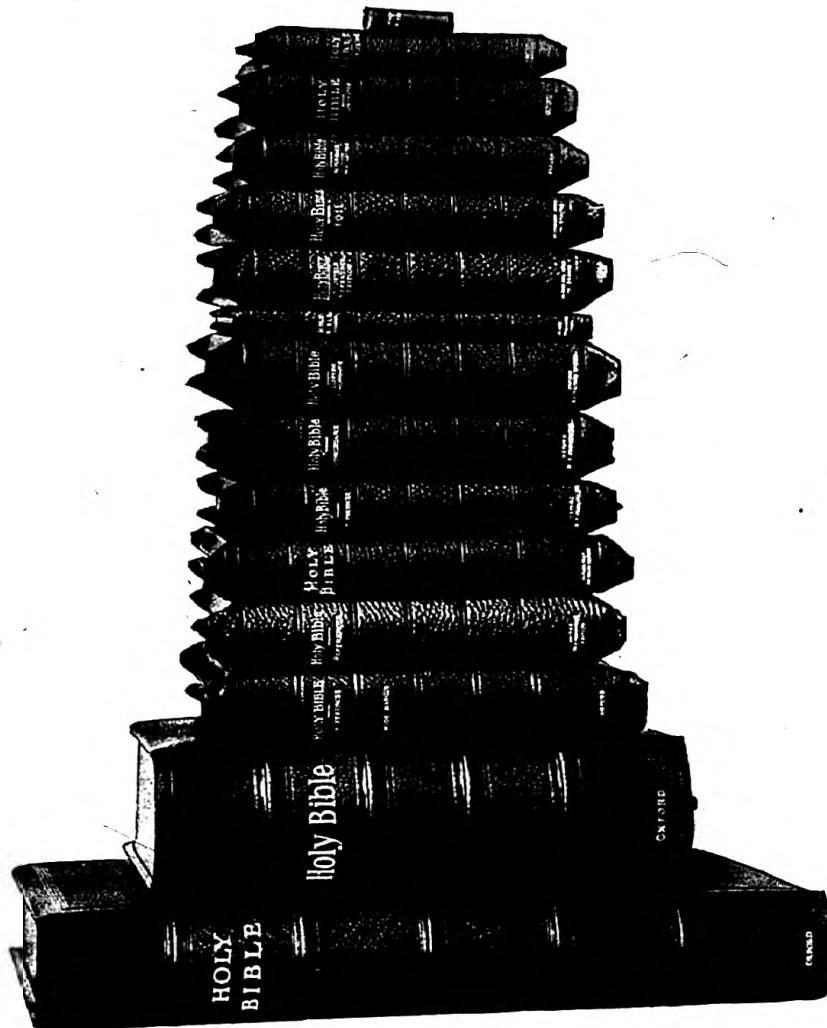
- Iowa—E. A. Clark, University Park, Iowa. Kansas—H. M. Chambers, 817 N. Maple, Hutchinson, Kas. Kentucky—W. W. Hanks, Box 233, Ashland, Ky. Little Rock—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark. Louisiana—T. C. Leckie, Luke Charles, La. Manitoba-Sask., Mission—C. A. Thompson, Box 228, Regina, Sask. Michigan—A. H. Kouffman, 233 Mt. Vernon, ave., N. W. Grand Rapids, Mich. Mississippi—J. N. Whitehead, Sallis, Miss. Missouri—G. O. Crow, Springfield, Mo. Nebraska—M. F. Llenard, Burr Oak, Kas. New England—H. N. Washburn, Beverly, Mass. New Mexico—R. E. Donham, Artesia, N. M. New York—Paul Hill, New Berlin, N. Y. Northwest—J. T. Little, Newberg, Ore. East, Oklahoma—F. R. Morgan, Henryetta, Okla. West, Oklahoma—S. H. Owens, Bethany, Okla. Pittsburgh—James W. Short, Dayton, Ohio 1537 W. First st.

- Cincinnati, Ohio. June 13-17. Columbus, Ohio, 1427 Hunter ave. June 18 to July 2. New Carlisle, Ohio. June 18 to July 3-4. San Antonio—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas. San Francisco—D. S. Reed, Oakdale, Cal. Southern California—Howard Eckel, 1405 East Thirtieth st., Los Angeles, Cal. Tennessee—James Johnson, Dickson, Tenn. Wash.-Phila.—J. T. Maybury, 3313 N. Twentieth st., Philadelphia, Pa.

Evangelists

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

- Alberta—Bell, Thomas, Box 95, Drumheller, Alberta, Can. Arkansas—Edgin, J. D., Ozark, Ark.; Valley, A. J., Pilot Point, Texas; Wagoner, D. J., Peniel, Texas; Grant, C. A., Hionia, Ark. Chicago Central—Jones, Will O., 1102 South "A" st., Elwood, Ind.; Angle, Miss Virgie, 6580 Yale ave., Chicago, Ill.; Fleming, B. A., R. 1, Wayne City, Ill.; Gilmore, R. E., Olivet, Ill.; Williams, L. Milton, University Park, Okalonsa, Iowa; Wells, L. T., Olivet, Ill.; Richards, Mrs. H. B., 6350 Drexel ave., Chicago, Ill.; Sherd, W. H., Olivet, Ill. Dallas—Franklin, J. D., Trinidad, Colo.; Cluck, C. C., Dadd City, Texas; Freeland, B., Station A, Dallas, Texas; Johnson, C. W., Rockwall, Texas. Hamlin—Irick, Allie and Emma, Pilot Point, Texas; Roberts, John F. and Grace, Pilot Point, Texas; Sewell, Wood, Houston, Texas; Wells, J. M., R. R. 1, Box 4, Roby, Texas. Indiana—Williams, J. A., Connersville, Ind.; Elsworth, C. E., and Wife, R. R. 9, Greenfield, Ind. Iowa—McFarland, Will, Creston, Iowa; Sutton, B. D., and Wife, 724 H. ave., West, Cedar Rapids, Iowa; Wines, Mrs. Mattie, 6119 Ellis ave., Chicago, Ill.; Harrington, Phoebe, Botma, Iowa; White, J. W., 701 South 19th st., Centerville, Iowa; Myra Crozier, Osceola, Neb. Kansas—Bassett, H. M., 513 East 6th st., Hutchinson, Kas.; Demore, J. G., Hutchinson, Kas.; Whitney, Mark, Newton, Kas.; Uhler, Jesse, Clearwater, Kas.; Walker, J. C., 215 E. 1st, Hutchinson, Kas.; Lewis, B. B., 736 5th ave., East, Hutchinson, Kas.; King, C. M., 726 5th ave., East, Hutchinson, Kas. Kentucky—Sweeten, H. W., Box 153, Ashley, Ill.; Miller, Julius and Grace, 1522 Central, Ashland, Ky.; Adam, M. C., 321 S. Poplar st., Seymour Ind.; Wremsen, C., 640 Woodlawn ave., Middletown, Ohio. Little Rock—Middletown, Wilbur, Mont. Ark. Michigan—Bradley, C. L., Nashville, Mich. Mississippi—Brelaud, R. A., Poplinville, Miss.; Farmer, I. D., Houston, Miss.; Gosey, S. B., Millport, Ala. Missouri—Brawley, G. C., Rexford, Mo.; Crow, Bertha, Springfield, Mo.; Davis, Clarence L., Rowsey, Ind.; Rudolph, P. A., Keysport, Ill.; Keppel, J. and Wife, 3830 Delmar Blvd., St. Louis, Mo.; Seal, William, Des Arc, Mo.; Taylor, Elwood, Des Arc, Mo.; Wright, C. A., Des Arc, Mo. Nebraska—Scheore and Wife, Minnie, York, Neb.; Hunter, J. R., 618 S. 30th st., Lincoln, Neb. New England—Phillips, R. S., Burlington, Vt. New Mexico—Saffel, T. D., Farmington, N. M. Northwest—Baltzore, M. L., Walla Walla, Wash.; Dilly, Clyde T., and Wife, Albany, Ore.; Elliott, William, 757 E. Davis st., Portland, Ore.; Elliott, William, General Delivery, Spokane, Wash.; Ethell, H. C., Springfield, Ore.; Lewis, E. Arthur, 6600 Perry ave., Chicago, Ill.; Mathews, Ernest S., Winlock, Ore.; Nilson, Aug. N., 660 E. 76th st., N. Portland, Ore.; Wallace, DeLancey, P. O. Box 304, Walla Walla, Wash.; H. C. Elliott, Nampa, Idaho. New York—Miller, F. E., 173 Dayton st., Lowville, N. Y.; Curtis, Earl E., Watertown, N. Y.; Schnabel, Miss A. Columbia, Sag Harbor, N. Y.; Pittsburgh—Bacon, David G., 735 Woodland, Alliance, Ohio; Thomas, H. G., Pulaski, Pa.; Covault, Orville, Troy, Ohio; Cooley, Anna M., Racine, Wis.; Deann, Ernest, Monroevan, Me.; Skarskin, G. W.; Ironton, Ohio; Elliott, Homer E., Grove City, Pa.; Farrell, Lillian B., Olivet, Ill.; Lytle, Henry C., 703 Second st., Bowling Green, Ohio; Sloan, Curre (Crow), East Liverpool, Ohio; Short, Mrs. J. W., Dayton, Ohio; Rev. H. Higbee Lee, 205 Miller ave., New Philadelphia, Ohio; Charles E. Baird, 491 East 2d st., Logan, Ohio; Will H. Hoffer, Lincoln, Pa.; Eastern Oklahoma—Hodges, Richard T., Wister, Okla., Jay, W. P., Ada, Okla.; McLendon, J. L., Hugo, Okla.; Osborne, Miss Essie, Hugo, Okla.; Turner, L. C., Castle, Okla. Western Oklahoma—Jones, Lem, Kingston, Okla.; Over, J. W., 349 West 3d st., Oklahoma City, Okla. San Antonio—Nilson, W. M., Station A, Dallas, Texas; Sutton, William W., Box 57, McGregor, Texas; Williams, Mrs. Bessie, Lockhart, Texas; Worley, S. F., R. R. 1, Box 41-B, Ft. Worth, Texas. San Francisco—St. Clair, Fred, 1334 Kawas ave., Berkeley, Cal.; Smith, Frank B., 643 E. Hawthorne, Stockton, Cal. Southern California—Black, J. T., 695 Atchison st., Pasadena, Cal.; Clark, V. E., 111 S. Figueroa, Los Angeles, Cal.; Epperson, Mrs. Phoebe Jewel, Fuyallup, Wash.; Lillenas, Baidor and Bertha, Olivet, Ill.; T. M. Gresham, 1429 E. Main, Los Angeles, Cal.; McBride, J. B., 1251 Sierra Bonita ave., Pasadena, Cal.; Robinson, Bud, R. R. 1, Box 215, Pasadena, Cal.; Ruth, C. W., Newland ave., Indianapolis, Ind.



We should have

**1,000**

postal cards  
in the next  
thirty days  
asking for our

## New Catalog

of  
Bibles, Books,  
Mottoes,  
Etc.

Bibles and Testaments for the Preachers,  
Bibles and Testaments for the Youth,  
Bibles and Testaments for the Teachers,  
Bibles and Testaments to get the Truth.

Bibles and Testaments in most any language,  
Most any kind, price, or size, for any spot;  
Every member of your family ought to buy  
A Bible or Testament, and don't forget the little tot.

Bibles and Testaments for the Seekers,  
And those who live in heathen lands;  
Bibles and Testaments for all believers  
And those who have entered Canaan land.

Precious Master, up in glory,  
Looking down on scenes of woe;  
When Earth's nations are in turmoil  
And the people need Thee so;  
Thou, oh Christ, most glorious Savior,  
Still remember us in love,  
Help us to spread Scriptural Holiness  
And bless our efforts from above.

We should have

**1,000**

postal cards  
in the next  
thirty days  
asking for our

## New Catalog

of  
Bibles, Books,  
Mottoes,  
Etc.