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EDITORIAL

DENIAL OF HOLINESS A PLEA FOR SIN

TO DENY the possibility of entire sanctification is but a plea for continuance in sin. But this does not end the trouble. The man who makes this denial, and thereby pleads for the continuance of sin, must admit that heaven is a sinless place, to which no sin or sinner can enter. He must therefore admit that somehow, somewhere, at some time, before being admitted to heaven, a man must be cleansed from all sin. It is upon such a rejecter to arrange the time, place and means from scriptural authority for this operation of relief from all sin.

He must begin with the assurance that this relief must take place before death, because the Bible knows nothing and says nothing whatever about a purgatory for the cleansing of what sin remains in or upon us after death. The matter must be settled definitely here, on this side of the grave. Purgatory is a Romish invention, and forms part of a stupendous system and machinery for the gathering of revenue for rapacious priests. It has no place in the Bible, or in the faith of evangelical Christians.

It must be then that relief must be had in this life, and not after death. If in this life, we ask when must we expect it? Must we look for it only at death? Why, we insist, must it be deferred until death, unless death possesses some intrinsic virtue for the destruction of sin? If death possess such power of destruction, which makes it necessary to wait for its kindly offices for this great work, do we not thereby exalt death to the position of a greater Savior than Jesus himself? Is this not irreverent—yea, even blasphemous! Are we to be driven to the extremity of such absurdities in pleading for the continuance of sin until life's close? Does not the Bible specifically say that Jesus was manifested to destroy the works of the devil, and is not sin the chief work of the devil? Is it not a desperate cause which must resort to such dishonoring of Christ, and such a robbery of Him of His glory, and special and exclusive prerogative, to maintain itself? Does not such a notion make the death of Christ wholly unnecessary? The atonement is thus denied, and the Bible which teaches the necessity of the blood of Jesus for the forgiveness of sins and the cleansing of sin, is contradicted, and all in the interest of a mere speculation concerning a work about which the Bible is as plain as the sun in his noonday splendor.

Is it wondered at that we maintain that we can be saved from all sin here in this life? Do men hold up their hands in horror at the teaching, as if some precious right were endangered or destroyed by this truth? B. T. Roberts was once accosted thus: "Do you really mean to say that a man can live without sin?" "Why, yes," he replied, "and live quite comfortably, too." Why not, we ask? Why will men insist on the right to sin? What special sin is it the objector wishes to retain the privilege of committing? Every man would have the right, under this scheme, to select the special sin he wishes to protect as his privilege. One would select lying; another would select lust; another would want reserved avarice; another stealing; and another slander; and another this sin, and another that. So that, in fact, the whole catalogue of sins would be reserved, and the atonement would be denied the power of delivering from any single sin fully.

Pray, what is there so desirable and beautiful about sin that makes it so pleasing a prospect to see it protected from the

death-blow of the Lion of the Tribe of Judah? What is there in the record of sin that entitles it to such an immunity from the blood shed on Calvary for its utter demolition? What has sin done for the human race to deserve such special favor? Has it been a benefactor to the race? Has its record been glorious and benign? Has it been such a blessing to the race as to entitle it to this special protection? Has it been a blot, or a benison? Has it been a curse, or a cure for mankind? Has it trended mankind toward a goal of bliss, or a grave of ignominy? Men plead for it as if it had been their best friend, instead of their worst curse. They plead for its continuance as though it had ever done anything but wreck men and women and children. What folly; what insanity this seems in the light of sin's history! No, thank God, sin is not necessary anywhere, with anybody, at any time, or for any length of time. To admit otherwise is to insult the blood of Christ. To plead the necessity of sin under the plea of the weakness of human nature is to plead the weakness of Christ and the impotence of Power Divine. Let God be true and every man a liar! Sin is the very thing Christ came to destroy, and He can and will do it in every case where He is allowed to do so by the will of man.

THAT SNEER AT MINISTERS' SONS

IT SEEMS very difficult to kill error when once it gets a start in life. There is a very old one which is grossly untrue and unjust, and has done much harm. It is that sneer at ministers' sons which avers that they are worse than the sons of other people, and have accomplished little or nothing for the world. So widespread is this grossly erroneous notion that many a minister's son has been made to feel humbled at his paternal origin, and to feel that he has been put at a disadvantage by the fact of being a preacher's son.

This sneer at preachers' sons is only the result of ignorance of the most inexcusable nature. The facts which disprove it are so abundant, that it is strange how anybody the least observant could be deceived by the prevalent slander. The man who thinks he finds a mode of ridicule in the phrase "he's a minister's son," is simply to be pitied for his inexcusable ignorance, and to be reminded that the facts of history, either current or more ancient, show it to be a fact that the world is more indebted to ministers' sons than to any other class for the progress in education, science, journalism, law, medicine, and all the leading professions and activities of life than to any other one class. Even in politics they have been conspicuous. In our own country we have had three chief rulers at the head of our nation who were the sons of ministers: Chester A. Arthur, Grover Cleveland, and Woodrow Wilson.

The list is a long one, too long to afford space here to record. A few may be given as a sample. Among this long list may be mentioned Justice Brewer, Senator Doliver, Justice Hughes, Levi P. Morton, Presidents Faunce, of Brown University, James, of Illinois, Wright, of Clarke, and Taylor, of Vassar. Then there are the famous professors, Lounsherry, of Yale, James, of Harvard, and Sloane, of Columbia. Edward H. Harriman, W. H. Maxwell, superintendent of schools of New York, Bishop Potter, Henry James, Governors Bates, of Massachusetts, and Kellogg, of Louisiana, David J. Hill, of the Department of State, Richard Watson Gilder, Lyman Abbott, William Hayes Ward, are all sons of ministers. Among

the daughters of preachers can be mentioned Catherine and Harriet Beecher, Elizabeth Stuart Phelps, Jeannette Gilder, and Marshall Saunders. Ten out of the fifty-seven names of Americans in our hall of fame belong to the families of clergymen.

In all realms of thought and activity—in philosophy, in the sciences, in poetry and history, in statesmanship, in reforms of every sort, in religion and philanthropy—everywhere that the skill and energy of the human intellect has been needed, the preachers' sons have come to the front, and been conspicuous, and often led all others.

Let no boy be ashamed of his descent from ministerial ancestors. The preachers of the past have been a sturdy and heroic and worthy band, from which the world has heard, and is still hearing. Let this slander cease which has never had any foundation in fact or reason. There is the soundest and plainest reason for the prominence of preachers' sons in the world. Their training, under the salutary restraints and holy influences of Christian homes, has been a benediction to them, and has nurtured them in principles of honor, nobility, self-sacrifice, and unselfish devotion, which have made of them men of the highest and grandest character. This is a commentary on the worth of the family altar and the religion of the Bible in our republic, which should have a potent influence among thinking men and women. A religion and a book whose tendency is such deserves the highest respect and reverence among men. A Bible which makes such men and women is the book of all books needed in our public schools in the training and education of the youth of the country.

INVISIBLE MOONSHINE

WE HAVE no better term by which to designate so-called Christian Science than invisible moonshine. Moonshine is no more difficult to get hold of than the nonsense which makes up the views or supposed tenets of this cult or sect. Moonshine is no more insubstantial or unsolid than is this modern fad, and what little moonshine there is to it is obscured by doubts, mist, fog, and mystery. We have had very little to say of it in these columns, for the simple reason that there is nothing in it about which to speak or write. A friend sends us an article by one Frederick Dixon entitled, "What Do We Mean by Hell?" which illustrates what we say above, and yet furnishes us more nearly an opportunity of getting at what they believe or do not believe about hell than anything we have seen.

The writer says hell and heaven are states of mind, which is taught, he claims, in Christ's words, "The kingdom of God is within you." Both these statements are utterly false. Hell is distinctly taught to be a place as is also heaven. "I go to prepare a place for you," says Christ. "In hell he lifted up his eyes, being in torment," (not simply having torment in his mind). The kingdom referred to by our Lord in the question has no reference to heaven, but to a spiritual state within the soul of the believer with which, however, the believers in this modern fad seem wholly ignorant.

This writer also claims that orthodox theology has repudiated hell and heaven as places. In this he is wide of the mark. There has been no such renunciation. Orthodox believers still believe in the reality of these future abodes of the good and the lost souls: holding them to be places, and not merely states or mental conditions. Very few believe in literal fire in hell. Not many ever believed in this. The Bible does not teach a great many particulars about hell, and this is one point it does not reveal.

The writer makes somewhat of a flourish of trumpets about the Greek word *hades* and the Hebrew word *sheol*, and shies around the Greek word *gehenna*, except making the fatal admission that "when the idea of punishment is introduced, the word commonly used is *gehenna*." This word means the place or state of "everlasting punishment—hell." Our author

does not stop to quote Matt. 5:29. "It is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell" (*gehenna*). Luke 12:5. "But I will forewarn you whom ye shall fear: fear him, which, after he hath killed, hath power to cast into hell [*gehenna*]. Yea, I say unto you, Fear him."

The author omits mention of such passages as: Matt. 23:33: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" Matt. 25:41, 46: "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." "And these shall go away into everlasting punishment." Rev. 19:20: "These both were cast into a lake of fire, burning with brimstone." Rev. 20:10: "And the devil * * was cast into the lake of fire and brimstone, * * and shall be tormented, day and night, forever and forever." Rev. 20:15: "And whosoever was not found written in the book of life, was cast into the lake of fire." Rev. 21:8: "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone, which is the second death."

Consider that Martin Luther's German Bible; the Douay (Catholic) version; the Authorized version; and the Revised Versions, English and American; Alford's Version, and Darby's translation, all have allowed these awful words to stand. These were the picked scholars of Christendom. These distinguished scholars agree in using that fearful word *gehenna*, to designate the final state of the wicked, and that word means utterly hopeless and eternal misery. We agree with the author about the use of metaphors in the Bible. Of course in relation to a great many truths the writers employ metaphors, and doubtless about this fact of eternal punishment. We defy him, however, to show where and why and when the *eternity* of the truth is veiled in metaphor. The *character* of the punishment is thus veiled because we could not perhaps have comprehended the literal truth, but about the *eternity* of the punishment there is no ground to claim there was any shadow of metaphor cast upon it. We were left to see that it would last with the duration of the Godhead.

The author's quotation from Origin about the imagery he claimed was employed in the history of the destruction of the Canaanites by the Lord's command, is old straw threshed out *ad nauseam*. This was not the first blunder of the Fathers. We have no space here to enter the oft-explained wisdom in the divine economy in this destruction by the sequences following it which were world-wide and sin-deep and eternal in their scope.

Hades generally means in the Bible "the unseen world," with no reference to punishment or reward. But it is conceded by scholars that there are occasions of its use when it is undeniable that it has reference to punishment, and that Luke 16:23, the case of Dives, is one such case. Others could be given.

What about the use of metaphor? Is it employed to lessen the significance of the literal facts? Do the facts generally come below or go above the simile? Any sane man will reply that generally the metaphor falls below the reality. We know not what reply our author would make to our question, as people are monstrously uncertain quantities when they once pin their faith to a poor mortal woman's dicta, and repudiate, contradict, lacerate and invalidate the Word of God. There is absolutely no reliance to be placed in what a man will say or believe when he turns away from the only and the authoritative, inspired Word of God, and accepts the vagaries and vaporings of a fallible, frail woman, which she did not and could not understand herself, and which no mortal man does or can understand. After the most candid and earnest effort to understand what she meant to teach in her book, the best and most fitting characterizations we can give it is that it is invisible moonshine—simply that and nothing more.

THE EDITOR'S SURVEY

GOLD TRIED BY FIRE

The Apostle tells us of the preciousness of our faith when tried as gold by fire, from which come strength and beauty and fruit more glorious than would have been possible without this purifying process. We have often seen the burning over of ground where were to be planted some specially fine seed for the raising of plants of great value. The burning process destroys noxious seed and roots and makes the ground thus freed from these growths the better for the production of the plants of high value and great beauty. This is a part of the Father's wise plan for the development of fine character and large fruitfulness in His children. The process is not pleasant. Fire burns and hurts, and is something we do not seek as matter of choice and pleasure. This is of the Father's selecting and appointing, but is wisely meant and really necessary to us or He would not resort to it for us. We may rest well assured that God will get us to heaven by the easiest and pleasantest route possible. This is, however, often a route we would not select ourselves, and one not free of very great testing and trial. A surgeon will operate upon us, no doubt, with the least possible pain to us, and with the most favoring surroundings, but the patient rarely enjoys the operation, or finds it painless and unattended with suffering. W. L. Watkinson illustrates this truth in the following:

"A large part of the campos of Central Brazil is burnt every year at the end of the dry season; but as the vegetation is scanty the fires pass quickly onwards, and do not appear to injure the trees or the plants. Indeed, botanists believe that the vegetation benefits by the burning. As soon as the rains come, the scorched plants produce foliage earlier than where there has been no fire, and often have flowers where unburnt trees or shrubs of the same species remain flowerless. How often in the vineyard of God, where the flame of calamity has left a trail of loss and blight, springs the very pride of the garden! The sunshine of life, the glow of success, too often is made to flatter our vanity; while, as Balzac puts it, "The feeling of our own littleness always brings us into the presence of God"—His purifying and beautifying presence.

A DAY AT A TIME

Much of the trouble of the world is from trying to live more than a day at a time. God has wisely arranged it differently, and only expects us to live by the day. Despite the pains the Father has taken to teach us the folly of worrying over yesterday and tomorrow, people persist in being over-anxious about the past and the future, instead of making the very best use of the present, and leaving the past and the future with God. Today is man's opportunity, and not yesterday or tomorrow. The poet has well said:

Since time began
Today has been the friend of man;
But in his blindness and sorrow
He looks to yesterday and tomorrow.

The brief span of one short day, and that the present day, best fits the limitations of man. It is nearer and more easily handled than the past yesterday or the unknown tomorrow. The present day is really the only day man is competent to undertake. An exchange quotes Ruskin's maxim and comments as follows:

Mr. Ruskin's motto was, "Today." He had the watchword engraved on a block of chalcedony, which lay beside him on his table where he did his work. This watchword ruled his life. He lived in today. He omitted no duty that belonged in its schedule. He never fretted about anything that did not belong in today. There is no better word for any of us to take as our motto. We can not do anything with yesterday—well lived, or left a blank, it must stand as it is. We can amend nothing in its record, strike out nothing, add nothing that was left out. Tomorrow we can not yet touch to make it beautiful. When it comes it will be soon enough to take it up. But today is ours. It is only a little space of time, and if we put all our whole soul into it we can make it almost perfect. If we live it in the sight of God, and do our day's work in the light of heaven, we can fill it with beauty and with good, so that it shall shine as a bright star among the days. Let the certain drop on

their loss. Wrongdoing, from this point of view, does not pay. It pays, however, to be quiet and restful under wrongs, and leave matters with God, who will attend to it better than we possibly can. It pays to serve God with unflinching and unquestioning obedience, leaving to Him the mysteries and the difficulties to unravel and adjust. This is a demand upon our faith, but one whose result when obeyed will yield gloriously to those involved. C. H. Pridgeon says a strong thing in the following words which we quote:

God has a wonderful law of compensation. If a man steals five dollars from you, he has lost more than he has gained, and he has lost more than you. He has lost character, and if he has a conscience, his sense of peace. He has lost infinitely, while you have lost only five dollars. This law of compensation metes out judgment upon the wrong-doer, and blessing upon the right-doer. We lose a little for God, and He more than makes it up. Sometimes we lose our property, but "take joyfully the spoiling of our goods." We are apt to take it grumbly and growlingly, but God says, "joyfully." Another says, "I would not care, but it involves a principle and because it involves a principle, I lose my temper." God says, "Take it joyfully as from Me, and you will find there is another and a mightier principle involved, that I will give you 'much more than this,' by the heavenly law of compensation."

It is only by the law of sacrifice, that the law of exchange, and the law of compensation can be made to bring forth their best results. This law is the best foundation law of the universe, and has its source in God's own heart of love. God's great and marvelous gifts are only received by sacrifice. A little boy has five grains of corn, and says, "I wish I had a thousand grains of corn, the same as these." The only way for him to get the increase is to part with the five grains. He must put them into the ground and let them die, then, five cornstalks will come up, and with care he will get his thousand grains of corn. Many of us would like to have the thousand grains without parting with the five. May God emphasize this wondrous law of sacrifice, which is the only secret of increase. This law of God is written in revelation and in nature. God himself fulfilled this law. The Lord Jesus Christ had to die before He could bring millions of souls into glory. There is no true philosophy that does not recognize this fact. The worldly philosophy leaves out Christ and His sacrifice. It omits the very principle by which God works everywhere.

ABRAHAM LINCOLN ON TEMPERANCE

If I could live to God for just one day,
One blessed day, from rosy dawn of light,
Till purple twilight deepened into night,
A day of faith, unfaltering, trust complete,
Of love unfeigned and perfect charity,
Of hope undimmed, of courage past dismay,
Of heavenly peace, patient humility—
No hint of duty to constrain my feet,
No dream of ease to lull to listlessness,
Within my heart no root of bitterness,
No yielding to temptation's subtle sway.
Methinks in that one day would so expand
My soul to meet such holy, high demand
That never, never more could hold me bound
This shriveling husk of self that wraps me round,
So might I henceforth live to God alway."

THE LAW OF COMPENSATION

The law of compensation, which God seems to have established among men, very largely makes it so that men reap what they sow, and the losers by other men's wrongs are largely compensated in

Sometimes boys and young men are tempted to think that temperance and abstinence from tobacco and intoxicants are mere weaknesses, and unbecoming young men of real strength of character. They sometimes argue for a moderate use of these things—the using them so as not to abuse them. This is Satanic philosophy, and has ruined unnumbered thousands of such young men. This is the devil's method to allure them to the use of these things, knowing full well that very quickly they will become hopelessly enmeshed beyond their power to deliver themselves. We commend to young men Abraham Lincoln's definition of temperance and

total abstinence. He defined temperance to be "the moderate use of that which is good, and total abstinence from that which is evil." How much safer and wiser is this definition than that so often entertained by deluded young men. It is a totally false conception of manhood to suppose it a weakness to be afraid of that which destroys both soul and body forever. The strongest and wisest fear that which threatens to undermine manhood and hope, and defeat us of heaven and happiness forever. The following incident illustrates Lincoln's principles on this subject. It is from the *Bombay Guardian*:

When Lincoln was a boy almost everybody drank, and temperance had less advocates than at present. Among those who were working for temperance in that early day was "Old Uncle John," as he was called, who gathered the people together for meetings in the rough log schoolhouses of the sparsely-settled communities in that section of the country. People came out of curiosity, but he often found little sympathy for his cause. One long-to-be-remembered night he made his plea, ending with an invitation to come forward and sign the pledge. There was only one who moved, as the story goes. A tall and far from handsome boy got to his feet and came up the aisle. Even in that rough audience he made an ungainly appearance, in his sadly outgrown clothes, coarse, and too short in trousers and sleeves. But a hush fell on the rough men as that boy, with determination in his face, stooped to write the name "Abraham Lincoln" on the pledge.

The work of that night lives in history. Lincoln always attributed much of his success in life to his Temperance principles, and years afterward when, as President of the United States, he had the pleasure of entertaining "Old Uncle John" in the White House, he said to him: "I owe more to you than to almost anyone of whom I can think. If I had not signed the pledge with you in the days of my youthful temptation, I should probably have gone the way of a majority of my early companions who lived drunkards' lives, and are now filling drunkards' graves."

There was never any letting down in Lincoln's principles, whatever the circumstances.

Some years ago, at a Lincoln meeting among the old soldiers of a Michigan city, one of the battle-worn veterans gave the following testimony: "We have heard what Lincoln has done for all of us; I want to tell what he did for me. I was private in one of the Western regiments that arrived first in Washington after the call for 75,000. We were marching through the city amid great crowds of cheering people, and then after going into camp were given leave to see the town. Like many other of our boys, the saloon or tavern was the first thing we hit. With my comrade I was just about to go into the door of one of these places, when a hand was laid upon my arm, and looking up, there was President Lincoln from his great height above me a mere lad, regarding me with those kindly eyes and pleasant smile.

"I almost dropped with surprise and bashfulness, but he held out his hand, and as I took it he shook hands in strong Western fashion and said: 'I don't like to see our uniform going into these places.' That was all he said. He turned immediately and walked away; and we passed on. We would not have gone into that tavern for all the wealth of Washington City.

"And this is what Abraham Lincoln did then and there for me. He fixed me so that whenever I go near a saloon and in any way think of entering, his words and face come back to me. That experience has been a means of salvation to my life. Today I hate the saloon and have hated it ever since I heard those words from that great man."

SELF CONTROL

The power and usefulness of self control is too little considered. The man able to control himself is always the man of strength. Inspiration voices this great truth when it declares that he that ruleth his own spirit is greater than he that taketh a city. The man of dash or of rashness can take a city, but often knows little of keeping it after he takes it. The man that controls himself will take a city though he may be a little slower about it, but once taken it is his for good. He will hold it by that same calm, immovable, intrepid spirit by which he took it. The man of equanimity is the man who inspires confidence in himself in others, and this is a great asset in the battle of life. The Apostle mentions "temperance," or self-control, as one of the essential things to be added to faith, and this because it was basic in the construction of strong, aggressive character. Let us be careful with all our getting not to fail to get ourselves well in hand. Let us have that needed poise which will give strength and endurance to character. James Allen says with wisdom and force on this point:

The calm man, having learned how to govern himself, knows how to adapt himself to others; and they, in turn, reverence his spiritual strength, and feel that they can learn of him and rely upon him. The more tranquil a man becomes, the greater is his success, his influence, his power for good. Even the ordinary trader will find his business prosperity increase as he develops a greater self-control and equanimity, for people will always prefer to deal with a man whose demeanor is strongly equable.

COMPRESSED COMMON SENSE

Seldom do we find common sense so compressed into small paragraphs as Lewis R. Horton has done in some epigrammatic utterances on the liquor traffic. We have been so long under the insolent and devilish domination of this liquor infamy that we have grown almost benumbed as to its atrocities. Its ravages have been so long matter of everyday observation that the horror of the traffic somehow seems to have hidden itself measurably from view. We seem to have become so habituated to its diabolical reign as to have lost very largely a sense of its hideousness and ravages. Mr. Horton, Superintendent of the Anti-Saloon League of Washington, in the following paragraphs certainly deals telling blows against this hydra-headed monster:

The saloon is ashamed of its best customers.
Alcohol kills the living and preserves the dead.

Any law looks blue to the man who wants to break it.

Saloons help just one business, that is the saloon business.

Liquor is the devil's way to man, and man's way to the devil.

The wettest "dry" town is drier than the driest "wet" town.

A finger of whiskey may point the way straight to drunkenness.

For every dollar spent for education, America spends \$6 for drink.

For every \$120 saloon license money paid, one boy must learn to drink liquor.

Those who can afford to own brewery stock generally live in prohibition districts.

If our children were made of pig-iron, the politicians would favor their protection.

What is the only thing in the world that will make a father pawn his baby's shoes?

The family income is cut off at both ends when the father drinks; he spends more and can not earn as much.

Suppose the saloon could change a man in twenty minutes as it does in twenty years, what then?

TAUGHT BY BIRDS AND BEASTS

Scripture says "a little child shall lead them." In a sense it is also true that often animals and birds can teach us. For seeming content, and a disposition devoid of worry for the morrow, the sparrow can certainly teach us lessons of value. These little creatures eat their daily food with no anxiety for the supply of tomorrow, while the greatest worry and distress of men is concerning the future, and yet they know not whether they are to have a future or not. This needless worry for a future unknown to us, and as to whether it is to come at all is unknown to us, is rebuked by these little creatures who feed upon God's bounty with perfect contentment day by day as though each day were the last. Martin Luther was much impressed by this truth and gave expression to it in the following words:

I have one preacher that I love better than any other upon earth; it is my little tame robin, which preaches to me daily. I put his crumbs on my window-sill, especially at night. He hops to the sill when he wants his supply, and takes as much as he desires to satisfy his need. From thence he always hops on to a little tree close by, and lifts up his voice to God, and sings his carol of praise and gratitude, tucks his little head under his wing and goes fast asleep, and leaves tomorrow to look after itself. He is the best preacher I have on earth."

FIRST PRINCIPLES

The Golden Rule is the great practical test of discipleship. This great code from the Father includes the fundamental first principles upon which we are to project the Christ life. Religion is not such a profoundly mysterious affair as some suppose, and as the devil would like for us all to believe. After all it is a matter of divine simplicity, but of glorious dignity and sublime importance. Originally it is absolute heart surrender to God, and consecration to the service of Him and His. Then it is a life adjusted to these essentials and fundamental elements. Rolfe Cobleigh says on this point with force:

In spite of the difficulties that attend human life, it is all comprehended in a few simple principles easily applied. The first principle is establishing right relationship with God, the center and source of life and power. Guided and strengthened by the spirit of the Master of men, we may then establish right relationship with the world that surrounds us, with people. We get into trouble as we become selfish and self-conscious, and tell ourselves that we can not do what we ought to do, or that it would not pay us to do it. It is so much better to apply the simple test of right and wrong, to square all our relations by the Golden Rule, to let God guide us. We can attain to this standard of living only as we cultivate the spiritual side of our nature, only as we seek constant communion with the Holy Spirit, and through prayer and faith make not self, but service, the great passion of our lives.

THE OPEN PARLIAMENT

THE ALTAR CALL

ANDREW JOHNSON

1. Let both the minister and audience recognize and feel that this is the most important part of all services relative to the immediate success and fruitage of the meeting. Hence all the wisdom, power and intensity available should be focused upon this feature of the revival. It is the supreme psychic moment upon whose issues hang the decisions of the hour.

2. Guard against the relaxation that naturally comes at the conclusion of the sermon. Hold the interest by reaching a climax. See that there is no dissipation of energy at the ending of the invitation. It would be no great mistake to frequently sacrifice the duration of the sermon for the invigoration of the altar service. Avoid the wide gap often observed between sermon and invitation. This gives the fish a fine chance to evade the enclosing folds of the gospel net. A short, fervid exhortation oftentimes will round out the sermon and rally the forces.

3. The attention, the respect, the confidence and desire may be won during the discourse, but the earnest call of the invitation has to do with the decision and volition of the will. When once this faculty of determination is fully engaged and brought into play the whole man moves forward to salvation and to God. The entire service should have reference to and gradually culminate in the engagement of the will and the commitment of the individual. With the further conditions met the "great transaction's done."

4. A premature altar call should not be given. It can only result, as a rule, in failure. "There is a tide in the affairs of men, which taken at the flood, leads on to fortune." Prayer, sermon, song, and faith on the human side, with the agency of the Holy Spirit who can soften and saturate hearts through the divine presence must conspire to ripen the congregation for evangelistic fruitage. Old-time gospel power and pungent conviction must precede the invitation to and the instruction at the altar. An unctuous pulpit, living pew, and full altar are a closely allied and peculiarly connected trio.

5. Propositions should be free from the spirit of harshness or coercion, yet strong, clear, and persuasive. They should be serious, dignified, yet natural, sensible and attractive. Vary them according to the time, occasion, interest and audience. No stereotyped methods can be successfully followed, no set of rules can be profitably used unless occasionally interspersed with the originality of fresh and flank movements.

Propositions may be general, specific, negative, positive, partial, and complete. Sometimes mixed propositions, unless given with much clearness, will confuse

the people. Hence there are occasions when it is a good idea to press a single proposition home to the unconverted and afterwards make the call for believers to seek holiness with the explanation that Christians don't need to be coaxed and begged like sinners, but should come gladly and willingly to the feast of full salvation which their Father has prepared for them. The one making the call or extending the invitation should appeal to every possible motive of the head and heart. Urge them to come, to yield to the insistence of the divine beseechment from the motives of prudence, preference, principle, love, hope, and even fear. Cause them to feel the weight of responsibility and warn them of the dangers of procrastination.

6. Where people and communities have been taught to disbelieve in the altar of prayer and the necessity of earnest and public seeking, and scorn and ridicule such methods, it is well to give reasons for the use of the altar at different times during the meeting. The following are some which, if used in an argumentative way, may serve to help the opposers to see the benefit of the altar. (1) It is mentioned in the Bible about 400 times. (2) There is an altar in heaven (Rev. 8:3) and we are taught to pray, "Thy will be done in earth as it is done in heaven." We are copying after the heavenly world when we kneel at the altar. (3) Coming to the altar is a confession, and there is much virtue in honest confession. (4) It exerts a powerful influence on others. If one person goes to the altar, others are almost certain to follow. This is why the enemy of souls is so bitterly opposed to it. (5) It creates sympathy and inspires activity among the Christians to see the manifestation of interest on behalf of those who encompass the altar. (6) It puts the seeker not only in a place of convenience for prayer but where he may receive helpful and proper instruction from those who have traveled the way before him. (7) It breaks down pride, subdues the will, humbles the heart, aids the decision and helps the faith.

Let us, then, preach, pray, reason, invite, persuade, and instruct and souls will continue to come flocking home to God like doves to their windows. It is not always wise to use extreme radical and sensational methods of invitation such as holding the watch in one hand and the Bible above the heads of the audience in the other and shouting for the people to rush up the open aisles to the altar on schedule time. However such rare and rousing measures have often proved successful. Sometimes when people are fully and foolishly determined not to act on any proposition, it is a good thing to preach and close the services so abruptly as to leave the audience non-plussed with surprise and bewilderment. Again, the negative side of a proposition may be used

to good advantage. For instance, when the question, "All who want to be saved or want to get to heaven, please arise" is put, add, "All who *don't* want to get to heaven, keep their seats." The opposite of the affirmative proposition is always implied, though seldom expressed or emphasized. The trouble with most people in the majority of audiences is a desire to occupy neutral grounds. They must be completely driven from that untenable position. When thus dislodged the strongest prop that keeps them from the altar is removed, and swept by the rising tide of revival influences, they arrive in due time at the mercy-seat and find grace to help in time of need.

May God help us to be fishers of men to adroitly draw the net and land multitudes upon the shores of salvation.

THE THUMBLESS HAND

R. M. LEHRMAN

A king had been captured. Evidently he had been a mighty king. Seventy kings had suffered defeat and humiliation at his hand. He had cut off their big toes and thumbs. He now stood a captive in turn, and, logically, received the same treatment he had given others. He walked away from the block with his thumbs rolling in the dust. His success and his soldier life were at an end—all now only a matter of history.

Adoni-bezek had twanged his last bowstring. His thumbless hand inactive at his side, so far as warfare was concerned. His bow lay useless at his feet; his quiver unslung, lay near by. His career as a soldier had closed. He might putter about the pots and kettles, or move among those engaged in menial toil; but the battlefield, the battlecry, and the battlebow were things now forever in the past—only a memory, a sad memory.

The martial stir gripped his heart no more as the triumphant troops tramped by: the eye that once flashed fire under the noise of battle was listless now, and bent only upon the objects of his defeat and disgrace: the corded sinews of his right arm lay thin and flabby around the bone: the war-time step, once so springy and strengthful, had become a shuffle; and a shuffle: the straight, soldierly, stalwart frame took on a painful stoop and droop, and the mark of defeat hung useless at his side—a thumbless hand.

We have Adoni-bezek in our midst today. Once he moved against the forces of sin with a conquering tread. The eye flashed fire, the toe caught force in the onslaught. Every time his bowstring twanged a foeman fell. The thumb released shaft after shaft into ranks of the foe with deadly effect. The music of that twang as the arrow left the hand meant victory, always victory, glorious victory. The conquests wonderfully encouraged the feebler ones, and made brave the once fearful and halting.

One day he met defeat. Through some Delilah wile or financial inducement he laid down his bow and quiver, only for a moment, and when he turned to pick up the instruments of war, they were gone; they were in the hands of the enemy. He had been wily captured. We next see him hobble away from the conflict with bleeding toe-stumps, the bow and shaft and quiver left lying useless there. His defeat is evident to all by the thumbless hand dangling from his shoulder.

In his sermon was once heard the twang of string and hum of shaft, when men and women fell three deep at the altar. For years his battlecry rang out clear and strong. The laugh of triumph in the conflict made courage leap like rich, red wine through the pulse of the army, and sinners surrendered, or fled from the field. But, suddenly, a marked change came. The only familiar battlecry was heard no more, and the twanging of his bowstring ceased. The spring had gone out of his step, and the hobble became evident. The foe sat undisturbed, undismayed, unmoved before the puttering, one-time successful soldier of the cross. It was now but a mimic war—a sort of pantomime of the past. The laugh was still heard, but it carried in its hollow echo that that reminded one of graveclothes and coffins. In its shadow depths lurked the note of defeat.

The keen, spiritual observer noted that at the feet of the captured man lies an unused bow and an unslung quiver. The step, too, is halting, as though the toe had been severed by a blade. The strength and ability to climb is gone—only the painful shuffle is evident—the crumpled wreck of a man gone down. As the poor fellow limps away, the once soldierly bearing gone, the stoop of defeat so deplorably present, the thumbless hand dangling from the shriveled arm so conspicuously, warningly prominent testifies to all the world that Adoni-bezek is through fighting. He can no more hold the shaft to his bowstring, nor release the once death-dealing arrow to bring consternation to the foe as of yore. His thumbs are gone. His grip is gone. He has lost his pull—this man with the thumbless hand.

The shafts lie scattered about his feet.
His bowstring will twang no more;
He played with sin and he met defeat,
As others have done before.
He will climb no more; he lost his toe—
Cut off by the devil's hand;
And the mark he bears of his overthrow,
Is that dangling, thumbless hand.

"BY THIS SHALL ALL MEN KNOW"

MURTHA M. EICHENBERGER

"I now commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."—John 13:34, 35.

Silent witnesses! How many disciples of Christ are witnessing to the world in such a manner? "As I have loved you." One of the last acts of our Lord before

His death was of humble, menial service to his fellow men. He was the honored guest at the table, but waited on and served the others. What a lesson on humility! How the natural man craves attention and honor. He desires the uppermost seat. Not so the true disciple of Christ; he is willing to let others have the honored place, and keeps himself in the background. He gladly helps some one else into the seat of honor, and is glad to perform the most menial service for them.

Lord, put that love into the breast of all thy children! Get us to the place where self is entirely gone—where we may rejoice with those who rejoice and weep with those who weep; where we may "bear all things, believe all things, hope all things" for Jesus' sake. How easy it is to find fault and criticise others and show up their faults in order to show our own virtues and our own good points. But how grievous it must be to God to see such a spirit manifested in His professing children. We who profess holiness may, in a great many cases, lack the one thing for which we stand, "Perfect Love." We are apt in our state of enlightenment to become critical, and even harsh toward believers who do not as yet see as we do. It should not be so, and will not be so, if we tarry until the real fire falls on the heart. We may think because we have the light, and understand the doctrine with our minds and endorse it, that we have it in the heart also, when perhaps the heart has never been touched by the fire of the Holy Ghost. We have not tarried long enough.

Love—if we could but fathom the meaning of the word "love"—how it would really change our lives and sweeten them. God alone can teach and show us the real meaning, but never will finish the lesson in this life; it will be understood when we are clothed in our spiritual bodies, and have seen Christ face to face. Then will the real meaning be made clear. But each day of this life we can learn a little more concerning it. We may have as many lessons a day as we wish.

A QUESTION FOR NAZARENES

EDMUND SILVERBRAND

In an address before the Student Volunteer Convention at Rochester, N. Y., several years ago, Mr. George Sherwood Eddy, M. A., of India, said: "The question is not, Is Christianity worth propagating? But, Is our Christianity worth propagating?"

I have been thinking of this question ever since I heard the address, especially with reference to the question of holiness. It seems to me, the question for every member of the Pentecostal Church of the Nazarene, is not, "Is holiness worth propagating?" But, "Is our kind of holiness worth propagating?"

Without a doubt, every loyal Nazarene is ready with an affirmative answer to the latter question, but I have been wondering whether we really mean to be consistent along with our reply. I have been interested of late in watching other folks'

methods of work. In a recent issue of the *Literary Digest* I read of a Romish priest who was called a great convert maker. In other words, he was great because of his ability to win folks to his faith. It matters not whether they were members in good standing of some church, or out-and-out sinners—the fact is, he was winning them to the Roman church. While I was sorry to learn of these poor, deluded proselytes, I was impressed with the proselyter's method. He attributed his success, to a large extent, to the *printed page*. He believed in the saying, "It pays to advertise." He took every advantage of the daily newspaper, used his church's printed matter—in fact, he spread his literature before those whom he would attract in such an array and worked so hard advertising, that people were attracted to him by his earnestness, and because of his persistency he soon had them coming his way.

Just another example before I proceed with the application.

In our town we have a colony of Seventh Day Adventists, and I must say it is remarkable how these people labor to win a single convert. It is easy for us to criticise them and say they are not holding up the work of the Holy Spirit, and all that, but the fact is, while we are living at ease in Zion and saying these things they are spending their spare hours, you, hours they can not spare, peddling the "Signs of the Times," and other kindred printed matter, and when once they feel they have you coming their way, or if you will even listen to them they simply hang on with bull-dog tenacity. Not only by word of mouth do they assault you, but they simply bombard you with their literature until you begin to feel they are bound to get you. In my home, at the present time, there are four booklets, left here by a woman of that cult who is trying her best to impress me with her "truths." Not only that, but she has begged me to allow her to give me a few Bible readings on the Sabbath question.

Now for the application:

If the Roman church has faith in her doctrines—that is, faith enough to print them in newspapers—if she has faith in her periodicals—that is, faith enough to spread them broadcast; and if the Seventh Day Adventists likewise have faith in their printed page—faith enough to spend thousands of dollars yearly simply for free distribution—I have been wondering if the Nazarene people could not show a trifle more faith in their periodicals and books.

We as Pentecostal-Nazarenes have one of the finest holiness papers, *The HERALD OF HOLINESS*, in the world; and our Publishing House is putting out as good religious literature as any denominational house in the country.

Have we faith in our literature? Have we faith in the printed page, or are we expecting to leave it all for the Holy Spirit Himself to do?

Are we going to allow some one else to do the work of spreading scriptural holiness over the land? If we do we

may expect to inherit a great conglomeration of starless crowns.

Friends, the time is short. Jesus will soon be here; let us get to work and by the use of our HERALD OF HOLINESS, and other printed matter on the subject of holiness of heart and life, impress the fact on the hearts and minds of people everywhere that we not only have faith in our publications, but that we have faith in the cardinal doctrines of our church.

In other words, let us develop a more aggressive type of holiness, for in fact *real holiness IS aggressive*.

We have been on the defensive too long. By printed page and by newspaper publicity, wherever we are accorded this privilege, let us to God's glory advertise the fact that we are actually looking for the realization of what we say we believe—an old-fashioned revival of scriptural holiness in the hearts and lives of men and women.

Let us shower and storm and bombard and cannonade every citadel of Satan and sin with holiness literature until we impress folks with the reality that holiness is for others as well as for ourselves.

HASTINGS, NEB.

THE HIGHEST HEAVEN

T. S. MASHBURN

The ancient Jews believed in the aerial heaven, the astronomic heaven, and the heaven beyond all this, the dwelling-place of God Jehovah. This we understand to mean the third heaven, and not necessarily beyond the reach of any one who by faith and true repentance gets a clear-cut case of regeneration—and destruction of the Old Man of carnality, by the precious blood of Christ who suffered without the gate that He might sanctify the people with His own blood.

When we reach this experience and fullness of stature in Christ, which is that of perfect or divine love, then He in the power of the Holy Spirit, sits, rules and reigns upon the throne of our hearts, permeating every fiber of our being, energizing and quickening our mortal bodies, unmentioning our praying, preaching, and all that we do or say.

Our humanity being the temple for God to possess and abide in, it is then that we have entered upon the prayer of Jesus in John 17:3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Engrafted into the true vine, it is by this that we are coupled on to God the Father, God the Son, and God the Holy Ghost. The middle wall of partition is now broken down by Christ's blood between heaven, God, and the soul which once lost in darkness and sin, is now found, and reunited to the King's family. A jubilee has been held by the angels in heaven, hell is defeated and robbed of one mere precious soul, and true holiness is not a remote possibility, but a glorious actuality in the present world, and that which is to come to all who believe, pay the price and accept it.

Jesus not only went to prepare a place for us, but in John 17:24 He said, "Fath-

er, I will that they also, whom thou hast given me, be with me where I am: that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." Thus He lifts our minds above the material, tangible and spectacular things, carrying us up to the supernatural, spiritual realm of the eternal abode of Himself and all holy kindred spirits.

In 1 Peter 1:4, we have the description as being an inheritance incorruptible and undefiled and that fadeth not away: reserved in heaven for us who maintain our heirship by proving faithful to the end. This we must do to be overcomers, and finally inherit all things. Paul certainly had reached this experience when he said that he did not know whether he was in or out of the body. It must be Christ in us: the hope of glory.

'Tis a heaven below my Redeemer to know,
And the angels can do nothing more
Than to fall at His feet and the story repeat,
And the lover of sinners adore.

HOW MAY A PASTOR'S WIFE,

BE A HELPER

MRS. S. L. FLOWERS

It depends largely on who she is and what are her environments, just how a pastor's wife may be a helper in the local work. Where she is free from home cares and from the responsibility of child training, her facilities, of course, for personal work among the people of the community, are greatly enhanced. However, it appears to me that there are as many ways whereby one can glorify God in the home as elsewhere. The one who is able to spend a great deal of time in visiting, and can do so without leaving undone other things that need her attention, and who will spend the time in trying to better the condition of those visited, her work is indeed a great blessing to her community, and she will without doubt see results in the salvation of precious souls from such work.

But where it becomes necessary for her to leave her children with a nurse, or even with a younger sister or brother, or worse yet, to run the streets while she is engaged in this work, it seems to me that the harm done to her own is more than enough to offset the good she might do in this line. In other words, I believe that a woman's first duty is with her children. Some parents will leave their children to their own resources, which always results badly. If they are not taken care of in the strictest sense, and watched on every line, but are allowed to run the streets, it will not be long till they are as bad as any with whom they run.

Even with the restrictions of home duties it is possible to do a great deal of good in the work of a pastorate. There are always many things that need to be looked after, and which, if she is in the right condition spiritually, a pastor's wife can be a great help in.

In the first place it is necessary to have a good religious experience; without this, but very little good can be done either at home or among those with whom one must

labor. If there is a lack here, the carnal nature will manifest itself in so many ways that others will take detriment from it and the good done will be overthrown.

Then there are the young girls of the congregation who need advice and encouragement along lines that are wanting at home. Their parents either being unable or unwilling to give such advice and encouragement. Here is a great field for the consecrated woman who has these inexperienced folks at heart, so that she can go to them in the spirit of the Master and lend them the help they so much need. It requires wisdom and tact to accomplish much here, but remember that "If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraidth not, and it shall be given him." If the life is pure and the deportment in presence of this class such as to thoroughly win their confidence, they will not be backward about coming to you for needed help.

Then, too, there is always family troubles of the community being poured into our ears. We are asked to give advice along lines in which we are sometimes very ignorant, and it requires a close walk with God to deal with these things. If we refuse aid to the one asking it, the natural inference is, that we do not have their interest at heart as we should, and if we give the wrong advice we are blamed by both sides, so it becomes a serious problem.

If the life is hid with Christ in God and much time is spent in the secret chamber alone with God, the trying problems with which the pastor's wife is confronted will be solved to God's glory. In the strength of Him who is our Captain we can march forward in the face of every difficulty, and be a great help in the leading and marshaling of the hosts of right against wrong. Then, when the rewards are given, at the other end of the race, we will not be commended simply because our companion was a pastor, and led many souls to Christ, but because we filled our own place in the work the best we could in the fear of Him who led us in all things.

Finally, let me add, that we will not be judged by the amount we do so much as by the way we do that which we are able to do by His help. Some of us are more gifted than others, and are therefore able to do more. Of such more will be required. But one thing is sure, and that is we can do our best, and that is all that the Lord in His wisdom asks of us.

BURRS AND BURRS OPENED

C. A. MC CONNELL

God didn't die when the brook Cherith dried up.

"He is a failure!" Friend, have you ever helped him by even one hour of agonizing prayer? Or is the dear Christ even now counting his less your failure?

The Lord lets some things be ours, that we may have the right to give them up.

If you will, God will give you a sorrow that will bring joy to others.

Mother and Little Ones

THAT'S THE WAY IT ALWAYS GOES

Just 'cause my brother Alfred, he
Is two years older 'an me,
W'y, everything he gets 'at's new
They give to me when he gets through.
I try my best not to grow
An' catch up with his old things so;
But when he gets too big for clo'es,
W'y, I've growed just exactly so's
They'll do for me, an' them I've got
To keep on wearin' 'em a lot.

My brother Alfred's pants just wait
An' never get torn on th' gate,
Or ripped on nails, or worn out none
Until my catchin' up is done.
When he gets new ones, my ma she
Says his old pants will do for me;
An' Alfred grins an' looks so glad
It always makes me awful mad,
An' 'at's th' way it always goes.

But now it's worse 'an ever. I'm
Just mad clean through and through this
time;
It's got to more 'an I can stand—
This gettin' his things second hand!
An' I told ma 'at I think it
Is purty near th' time to quit.
My brother Alfred he's been sick
With measles; he was speckled thick.
But now he's through with them, you see
He's gone an' give 'em all to me.

—Wilbur Nesbit, in Harper's.

HARRIET WILMARTH'S HEAVEN

"I'm sorry to disappoint you, Mr. Blair, but, really, I'll have to say no." The speaker hesitated a moment, and then added, with sudden warmth: "I've done my share, and more than my share, of work and now I intend to take a good long rest."

"Surely you will not refuse to take this class," persisted the superintendent, reluctant to lose one of his best (and, hitherto, most faithful) teachers.

"Please do not ask me to take it." An apologetic tone crept into Mrs. Wilmarth's voice. "I have taught in this school over thirty years, and I consider it my privilege to go on the retired list. Really, I am tired of it all, and I intend to take a rest."

"How long do you intend to rest?" asked Mr. Blair. He was a little tired himself, but the seeming impertinence of his question was modified by his half-joking manner. However, Mrs. Wilmarth was offended, and her answer was short both in substance and manner:

"I intend to rest the remainder of my life, and then in heaven, if I am so fortunate as to reach heaven, at last."

She moved a few steps down th' aisle, when she was stopped by a bustling little woman who was acting as chairman of the entertainment committee of an approaching convention. Mrs. Wilmarth walked with energy in every step. Her eyes shone and a becoming color mantled her cheeks. How was the overworked little chairman to know that the vigorous-appearing woman before her was longing for the wings of a dove, that she might fly away and be at rest?

"I have put your name down for four delegates," she began, eagerly. "Is that right? Or, since we are going to be crowded, will you take an extra one?"

This innocent question was like a match to powder.

"No, most decidedly not!" exploded the weary sister. "I do not intend to entertain at all. I have done my share, and now I propose to take a rest."

In the vestibule Mrs. Wilmarth was asked to contribute to a supper to be given for some benevolent object. This she refused to do in words that began to sound like a vain repetition even in her own ears. Hastening

out of the church as though pursued by an evil spirit, she met her pastor on the church steps. He extended his hand with the smiling greeting: "I have just nominated you as president of the Circle of Pastor's Helpers. You know I must have one in that office on whom I can always depend."

The answering smile died on the lips of Harriet Wilmarth. Her eyes filled with tears. With Dr. Dean's grave but keen eyes resting on her, she found it difficult to repeat the excuses she had offered so easily a moment before. "I think I must decline," she faltered. "In fact, I have decided to drop church work." She would have welcomed even a reproof from her pastor. His grave silence, while he waited, made the very atmosphere seem stifling.

With a desperate feeling that she must define her position, she blundered on; "I think I may say I have been one who has borne a heavy share of the work of this church. I am tired of it, and, to sum it all up, I have concluded to settle down to enjoy a little heaven of rest here till I go to that heaven where we are promised rest eternal."

"Is that what you think it means? Is that your idea of heaven?" queried the good doctor, looking puzzled.

"Heaven! Heaven!" echoed a shrill, cracked voice. The owner of the voice was a very little and very old man, crippled with rheumatism. He paused now, in his painful effort to descend the stone steps, while a gleam of intelligence lighted up the faded eyes.

Poor, old Father Hobbs was crippled in mind as well as in body, and yet, as is not unusual in such cases, there were periods of sudden illumination, and many witty and pointed sayings were quoted from his rambling talks.

"We were speaking about heaven, Father Hobbs," began the doctor kindly.

"Yes, yes, and won't I be glad to get there!" cried the old man, eagerly. "These crooked feet will run then, and these lame fingers will work. This poor, puzzled brain will think straight. Just think how fine it will be to work! To work, I say! Nothing but a load on the wagon down here—nothing but a load. Up there I'll get into the traces and help with the pulling."

The old man stumbled on, and as the pastor helped him carefully down the steps, Mrs. Wilmarth hastened away.

Upon reaching home she prepared dinner, and then sat down to wait the coming of her husband, who had remained, as usual, for the Sunday school service.

"There is no use counting on his coming home promptly," she mused. "David Wilmarth will stay to shake hands with every one in church. Then he will attend a committee meeting or two, and finally walk around home with Dr. Dean to help plan out more work."

"Don't—work, don't—work, don't—work!" ticked out the old clock on the wall.

As Harriet Wilmarth sat thus, congratulating herself on her new-found freedom from the bondage of service, condemning her husband for responding to every call for labor, even pleasing her fancy by reading into the ticking of the faithful old clock a reiterated echo of her own thoughts, suddenly there was whispered in her ear the one command that is never gainsaid nor denied: "Come with me."

The angel who whispered the command took her hand and led her, unresisting, from her loved home, from the well-known streets, away from the dear, familiar earth. To Harriet the journey seemed long, as measured by space, but accomplished in an instant of time.

Their destination reached, the angel messenger, who, though inexpressibly lovely in appearance, seemed very sad, suddenly disappeared, and Harriet Wilmarth found her-

self alone in a new and wonderful environment. She possessed no words to describe the beauties that surrounded her. Grace of form and harmony of color made every perspective enchanting. It seemed to her delighted eyes that everything beautiful in nature had found here expression and realization in thousandfold perfection. Trees, with glimpses of velvet fields between, the shining silver of a distant lake and the translucent waters of a quiet river flowing past the bank on which she reclined—everything was perfect with that consummate fullness of perfection that rebukes the very thought of improvement or change.

After long contemplation a feeling of unrest seized her, and she was shaken with an emotion akin to fear. "What could be amiss?" she asked herself, "in the midst of this loveliness?" It seemed like sacrilege to harbor feelings of dissatisfaction, and yet—premonitions of satiety, even of ennui, rose to the plane of conscious emotion and thought.

What seemed a long period of time passed. The instinct for expression and for endeavor became dominant; but the perfection of her environment mocked her. The principle of growth, of change, of activity, was lacking. If she could have seen a straggling vine waiting for ministering hands to lift it from the ground, she would have cried aloud for joy.

At last longing became agony, and when she could bear it no longer she stretched forth her useless hands and sobbed: "What can I do? Give me something to do!"

Instantly the angel of the lovely but sad face was at her side, soothing her in softest tones. "Do not exert yourself. You are here to rest, to do nothing whatever."

"But where am I?" faltered Harriet.

The answer came in a tone of surprise. "You are in your own heaven. Where else could you be when done with earth?"

"My own heaven?" whispered Harriet, all her old beliefs falling about her in ruin. The angel's voice was still sounding in her ears: "Surely there can be no mistake. But come, and I will show you the inscription over the portal through which we entered." She followed obediently, and at a signal from her guide looked up, only to read an inscription that seemed to her to spell out her own doom—"Harriet Wilmarth's Heaven."

"It is so strange here. There is nothing to do, nothing to do!" Like the pathetic plaints of a child the words fell brokenly from her lips. Suddenly she brightened: "Will my friends soon come to me here?"

The angel's answer was a question: "Do your friends, too, have the same ideal of heaven? Do they look toward an abode of perfect rest, inactivity, quiet?"

"Oh, I do not know!" she faltered, and then cried out sharply. "But David, my husband, when will he come?"

"He will never come here," was the stern reply.

Harriet Wilmarth could bear no more. In her agony she cried: "David, David, come to me!"

"Yes, Harriet," answered a deep, familiar voice. "I am right here. I didn't want to waken you."

"I thought I was in heaven," murmured Mrs. Wilmarth, with a little shudder.

David laughed. "Is that what made you look so distressed?"

"Yes, it was a most distressing experience," was her enigmatical answer. Then she laughed, a relieved, happy little laugh, as she observed the puzzled expression on her husband's face. "I will tell you all about it later, but we must have dinner now."

After they had eaten, she again postponed telling her dream, declaring she must go out to make some calls first. "I have decided to take up some work I declined to do this morning," she explained, tentatively.

"But you have been getting so tired of that sort of thing, lately," objected her husband. Harriet stopped him with a little imperious gesture, and then, in a voice in which pain and gladness struggled for mastery: "David Wilmarth, I am going to tell you my dream as soon as I have straightened some things that are on my conscience; but

this I will say now—I never knew before how a ten-minutes' nap could cure one of a certain kind of weariness."—Zion's Herald.

FACE TO FACE WITH A BOA

When Algot Lange was investigating the rubber industry not far from the headwaters of the Amazon river he had an experience which most of us would rather encounter in the pages of a book than in reality.

At that time, he says in "In the Amazon Jungle," we were awaiting the arrival of the monthly launch from the town of Remate do Males, and had spent a day weighing rubber at the camp of one of the employees half a day's journey from headquarters. The rubber pellets were loaded into our large canoe to take up to Floresta. We spent the evening drinking black coffee and eating some large, sweet pineapples, whereafter we all took a nap lasting until midnight, when we got up to start on our night trip. It had been considered best to travel at night, when it was nice and cool, with none of the pestering insects to torture us, and we were soon paddling the heavy canoe at a merry rate, singing in the still, dark night. Soon we rounded a point where the mighty trees, covered with orchids and other parasitic plants, sent their branches down to the very water which in its depths was hiding the dreaded water snakes. The only sound we heard was the weird calling of the night owl. Except this and the lapping sound of water, as we sped along, nothing disturbed the tranquility of the night.

Suddenly one of the men cried out: "What is this?"

We all stopped paddling and stared ahead at a large dark object resting on a moonlit sand bar not far ahead of us. Then someone said, "Sucurju." Few people can comprehend the feeling that creeps into one's heart when this word is pronounced, under such circumstances, in the far-off forest, in the middle of the night. The word means boa constrictor, but it meant a lot more at this moment. An indescribable feeling of awe seized me. I knew now that I was to face the awful master of the swamps, the great silent monster of the river, of which so much had been said and which so few ever meet in its lair.

Running the canoe ashore we advanced in single file. I now had a chance to inspect the object. On the soft, muddy sand bar, half hidden by dead branches, I beheld a somewhat cone-shaped mass about seven feet in height. From the base of this came the neck and head of the snake flat on the ground, with beady eyes staring at us as we slowly advanced and stopped. The snake was coiled, forming an enormous pile of round scaly monstrosity, large enough to crush us all to death at once. We had stopped at a distance of about fifteen feet from him and looked at each other. I felt as though I were spellbound, unable to move a step farther or even to think or act on my own initiative.

The snake still made no move, but in the clear moonlight I could see its body expand and contract in breathing. Its yellow eyes seemed to radiate a phosphorescent light. I felt no fear, nor any inclination to retreat, yet was now facing a beast that few men had ever succeeded in seeing. Thus we stood looking at each other, scarcely moving an eye-lid, while the great silent monster looked at us. I slid my hand down to the holster of my automatic pistol and slowly removed the safety lock, at the same time staring into the faces of the men. In this manner I was less under the spell of the mesmerism of the snake, and could to some extent think and act. I wheeled around while I still held control of my faculties, and, perceiving a slight movement of the snake's coils, I fired point blank at the head, letting go the entire chamber of soft-nosed bullets. Instantly the other men woke up from their trance and in their turn fired, emptying their winchesters into the huge head, which by this time was raised to a great height above us, loudly hissing in agony.

Our wild yelling echoed through the for-

est. The snake uncoiled itself and writhing with pain made for the water's edge. By this time we were relieved of the terrible suspense, but we took good care to keep at a respectful distance from the struggling reptile and the powerful lashing of its tail, which could have killed a man with one blow.

After half an hour the struggles grew weaker, yet we hesitated to approach even when it seemed quiet and had its head and a portion of its body submerged in the water. We decided to stay through the night and wait here a day, as I was very anxious to skin the snake and take the trophy home to the states. We went up in the bushes and lighted a fire, suspended our hammocks to some tree trunks and slept soundly not more than ten yards from the dying levathan.

We all got up before sunrise, had our coffee in haste and ran down to see the snake. It was dead, its head practically shot to pieces. We set to work, stretching the huge body out on the sand bar, and by eight o'clock we had the entire snake flat on the ground ready to measure and skin. Beginning at the mouth of the snake, I took measurements to the end and found it to be exactly fifty-six feet in total length, with a diameter of two feet one inch.

Then we proceeded to skin the snake, which was no easy task under the fierce sun now baking our backs. Great flocks of vultures had smelled the carcass and were circling above our heads waiting for their share of the spoils. Each man had his section to work on, using a wooden club and his machete. The snake had been laid on its belly and it was split open, following the spinal column throughout the length. About noon we had the work finished—Exchange.

BOBBY AND THE CHAMPION

In all his seven years Bobby had never been so excited; but, then, what little boy wouldn't be if his own big cousin was the champion football player who was coming with the great college team to play the next Saturday? The papers told about him and printed his pictures, and everybody talked about him and felt sure his team would win. To have the champion stay at his house and to be his very own cousin made Bobby feel about as important as a champion himself. In fact he acted a great deal more important than did the big, clear-eyed, good-natured cousin when he came. Bobby watched and admired everything he did, from the way he walked to the way he tied his necktie, and before the first day was over they were the very best of friends.

After breakfast Bobby and Cousin Ned went down to the hotel where the other boys of the team were staying, and together they went out to the place where the great game was to be that afternoon. How proud and happy Bobby was as he walked down the street with the crowd of fine strong young fellows! How nice it would be he thought, to be grown up like them and to do just as he pleased! "Nobody'd tell them how many waffles they could eat" he said resentfully to himself. There had been crisp brown waffles for breakfast, and Bobby was still indignant because his mother had not let him eat as many as he wished.

At dinner time, my! but they were hungry. Bobby was too busy eating to notice Cousin Ned for a while. But presently he heard him say: "No more, thank you. It's ever so good, but we're under orders to eat just so much and no more when we're in training for games like this afternoon."

Bobby was so surprised that he forgot to eat. To think that a great, big, strong football champion had to be careful about what he ate!

"It was hard for all of us at first," said Ned; "but it has been good for us, too."

"It is fine temperance training" added Bobby's father; "for when a boy can eat what is good for him and give up the rest, I should imagine that he could give up anything else that was going to hurt him in any way."

The game was a great one, and of course Ned's side won, as Bobby had been sure it

would. Bobby remembered it all his life. And he remembered something else, too. He remembered that to be strong and useful and able to do great things of any kind a boy must have a strong body and a clear mind, and that meant doing without many things that he liked. But what did they matter when they made such a big difference in the end? —Louise M. Oglevee, in Sunday School Times.

SHE DIDN'T SPARE THE ROD

There is considerable discussion these days as to whether the spare-the-rod method of training children is or is not an improvement on the old-fashioned way of bringing young offenders to time. Without taking either side of the question, we quote a letter written by a mother to The Chicago Daily News, and telling in no uncertain language where she stands in the matter.

I am a busy mother, she says, with a flock of ten, the eldest being 17 years. My husband and I have struggled hard to bring them up in a decent way, and I am proud of the result. And we didn't use moral suasion, either. Every one of my children has been punished for his or her sins and if I had used moral suasion I am afraid there wouldn't be much time for anything else. No, I just paddled them soundly when they were naughty and I found that a few spanks administered when they were little saved a great many when they were grown.

I never scold and harp on their faults and I never put them to bed for a day or half day.

And I don't make them learn poetry or Bible verses or give them some housework to do, as I have noticed that in time these "punishments" become hateful to the offenders, and surely none of those things ought to be hated by anyone.

And I don't deprive them of going to some place of amusement to which they have been looking forward for weeks perhaps.

And I don't deprive them of their food. I just take the offender to my own room and have a short heart to heart talk and then I administer a sharp switching. A switching never injured anyone's mind or body to my knowledge. There the guilty one must sit until the tears are dry, and the heart is repentant, and then all is forgiven.

Sometimes it takes quite a time for the offender to feel sorry for what he has done. But my experience is that this method is far the best. They all know what to expect and it does away with promises and threats, which are the worst things possible.

"Cruel and heartless," you say. Neither. It is no pleasure to me to have to punish my babies, for they are all young, but it is my duty to bring them up the best way possible. My three eldest have not been punished for years and they are three manly, well behaved boys. And the children all love and respect their parents above all else. I am proud of my babies.

CHARACTER BUILDING

A little boy watched day by day the building of a house across the street. His father, noticing it, said to him one day:

"My son, are you going to be a bricklayer?"

"No, father," he answered; "I have been thinking what a little thing a brick is and yet what a great house they make of it."

What a summing up this is of a great fact of life. It is out of the daily thoughts and deeds, insignificant as many of them appear, that a beautiful and strong character is built.

Sometimes there will come a great strain on a man's character. This will show of what material it is constructed, and how the materials are put together.

Character building proceeds slowly, but goes on all the time. Every day some of the work is done; for every day's thoughts, words, impulses, passions, and deeds enter into our building.

Every young person should see that the material entering his structure and the construction itself be of the best so as to be capable of sustaining any strain that may be put upon it in life.—Selected.

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ANNOUNCEMENTS

Missionary Rally—The next quarterly missionary rally of No. 1 Portland Center will be at Salem, Ore., April 2nd and 3rd. The Lord has graciously blessed the former rallies and we are expecting this one to go beyond the preceding ones. Every church in the missionary district should send a live delegation. Come prayed up and expecting a feast of fat things. Let all who are expecting to attend notify J. T. Little, 403 20th St., Salem, Ore., as soon as possible, as we are a new church and not strong enough numerically to entertain the delegates in our own homes, hence will get entertainment from our friends and neighbors.—T. J. Little.

Evangelistic—I have two dates that I can give to campmeetings the coming summer. I desire to settle these dates at once, and those who write first will be considered first. Address me at Georgetown, Ill.—J. F. Harvey.

The Gospel in Spanish—Workers wanting gospel or temperance tracts in Spanish can obtain them by addressing Rev. W. C. Brand, 730 San Pedro St., Los Angeles, Cal.

Change of Date—The meetings with Evangelist Bud Robinson at the Pentecostal Church of the Nazarene at Charlton, Iowa, have been postponed from March 13th-22d to April 16th-26th. A splendid interest is showing in this meeting. Those desiring to attend please communicate with the pastor immediately.—Rev. E. J. Fleming, pastor, 1208 Braden Avenue, Charlton, Iowa.

Important Notice—The New England District Assembly is so large that it is quite a problem to find a church willing and able to take the responsibility of entertaining it. It is a financial burden that no church can carry. This question was thoroughly discussed at our Preachers' Meeting held in Salem, March 4th. Not only is it a problem to feed so many during the days of the assembly, but it is a question how to find lodgings for so many. Many rooms must be hired from outside parties who have no particular interest in the meeting. It was voted by the preachers to request at our churches sending delegates to the assembly to send at least two dollars for each delegate, including the pastor. The church sending their pastor and one delegate send at least four dollars to the treasurer appointed to collect funds for the expenses of entertaining the delegates at the assembly, and in that ratio. This is a marvel of cheapness and a simple way of meeting this expense. But too generally the pastors have to bear this expense themselves, as well as the delegates, the churches not being able to bear the burden. Then let all understand the situation and come prepared to bear this small share of the expense of our coming assembly which is to be held in our church on Ashmont St., Providence, R. I. on the 1st of April. A. K. Bryant, pastor. It was voted that J. N. Short be requested to write a notice of this and send to the Herald of Holiness. We trust this will not be an affliction to any. God bless our coming assembly with all our preachers and delegates, and the churches they represent. Is our fervent prayer. J. N. Short.

Wanted—A teacher of Science and Greek. Must be in the experience of holiness a Nazarene preferred. Kansas Holiness Institute, Hutchinson, Kas.

Evangelistic—Any one wishing to arrange with Mr. and Mrs. Miller for gospel tent meeting next season with their own tent, seating capacity 500, can do so by addressing them at Lowville, Lewis Co., N. Y., Box 103.

Notice, Eastern Oklahoma District—I wish to correspond with all unordained preachers in this district. Tell me if you are going on with the prescribed studies, fitting yourself for examination, and what progress you are making. If you have encountered difficulties tell me of them. I want to do you good; help you if I possibly may.—L. F. Cassler, Castle, Okla.

Holiness Rally—Our spring meeting will begin March 7th, with District Superintendent D. H. Humphrey as preacher. The rally will be held at the close of the meeting on the third Sunday. We invite those who can to be with us. J. W. Amlin, pastor.

Notice, Tennessee District—Our Annual District Meeting will be held in May, beginning Monday,

the 25th, and continuing through June 4th. The place of meeting will be announced later. Let no pastor or preacher in our district plan for any other meeting for that time.—J. A. Chenuit, Dist. Supt.

Evangelistic—Let all the Nazarenes take notice that we have on our district Roy, W. P. Jay and wife, from Oklahoma, who have been appointed district evangelists. Their home address will be Pontotoc, Miss. I have known Brother Jay and wife for years, and know them to be all right, so call them to hold your meeting. They have a large tent and are well prepared for the work.—J. D. Farmer, Dist. Supt.

DISTRICT NEWS

EASTERN OKLAHOMA

Since our last writing we have visited several of our churches, spent two nights in the Henryetta mission with G. F. Haun and found things on the go there. There were some who prayed through to victory. From there we went to Buckey church with Brother L. F. Cassler and was completely snowed under, only to have one service.

From there to Okemah, with Brother G. R. Williams. Met with a few of the saints in Sister Pierce's house and had a real sweet service. From there to Ada with Brother Daniels, and spent Sunday with him. We found things moving on nicely at Ada. Brother Daniels is doing a good work and his people all seem to love him. From there we ran down to Mill Creek and spent one night. God blessedly owned the service and we all got blessed. Then to Amis with Brother S. B. Gosey, where I spent the Sabbath. We had a blessed time in the Lord.

Brother Gosey is doing a fine work at that place. From there we came back to Kingston for two nights with Brother A. O. Duncan, pastor.

Brother Duncan's people all love him, which is easy for he is a man that will let you love him.

We are now at Bellwood church, where we had our first service last night. There is a fine interest. Will remain over Sunday, the will begin a meeting at Caddo with Brother J. W. Amlin, on March 6, and close out with a rally on the third Sunday.

As far as I have gone over the district I find the work moving on nicely and everybody expecting great things this year.

D. H. HUMPHREY, Dist. Supt.

PITTSBURGH.

The meeting at Bentonville, Ohio, was blessed of the Lord in a marked way. A number prayed through to victory. We took in some new members. The financial condition of the church was helped beyond expectation. How beautiful it is to see a church that is living in the grace of giving. How easy it is for them to get blessed. The weight of glory resting upon the church makes it easy to preach and get souls into the cleansing stream. As a church we must pray out and pay up if we expect God to pour out and fill up. We left pastor and people on the firing line. I left for Columbus, Ohio, February 26, where Sister Mattie Wines was holding the fort. Considering all the obstacles which she had to overcome, the meeting was a victory for God and holiness. Monday evening we organized the First Pentecostal Church of the Nazarene, of Columbus, Ohio, with twenty-one charter members. Rev. Will O. Scott was appointed pastor to fill out this assembly year. They intend to lease a church which is well located and suited for our work. Brother and Sister Newman, members from our Indianapolis church, made this meeting possible. They are fine people and loyal to the great cause for which our church stands. Let all the saints pray for this new church that God will make it a center of revival glory. When we cease as a church to have revivals of old time religion we lose our rights to be called the Pentecostal Church of the Nazarene.

N. B. HERRELL, Dist. Supt.

WASHINGTON-PHILADELPHIA.

Our last writing was from Martinsburg, where we assisted Brother J. H. Penn in a week's meeting, resulting in some definite cases at the altar and the formation of a new class. Brother Penn coming on this field found little but tares, but his faithful labor plowing and sowing, is bringing the reward of a wheat harvest. My next

meetings were on the Hollywood circuit. At DuBois we found some stalwart saints pressing the battle, among them dear Dr. Petherbridge. Were greeted at Hollywood by a full church and rejoiced in a fruitful service. This is a splendid country church and our Nazarene folk are loyal and full of revival activity. At Hammetts I preached Monday morning to a fair congregation and returned to Hollywood for a glorious salvation time at night. Brother Sweeney is closing the fourth year of faithful labor on this circuit and enjoys the confidence of all the people. Baltimore was our next engagement. Spent several days with Brother Buckmaster, with our independent church of which Brother Cullison is the founder and leader, and in whose beautiful home the writer was royally entertained. The fellowship of this people was hugely enjoyed and the preaching of holiness was gladly received. Great glory was upon us and the services were protracted the following week with glorious results. After a few days with loved ones at home, we began again at Darby, where we found a faithful few holding the fort; thence to Philadelphia with Pastor Maybury for one service, and at Camden one night with Pastor Chamberlain, whom we found had arrangements well in hand for the District Assembly. Sunday spent at Conteville was a day of great blessing and victory. Brother Berry, the pastor, has been much helped of the Lord in establishing this work and is much encouraged. Services were well attended, salvation flowed at the altar and four were received into membership. A convention called me back to Allentown for two days. It was held in Zion Evangelical Church under the auspices of the Nazarene Mission, with my father in charge. Up to the time I left, Brother J. A. Ward, superintendent of New York district, did the preaching to large and appreciative congregations, while Brother and Sister Hoffman helped much with consecrated song. A fuller report of this meeting will doubtless be given elsewhere. We opened services yesterday, March 1, at Bowens. A severe storm prevented a meeting last night. A week before us here and expectant of victory. Brethren, this is a glorious fight. We have charged upon and routed the enemy in the name of the Lord. The threatening clouds which have hung over this district have vanished. The smoke is lifted, the sun is shining, our people are loyal, victorious, and feasting upon the spoils. Hallelujah! Now let every preparation be made and much prayer offered for the greatest District Assembly we have ever had.

H. G. TRUMBAUER, Dist. Supt.

KENTUCKY

We have for the past two months been acting as pastor of our Louisville church. Last Sunday, March 1, was a blessed day; seekers prayed through at the altar. Rev. J. G. Nickerson, formerly pastor of our church at Syracuse, N. Y., has accepted the call to our Louisville church, and is to be in charge of the work by March 9. We go next to Highway, Ky., for a few days' meeting, and to assist Pastor Stovall in closing his school for this term; then to Albany, Ky., for a holiness rally. The brethren from the different works on the district say they are moving up "by little and little."

WILL H. HENRY, Dist. Supt.

WESTERN OKLAHOMA

The Lord is with us in Oklahoma and the work is prospering in every way. We have been for some time past in the extreme western part of the district, where God has been pouring out His spirit in a remarkable way on the work, under the ministry of Rev. J. H. Gray. He has had two very remarkable revivals since the District Assembly, from which two new churches of more than a hundred members have been organized. One is at Harmon, Okla., with more than sixty members, and one at Olive Hill, with more than forty members. We have just visited these two churches, and the Lord poured out His spirit on the service in the old-time way. There were seekers in the altar at almost every service, and more than thirty found the Lord for pardon and purity. We received a goodly number into the church, among whom were three preachers, one a pastor from the Free Methodist church, one from the Wesleyan Methodist church, and one from the M. E. church. The brother from the Wesleyan Methodist church is a man of rare ability, and has been long in the ministry, having been president of their conference. He preaches with great liberty and unction. The other men are both good men and we feel that they will be greatly used of the Lord in spreading scriptural holiness over these western plains.

S. H. OWENS, Dist. Supt.

ARKANSAS
DISTRICT CONVENTION.

The second annual District Convention, Arkansas district, Pentecostal Church of the Nazarene, met in the auditorium of the Arkansas Holiness college, Viloria, Ark., February 20, 1914, at 2 p.m. The program committee arranged a fine program, covering many of the vital subjects that confront us and each pastor, evangelist, Sunday school teacher, worker, who was on the program, gave an excellent paper. All papers being so good and to the point, we refrain from making any special mention. Many of us went away from the convention better prepared to do more efficient work. The spiritual features were great. Saturday, 11 a.m., the fire fell and the saints wept and shouted for joy. The tide ran high at times throughout the convention and there were a few saints in the fountain. All enjoyed several good sermons. Friday night was given to the A. H. C. students and they rendered a very interesting and inspiring program. Their band music, singing, recitations, orations and orchestra showed to the delight of all, the great work that is being accomplished in A. H. C. The school has progressed and prospered until it is necessary to build an annex, 40x60 feet, two stories. President C. L. Hawkins and his excellent faculty are giving the best of satisfaction. The college has not made the progress desired in members, there being some things that have been hindered. First, it has not been church property until recently, and second, it is located fifteen miles from the railroad. The college board made the assembly an offer at our District Assembly last October, offering the college to us, which was accepted. After the college became church property, many were in favor of moving it to the railroad, but when the brethren went to the convention, saw the school, its work and progress, viewed the beautiful country, they began to realize the sacrifice of the people in building it. They decided that it would be wrong to take it from those who have made it what it is, and move it away. Consequently, when the school and church boards met jointly, during the convention, it was unanimously agreed that Viloria should be the site of the college. I understand some are wanting to locate in Viloria, buy property, educate their children, but having heard the school would likely be moved, have hesitated. Come on, brethren, the college will remain in Viloria, and a move is on foot to build a macadamized road to the railroad. Let every Nazarene in Arkansas, and those elsewhere concerned, begin to help make the school a success. God is marvelously blessing the work there. They have nine consecrated teachers and 150 students enrolled. Nearly all the students are Christians. The salvation work of the school is great. The country is fine, high and healthy. The morals are fine. It's the place for a great college. God will help us make it so. It's a good place to put your children. They have protection. The good people have the ascendancy. Harmony, love and fellowship prevail. President Hawkins, being so well pleased with the effects of the convention on the school, requested that the next convention convene with the college. He further suggested that the convention continue several days, have an educational feature, and some competent man be secured to give us lectures on theology. His request met the approval of the convention, and the vote was unanimous. At this juncture we sang, "You May Look for Me, for I Will Meet You There." Joseph N. Speaks and A. B. Calk were re-elected chairman and secretary respectively. It was good to be there.

A. B. CALK, Secretary

NEW ENGLAND

On the 22nd inst. we dedicated a new church building in this city, which has been erected through the efforts of the pastor, Rev. C. P. Lamphier, and his faithful people. Rev. A. B. Riggs, of Lowell, preached the morning sermon and took the afternoon offering, which amounted to nearly \$800. Rev. David Thatcher, of Nantucket, Mass., preached the dedicatory sermon, and the writer preached in the evening. Dr. and Mrs. Spurling, of Boston, who were prominently connected in the beginning of this work, were present, and briefly addressed the people. The services were largely attended and a good representation of the people who live in the immediate vicinity were present and expressed their appreciation of having a church among them. The church is prettily designed and tastily and conveniently arranged on the inside. It has a seating capacity of about 300 people. There is also a convenient parsonage connecting the church, which was on the land when purchased. We are at Fitchburg, Mass., for a two weeks' meeting. Already several have been to the altar for the first or second

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Note.—Where three or more books are ordered at one time and cash accompanies the order, we will allow a discount of 10 per cent from these prices. All books sent postpaid.

works of grace. We are expecting greater things before the meetings close. We see evidence that the Holy Spirit is convicting of sin. Mrs. Abbie Lawrence, the well-known leader of song and solo singer, is assisting in the meetings.

N. H. WASHINGTON, Dist. Supt.

NOTES AND PERSONALS

Brother Plumhasted, who has been pastor of our Dennisport church for the last few months, has resigned.

One aged man, who was saved in Pastor Norberry's church during the convention, died a few days after the meetings closed.

Brother Whitman preached at Wakefield, R. I., on a recent Sabbath, and Brother P. O. Russell took his place at our Woonsocket church.

Brother C. H. Robinson, who was so very ill some months ago, has greatly improved. Thank God for answered prayer!

While these lines will be read, Brother Roberts and his workers will be busy in meetings at Cambridge, Mass. Brother Roberts had a gracious meeting at this place about a year ago, when scores of people were seekers at the altar of prayer.

One man, who had not been in church for thirty-five years, was saved in Evangelist Stalker's meeting in Province, R. I. He is one of the brightest converts of Emmanuel church. Praise God!

Pastor Bryant and his people are much pleased over the good results of their recent evangelistic meetings. Many seekers were at their altar.

Pastor McNeil, of Derry, N. H., is one of our most self-sacrificing men in the East. He and his people have secured a good building site, nicely located on a car line. They have also built the foundation and cellar for a new church, but are not able to go on further for want of funds.

The circulation of the Herald of Holiness is spreading in New England. Let all our pastors and members put forth a special effort to get a good company of subscribers before our Eastern assemblies.

The South Providence church is planning on making some improvements, so as to be able to accommodate the ministers and delegates of the coming New England District Assembly.

Pastor Short writes us that the building of their new church will be a very great sacrifice to his people, but it will be a very great blessing to them.

All the Holiness movement congratulate Dr. C. J. Fowler and his good wife on their entrance to the forty-first year of their married life.

About \$300 was raised at Pastor Bryant's church for the expenses of their recent convention, and repairs to be made in their church basement.

The last Monday night of February was a marvelous night of power and glory in Pastor Norberry's church. Souls got to God at the altar, in their seats and in their homes after the service.

Dear pastors and churches, have you all done what you can to help our Pentecostal Collegiate Institute in her pressing time of need? If not, will you please write at once to the secretary of the Massmeeting committee and thus arrange a date with him for one evening service at least?

Sister Read, of Worcester, Mass., so well known throughout New England holiness movement, has been very sick the last month. She was taken with the La Grippe, later pneumonia set in and they thought her end had come. But at this writing our sister is convalescent. Let us pray God to spare her to the cause of holiness a few years more.

Brother Roberts and workers are to leave New England for awhile in order to hold services in his native state of Texas. Brother Roberts hopes to return again to New England in the near future.

Pastor Short, of Cambridge, writes us that he hopes to begin building their new church in April. Brother John, God bless you in this great undertaking, and you will leave a monument for the cause of holiness that will help bless the world long after you have gone to glory.

While some of our people are building new churches, others are getting to work paying off their old church debts. Thank God for this great and important work! Let this two-fold work go on!

KEEP ON BELIEVING.

WISCONSIN

I left home in the latter part of January and covered the following places: Racine, Milwaukee, Madison, Menominee, Montfort and Livingston. We planned a meeting for Milwaukee that will result in a new church. Planned a camp meeting for Madison to run over the 4th of July. We feel sure we will plant a church there. We ran up to our new church near Menominee, where we found Rev. D. D. Tower busy. Found a nice new building which the folks put up when they were turned out of the school house. The building was not finished on the inside. The weather was very cold; got down to 20 below zero and hung around that point the whole time we were there. We walked about two miles to meetings, and had a good time in our souls. At Montfort God gave us a gracious time. We found Brother and Sister Blackman having the situation well in hand, with souls being saved. God gave us some seekers there. From there we went to Livingston, where we had some seekers also. We were away almost six weeks and in meetings almost every night. I received for the entire trip not quite \$15 over expense. Some kind friends are doing what they can to raise our moving expenses, and while it is not all provided at this writing, we feel it imperative to move on the field and will do so this month, moving to Livingston for the present. We go to Troy Mills to hold a series of meetings for Rev. H. H. Todd, of the Evangelical church. This makes three series of meetings we have conducted for this man of God since last September on his charge, at different churches. Rev. L. W. Blackman will go to Green Bay to open our work at that place. The great need as I see it, is a host of young preachers with consecration enough to suffer all things, to plant the work, and sense enough to be guided by the providences of God as they harmonize with the Word and Spirit. There is too much foolishness on every side these days; folks say "the Lord led me thus and thus;" and investigation discovers the fact that they are running on impressions. Any preacher seeing this who are not afraid to work for their living, and who are willing to take the course of study, use



FIRST PENTECOSTAL CHURCH OF THE NAZARENE, FITCHBURG, MASS.

The cornerstone was laid October 13, 1913; dedicated February 22, 1914. Seating capacity, 300. Divided into auditorium, lecture room, gallery, library, vestibule, and tower room. Approximate cost, with parsonage in rear, \$10,000. Architects, Price Brothers, Atlantic Highlands, New Jersey.

The child on the steps is Brother Lanpher's little girl

some common sense about God's leadings, and will take charge of a new work without much pay, let me hear from you. Address me, Marshalltown, Iowa, until March 29.

REV. F. J. THOMAS.

DAKOTA-MONTANA

Left our home January 23, for Triumph, for a few days' meeting with Pastor Glen Allen. We called them together and encouraged them. The class is weak by so many going away, but a few said they would stand for true holiness in that part. We came to Pilot Grove, Minn., to hold a two-weeks' meeting with Sister Nellie Richardson. This woman has been an instrument in God's hands to gather together a few. They secured the Lutheran church to hold our meeting in. The Lord gave us a few souls, some of whom had been professing, but they confessed and said the Lord showed them to straighten up. One couple was about to get a divorce. The wife got to the altar and confessed up, and went and found her husband. The pastor got sanctified and some of her people. Our next meeting is with Brother and Sister Frank Wilson, of Winnebago, Minn. The Lord led them out in the country, in a school house. They commenced the meeting and then came to Pilot Grove to our meeting with Sister Richardson and asked us to come over and give them a few days. The Lord is getting some through good. We expect to close Sunday night, then go home. Brother and Sister Wilson are a fine young couple and are looking forward to come into the Nazarene Church. Pastor C. B. Prine, of Velva, N. D., writes us he has had a very good revival meeting out in the country from Velva. The church is progressing fine. He speaks of one man who got gloriously saved in a few days and was called off to heaven. How he did preach to the folks before he died. Pastor Earl Pounds, of Sawyer church, reports a good revival at Center, N. D., with Brother Carroll Erwin. The church of Sawyer is reporting victory.

Evangelist J. E. Bates, of Texas, has been holding a meeting at Norma, N. D., with Pastor Wm. M. Irwin. He writes that the house is packed to the uttermost and souls are getting saved. People come twelve and fourteen miles each night. The Lord is abundantly using Brother Bates on the Dakota district in salvation of souls. Pas-

tor John Nolt, of Mt. Vernon, S. D., reports a blessed victory with the church at Mt. Pleasant. They are planning on building a church. Pastor C. D. Norris, of Plaza, writes that the Lord is blessing his work for souls. They are having three prayer meetings a week and souls are praying through and getting salvation. They are planning on having a series of meetings in the country. Pastor J. H. Martin, of Fergus Falls, Minn., reports blessed victory. They are looking forward to the coming of Evangelist Will Huff for a meeting in the First Methodist church of that city, March 8. The Lord bless the labors of Brother Huff for true holiness. Rev. M. M. Trombburg, of Redevers, Sask., Canada, reports victory in that place. Rev. D. P. Wolf, of Surrey, N. D., was up there and held a meeting. Several got a good case of salvation.

LYMAN BROOKS, Dist. Supt.

DALLAS

I am just in from the Ponca City, Okla., meeting. I opened there January 25th with Brother J. L. Hill, pastor, and was called home after a week on account of my wife's sickness. Brother Vance, pastor at Blackwell, came and assisted Brother Hill for two weeks, and then had to leave to go back to his work. They wired me to come again and take up the meeting, which had been running then three weeks, which I did, and ran another week and a half. To say it was good, hardly expresses it. While no accurate account was kept, I feel safe in saying there were seventy-five or more professions, either of pardon or sanctification.

I have never met a braver band than some who live at Ponca City. It was a real treat to me to be associated with Brother Hill and his people,

They stood nobly by me and held up my hands. Some confessed and straightened up, and God came in power and blessed hearts and lives. If it had not been for my work I should have carried the meeting on even longer. One seige meeting is worth three ten-day meetings. I learned to love the saints very dearly, and hope some day I shall meet them again. Brother Hill is one of Oklahoma's best pastors. We would gladly welcome all such to Texas. I found my wife had had another attack with her heart and is very weak yet, but somewhat better today. I will now devote my time to the Dallas district. Already good reports are coming in from different quarters. You may listen for something out of the ordinary from this district, for I believe God is going to bless. Our people are a praying people. I will hold some meetings, and also visit the churches.

W. F. DALLAS, Dist. Supt.

NORTHWEST

Rev. N. J. Lund, of Kendrick, Idaho, is holding special meetings with our Walnut Grove (Prosper, Wash.) class.

Evangelist Harry J. Elliott is in revival meeting at Albion, Wash.

District Superintendent Pershall, of the United Brethren church, of Walla Walla, has rendered the Walla Walla church and the district superintendent valuable assistance, and has been a blessing to us.

Rev. C. V. LaFontaine, of Spokane, is assisting in revival meetings at Coeur d'Alene, Idaho, where Brothers Dilley and W. S. Rice are pushing the battle with good success.

At the close of a successful meeting held by Rev. W. S. Rice and Clyde T. Dilley, at the Grier school house, near Cheney, Wash., a Nazarene class was formed of thirteen members, and W. S. Rice was appointed to serve as pastor until the District Assembly. Brother Rice's address is, R. F. D. No. 1, Medical Lake. Chas. Victor Rice is supplying while his father is helping at Coeur d'Alene.

At the request of the district superintendent, Rev. J. T. Little officiated in the organization of a healthy class at Albany, Oregon, February 19th. Though there were but seven charter members, they are permanent residents, and others will be

taken in as soon as further arrangements of the work is made.

Evangelists Ong and McBride are in a gracious revival meeting at Walla Walla, and Major Williams, district superintendent of the central Illinois district, is at First Church, Portland, Ore.

Dr. W. B. Godbey has been with a number of our churches, edifying the saints. Reverends R. L. Wister, of Ashland, and L. L. Hadley, of Seattle, have been sick, but are again able for duty.

Evangelists H. J. Elliott and August Nilson, both of Portland, are open for meetings before the District Assembly.

Brother Elliott expects to start on a campaign in new fields within the district immediately following the District Assembly, with a tent and helpers. We expect two other crews to take up same line of work, getting into much, as yet, unoccupied territory during the summer and fall.

DEL. WALLACE, Dist. Supt.

NEBRASKA

Since my last writing, the Lord enabled me to conduct a revival near Tobins, and spend several days with each of the New Hope, Kenesaw and Lincoln churches. The Tobias meeting was arranged for by Brother C. J. Coate, a Sunday school missionary of York, Neb., and with this dear man of God I prayed and preached for several weeks against unbelief and indifference, which has become appalling in this country. We never struck anything worse, and of its kind, never its equal. While we had some seekers for the Holy Ghost, and had several clear cases of regeneration, in one respect we left the field as we found it—without a male Christian, no, not even a professor, for miles around. The men, thrifty, English-speaking farmers, seem to be determined to have nothing to do with Christ and His cause, and we can only hope that the faithful seed sowing will yet bring a harvest.

Following this regular, I spent several days with the New Hope, Custer county, flock, and on this "flying trip" had seven sanctified and one marvelously saved. This dear people have since called as pastor at our suggestion, Rev. H. C. Williams, of Blair, Neb., an efficient, Spirit-filled young preacher of nearly ten years experience in the ministry, and who recently united with our church at Lincoln. Brother Williams has moved on the field with his family, and I predict great results from this arrangement.

Sunday, February 15th, I preached in the morning and evening to our Kenesaw congregation, and at a business meeting the following Monday morning, the church board unanimously accepted Pastor Essley's proposition to stay for the balance of the year. Brother Essley planned in the beginning of the year for only a six months' stay, but as pastor and people were prospering, and were pulling the gospel chariot unitedly, it was thought best not to change before the end of the year, at least, which Brother Essley found possible. This church is not growing rapidly, but is spiritual and is a great blessing to the people of the town who want to walk in the light.

Lincoln came next in our itinerary, and I found Pastor L. N. Hoff and his people in the windup of a successful revival. Evangelist W. R. Cain assisted the pastor for several weeks, and gave satisfactory service. I preached several times with great delight, and despite the raging of a severe blizzard, the Sunday morning and afternoon attendance was very good. The night service had to be disbanded on account of the street car service being paralyzed. Brother Prescott had charge of the afternoon service, and surely knows how to conduct a praise and testimony meeting. Since Brother Hoff became pastor, last September, the membership has about doubled. With my family, I spent several days at the Omaha convention, conducted by Fowler, Fogg and Ingler. This being the fourth annual, up to the time I left, was pronounced to be the best ever held. Holiness is gaining ground in Omaha, and the holiness pioneers have not labored in vain. Am now on my way to Kearney, Neb., where we plan to open a campaign with Evangelist Ellis and wife.

Q. A. DECK, Dist. Supt.

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GENERAL CHURCH NEWS

HOMESTEAD, MONT.

Feeling the time ripe for a work to be commenced at this point for the Lord, we called Rev. B. B. Prine of Velva, North Dakota, to lead a meeting. He came February 14th and opened in a vacant store building the same evening. The Lord attended the first meeting, and has been present ever since. Brother Prine preaches real old-time, sinless salvation, with Holy Ghost power.

and tackles sin without gloves wherever it is found. From the first conviction has been deep, causing tears of repentance and sleepless nights. A good number have sought and found salvation with very definite experiences and are evidencing their new birth by shining faces, clear testimonies and straightening up the past. We feel that the work done has been deep, thorough and lasting. Full houses nearly every meeting and attention exceptionally good.

OTHAR K. JENSEN.

WILLOW CREEK, PA.

The Lord is good unto them that wait for him. We have been waiting on Him for the past week, and He surely has been with us.

Our meeting just closed last evening. The tide was high and while the preacher preached God sent the Word home to hearts. Believers began to see their need of living holy lives. Sinners became convicted of sin, but some would not yield.

We were sorry the preacher could not stay longer, but God needed him elsewhere in His vineyard.

ESTHER JACOBSON.

BURNS, ORE.

We are in one of the greatest meetings we have ever seen, and desire the prayers of our friends for this place. Burns is in the central part of Oregon and has been considered the wickedest town in the state. It is in the interior, eighty-six miles from the railroad station. One man told us the first sermon he had listened to in fifteen years was in our meeting. From 200 to 300 people are in attendance nightly. In the neighborhood of 150 so far have been either converted, sanctified or both, and we are looking for greater things as the altar is lined with seekers every night. We plan on staying anyway one more week.

LEWIS AND MATTHEWS.

PONCA CITY, OKLA.

The great revival meeting in the Nazarene church closed last night. In many respects it was one of the greatest meetings ever held in the church. The meeting lasted five weeks, with seekers in the altar at almost every service. Eighty souls prayed through to God. Rev. W. F. Dallas came to hold the meeting, and after one week his wife was taken sick and he was called home. Then we secured Rev. J. H. Vance, of Blackwell, Okla. He preached nearly two weeks. We will never forget his soul-stirring sermons. Then we got Brother Dallas to come back and stay with us for about ten days longer. We pastors need to secure such men to hold our meetings. Brother Dallas is one of the great evangelists of the day, and he has such knowledge of church work that he is able to give your church a lift that will do good after he is gone. The day Brother Dallas left, behold, in came Brother C. B. Jernigan and stayed until Sunday, finishing the meeting. We raised about \$1,700 in money and notes, which pays all the indebtedness on the church and some over. The church is on fire for God and we are going on.

J. I. HILL, Pastor.

SYLVIA, KAN.

The Pleasant Hill church is being visited with a great outpouring of the Holy Spirit. Many souls found the Savior and went on and received the baptism with the Holy Ghost. The community is awakened; the church has been quickened and built up; the pastor, Rev. Mark Whitney, is at his best. The Lord is helping him to present the truth and is giving him the hearts of the people. The congregations are large. The afternoon prayer meetings are a wonder, more than fifty people being assembled at one home to pray and give thanks to God for His goodness. Special work is being done in nearly every service.

SECRETARY.

VIRGINIA, ILL.

Just closed a six-weeks' meeting at Virginia Nazarene church. Rev. T. A. Agnew assisted the pastor over four weeks, and Rev. John Scalf, of Lewiston, came to help push the battle the last two weeks. Some good salvation work was done by both evangelists and the pastor organized a large Sunday school at Oakdale, Ill., with sixty-seven scholars. We report victory.

REV. GEORGE W. BOYD, Pastor.

OAKLAND,
CAL.

We have just closed a five days' convention with Rev. C. W. Ruth, which was in every way a great success. Brother Babcock, of Los Angeles, was to be with us, but the storm prevented him. Brother Ruth, however, was at his best with his soul running over with heavenly joy, and the church was much blessed, and the holy people who came from the missions and the churches nearby were greatly inspired.

The afternoon attendance was very large and these services full of divine blessing. The last day of the convention, which was an all-day meeting, will never be forgotten. The glory of God came on the people in the afternoon while the saints marched and shouted and sang the praises of the Lord. The two sermons given by Brother Ruth this day were worth more than the cost of the whole meeting. There were about twenty at the altar this day, which closed with a full house in the evening. Last Sunday we received six into the church, and there were five seekers at the evening service. God is blessing this church, and giving seekers at the Wednesday evening meeting, which is largely attended. I have found in Oakland a very loyal people, who are anxious for the hottest things heaven can give. We are looking forward to our coming meeting with Andrew Johnson with great expectation. We have secured a large hall and are making every plan possible to get our message to the people of this city.

J. W. GOONWIN, Pastor.

OSAGE, OKLA.

Rev. C. B. Jernigan closed a successful meeting here February 8th. People got to God in the old-time way and holiness fighters were made too believe in holiness. Some who had opposed us will join us. Sister Duggah Wood had charge of the song service. The Lord bless Brother Jernigan. I can recommend him; he preaches the old-time gospel and opens people's eyes. There were about twenty saved or sanctified. We are working and asking God to give us a church building.

REV. E. L. LOOMAN.

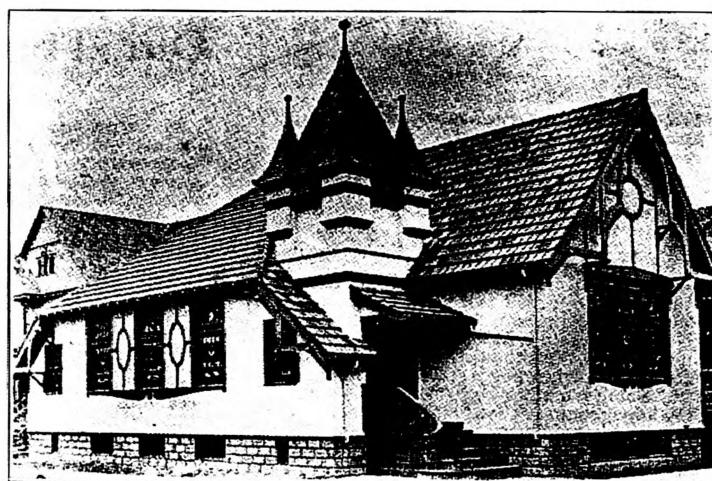
PONTOTOC, MISS.

I am just out of a revival with Rev. I. D. Farmer, district superintendent of this state, near Water Valley, Miss. We were together about a week, and I saw about twenty pray through the old time way. Brothers Farmer and Sanders went on to Pine Valley for a week's battle, and wife and I will begin a two weeks' battle at Thaxton, Miss. We have moved from Ada, Okla., the Eastern Oklahoma District, to Pontotoc, Miss. This is a needy field; we only have seven Nazarene churches in the whole state. Pray the Lord may use us to His glory in evangelizing, organizing and establishing the doctrine of holiness in this district.

W. P. JAY AND WIFE, District Evangelists.

EAST WAREHAM, MASS.

God is greatly blessing our church here. Had a wonderful time February 22nd and 23rd. Brother S. W. Beers, of New Bedford, and Rev. J. P. Haddle, of East Weymouth, were with us to help push the battle, as well as a number of the saints from New Bedford. Several precious souls were at the altar either to get saved or sanctified. Most of them came through



PENTECOSTAL CHURCH OF THE NAZARENE, SYRACUSE, N. Y.

Some time since we published an account of the dedication of the new church at Syracuse, N. Y. The time was too large for the paper. We pleased to publish it for the benefit of our readers.

account of the dedication of the cut which was forwarded us at the We have secured one and are fit of our readers.

good. The battle is on; we feel we must not close now. Our pastor, Rev. G. G. Edwards, will continue to push the battle with such help as God shall send us. The church is with him. We expect to dedicate our new church the last of March, when Brother Washburn, our district superintendent, will be with us for a ten days' meeting.

L. H. COVELL.

FROM EVANGELIST T. S. MASHBURN

We spent five days at Tulare, Cal., where our Sisters Anna Mouw and Lillie Wood have opened a Nazarene mission. They seem to be doing a successful work. Our pastor, Brother Hazeltine, of Lindsay, came over during the five days, and we had a good time, and a profitable service throughout. One soul prayed through to victory. On the last night of our stay the writer preached on the highest heaven and lowest hell. Great conviction came on the people, and six persons asked for prayer, and some who came back after the close, we trust got through to God.

BREA, CAL.

The Brea church is located in the oil field district. Brea is a thriving little town twenty-five miles southeast of Los Angeles. Here we have a nice little church; the only church building in the town. However, there are two other church organizations. Our services are constantly growing, both in attendance and interest. Our Sunday school is as good as I ever saw for the size. We hope to begin next week our new parsonage, and we are planning for an old-time revival in the near future. Brea church is only six months old, but it is coming up the road, and will be heard from again.

J. D. SCOTT, Pastor.

TEXARKANA, TEXAS

The blessings of God have been on us in an unusual way, the last few days, in the Berachah Home. On Wednesday night, in our mid-week prayer service two of the girls broke down and prayed through, and were blessedly saved. On last Sunday Brother and Sister DeArmon, our field workers, having come for a few days, had charge, at which time God wonderfully blessed our souls, and five of the girls prayed through good. We have recently secured a good man and wife, Brother and Sister Senter, of Beebe, Ark., she as matron and he as property man. They have taken hold good and I am sure will prove worthy and successful. Our capacity is taxed, with two new girls coming in a few days. How we need to enlarge, and under God we expect to do it. Join us in prayer that God will give us a children's home and hospital, for the need is great. We have thirty girls and children at present. God has given us an ideal location, with the hearty

co-operation of the citizens of Texarkana, a growing little city of some twenty-five thousand.

W. M. NELSON, *Supt.*

WOODBINE, KAS.

For some time prior to January 30th, we had been planning and praying for an old-fashioned revival. The English Methodists closed a meeting on Sunday previous to the beginning of ours with good interest and some victory. The first week of our meeting was a good one for our church. Confessions and reclamations were in order. The second Monday night Brother Roy Williams preached on sanctification to a crowded house, and a break came among those who opposed and were indifferent. From that night to the close there was never a barren service. Again and again the altar was lined and cleared. Members of both German and English M. E. Churches were reclaimed and sanctified. Some from Hutchinson Bible School and elsewhere rendered valuable assistance. There is a great field here, and we are praying and believing that this is only a beginning.

ARTHUR TUNNELL.

LEICESTER, VT.

The people of the town and church met at the home of Brother and Sister Phelps, and gave the pastor and wife a donation of good things and a sum of money. Sister Myers was unable to be present on account of sickness. The prejudice against the holiness church has been removed, the Lord has given us souls, and a Sunday school has been established since we came. The church has called us for another year.

A. J. MYERS.

PORTLAND, ME.

Since the new year we have been serving as pastor of this church and the Lord has blessed our labors. We have just closed a three weeks' campaign. Rev. R. S. Phillips, formerly of the Free Methodist Church, but now a Pentecostal Nazarene, was with us the first two weeks. God gave victory. The church was much blessed. We held on for a week more, and we feel much good was accomplished. One man and his wife were converted and much prejudice has been removed. Expect to start another campaign in the near future.

J. M. CHESTNUTT, *Pastor.*

SYLVIA, KAS.

We are in a gracious revival in our home church. Brother and Sister Whitney, the pastor and his wife, are surely being blessed of God. Sinners are being converted, believers sanctified, and the church is marching up into the hill country. Up to date there have been twenty-eight professions. People are praying through in the daily cottage prayer meetings. The meeting continues indefinitely.

E. S. LANG AND WIFE

DAYTON, OHIO

The revival tide is rolling on in our church; souls are continuously praying through, and the saints are praying the fire down. Not a Sunday this winter but somebody has prayed through. Last Sunday was a blessed day; two found the pearl of great price. We received six more new members into the church in the evening service. The Lord is giving us a fine band of young people, and they have started a young people's prayer meeting. Sister Wines preached for us to the edification of all, a week ago at our prayer meeting, and we had a glorious service with five seekers.

J. W. SHORT.

EUREKA SPRINGS, ARK.

For the past three months we have been engaged in a prohibition fight at this place, which has kept us rather confined at home. However, we have done some preaching in the country, and in the churches in connection with our prohibition campaign. Though the battle has been hard and long, yet our God has stood with us. We had our final trial last week which gave us the victory, and we are rejoicing that once again we have a dry city but little prospect for anything to the contrary. We are now making our arrangements to enter the evangelistic field again. The fire is burning in our souls. Anyone desiring to correspond with me in reference to meetings may address me here.

L. L. ISAACS.

Our Travels for the Publishing House

H. D. BROWN

We left Kansas City on January 21st, and arrived in Los Angeles on Saturday, January 24th. We found a cordial welcome at the home of our loved and honored Dr. Bresee, and at once began looking about in the interests of our work. We have found willing hearts and hands in all this southern California. Our churches in this part of the country are interested in our Publishing House and are doing what they can toward its support. We came in the midst of a great meeting in our First Church by Evangelists Huff and Hodge. It was a great meeting in the size of the audience, the preaching, the singing led by that magnificent choir, and in the results obtained. The combined orchestra and large choir are led by Brother Wilde, and are an important element in the services of this great church. Pastor C. E. Cornell has done well in having this great meeting, and has the forces of the First Church well organized and in the front of the battle. He is an enthusiastic friend of the Publishing House and sells to his congregation large numbers of our books.

The Nazarene Mission, of Los Angeles, is one of the finest missions we have ever seen. Brother J. F. Sanders is the superintendent. It is in a very important part of the city—on the ground floor—is finely decorated and arranged and runs with the regular Nazarene swing of victory. Many are being saved. The magnificent work of this mission has been made possible by the generous support of our Brother E. F. Sherman. He is a business man of fine training and ability, who regards himself a steward of the Lord.

Our Nazarene University is moving on with the tread of a giant. We found there our Canadian young people, whom we sent down when we were in that country. They are all doing well and very happy that they came to the Nazarene University. Dr. Bresee is giving to this institution the untiring energies of his life. Dr. Wiley is giving it the ardor and strength of his young manhood and his work is highly appreciated.

We have visited a part of our churches. At Elysian Heights we received a kind reception and co-operation. At Sunnyside we found Sister Lura Horton and Elsie Cunningham doing a good and heroic work. The Publishing House was kindly treated by that little church. At Ontario we have a splendid church and parsonage property. Brother Chas. W. Griffin is the pastor and is leading on a body of loyal Nazarenes. They gave us a kind reception and were interested in the work of our Publishing House.

At Upland we found Brother O. F. Goettel in charge of a fine host of fire-baptized people. There was the shout of victory in the camp. They are housed in a beautiful church building. They gave us a cordial reception and a fine offering.

We can not describe the beauty of the scenery in this part of California. We would be glad if our readers could catch a glimpse of the orange groves and magnificent driveways about Ontario and Uplands.

At Grand Avenue in Los Angeles Brother Howard Eckel is in charge of a band of devout and faithful people. They gave us a very kind reception and contribution for the Publishing House.

At Santa Ana we found a beautiful city of about twelve thousand people. Our people have a good church and parsonage property and the pastor, Brother E. M. Hutchens, is doing a fine work. During three services in one day we had large audiences, the blessing of God on the people, and the songs of victory. They are much interested in the Publishing House and are doing well for it.

We made a visit to San Diego, but did not present our work. We found a great meeting in charge of Evangelist Huff. We will have more to say of this point in the future. Brother Bowes is doing a great work in both church and school. Here we found Brother Hill, one of our prominent members and a great friend to our work, lying very low. He is a man of God and waiting for the summons. Let the prayers of the church be given to Brother and Sister Hill.

LA LANDE, N. MEX.

Under the leadership of Pastor H. W. Morris, the Nazarene church at this place is making headway for God. With a good, live Sabbath school, weekly prayer meeting, and preaching services each Sabbath much good is being accomplished. Have recently had a seige of prayer which resulted in the organizing of a Bible Study Class with H. G. King as teacher. This class meets one night of each week, and being attended by both saint and sinner, much interest being manifested. God is blessing in the country appointments near here, and truly we are expecting a harvest of souls in these parts.

MRS. E. HERRELL, *Deaconess.*

FERGUSON, IOWA.

We had Rev. F. F. Horne, of Marshalltown, to help in a meeting for a few days. A girl of sixteen years who had been badly hurt and had not walked for a year, was anointed and was healed and converted at the same time. Evangelists Sisters Connally and Levi then came over, and on Sunday night one woman was reclaimed, and the following morning at a private house a woman was converted. The meeting was stopped by the storm, but we hope the work began may go on.

J. T. WHITE.

BLACKWELL, OKLA.

Since the beginning of our pastoral work at this place, we have been very busy, but God is blessing the little flock at the Nazarene church, and we can see the prospect of great things for the future. Our congregations are increasing, and the church is being renewed in spiritual strength. I was called to Ponca City to help them in their revival, during the absence

of W. F. Dallas, who was called home on account of his wife's sickness, and God gave us great victory in this meeting. I am now preaching a series of sermons on the pre-millennial coming of Christ to this earth, and the great tribulation that shall come on all the earth, and the personal reign of Christ on the earth with His glorified saints for a thousand years. This is a soul-inspiring theme, and I find many are eager to know of the things that are soon to take place on the earth.

J. H. VANCE, *Pastor.*

IN VIRGINIA

God blessed His Word in our meetings from February 1st to 15th, at the mission church in East Radford, Va. There were twenty-three saved or sanctified. From February 19th to March 1st we were in another battle at Bromwell, W. Va., where sixteen were pardoned, reclaimed, or cleansed. I would be glad to get in touch with any who might need my assistance. I am an ordained preacher in the Pentecostal Church of the Nazarene.

W. H. HUGGINS.

Rogers, Va.

ALLENSTVILLE, OHIO

I am just in from my appointment at The Plains, where there were three at the altar, and one claimed to be saved, and two sanctified. One week ago, at Logan, there were two at the altar, and three joined our church. We have bought a lot and will begin to build soon. Some are getting saved or sanctified in nearly every service.

GEORGE APPLEMAN.

PAW PAW, OKLA.

We begin a meeting here tonight, March 4th,

in Brother A. C. Hardy's home. We have just put seventy copies of the Herald of Holiness and The Other Sheep into the homes, one to a family, with a typewritten invitation on the margin to the meeting. We believe this is a good way to announce the meeting, and at the same time spread holiness literature, which is much needed.

EVANGELIST M. L. YEAKLEY.

MCKEESPORT, PA.

We are occupying a part of the old Eagle Hotel, where the devil used to pass out distilled damnation, but we are looking for the time when we shall occupy the entire building for the Lord's work. We believe that when Brother Herrell comes again and gives us another meeting that the "tube city" will present such an array of Nazarenes that we will shout victory all the way to Brother Norris' church, where our next assembly will be held. The Lord is adding to us daily such as are being saved, and desire to go on to perfection.

W. L. DOUGLAS, Pastor.

JONESBORO, LA.

The revival conducted by Rev. J. E. Gaar was a blessing to the Jonesboro church. Many were blessed at the altar. Brothers Galloway and Warwick, of Peniel, were in the meeting, and were a great blessing. Rev. Fred St. Clair will begin here March 8th and run over three Sundays. We need men in this southland that know how to trust God and go. The writer feels so much the need of men on this district to do revival work, that he will loan his gospel tent and assist in getting dates. Any two boys who can come to Louisiana with recommendations and faith in the Lord for finances, write the pastor of Jonesboro church, Box 23. I am saying as Isaiah of old, "Here am I Lord, send me."

S. D. SLOCUM, Pastor.

LOMPOC, CAL.

We are now commencing a revival meeting. Seekers at our regular services indicate the revival is on. One family of Roman Catholics, three in number, have been gloriously saved. The interest is increasing. We will receive some new members next Sunday. Let all saints pray for this meeting, as we will continue as long as the Lord leads. All in unity and love.

F. E. and D. M. HILL, Pastors.

FROM EVANGELIST ST. CLAIR

The hall meeting here in this city we did not consider feasible; we will have a great state campmeeting here instead. Particulars later. Some splendid folks have been added to our membership, and there have been some real and glorious cases of conversion and sanctification.

Jonesboro, La.

KENDRICK, IDAHO

Evangelist Harry J. Elliott helped us for eleven days, and we can say of a truth the Lord was with him in mighty power. After he left us the district superintendent, Dr. Warner, came for a few days, and when the meetings closed we took about forty into the church. There were about fifty-seven claimed conversions.

J. H. CRAIG, Pastor M. E. Church.

OLIVET, ILL.

Had a good time preaching the gospel on the Nellie Circuit among the hills of central Ohio. Rev. C. H. Kern, pastor. There were several at the altar. I thank God for this meeting. Spent two days at Uhrichsville, Ohio, with the Pentecostal Church of the Nazarene, Rev. Will Hafer, pastor. Had a fine time preaching and singing. The work at Georgetown, where God gave the great revival, is going on fine. Converts are getting sanctified and crowds throng the prayer meetings.

E. E. Woon, Evangelist.

OMAHA, NEB.

The ten days' convention, under the auspices of the Holiness Association, closed March 8th, with signal victory. Dr. Fowler preached the final sermon with unction and tenderness. The altar filled with anxious penitents, and glory crowned the mercy seat. Brother L. N. Fogg and the writer assisted in the convention, and were much blessed in preaching and singing the gospel of full salvation. All told there were about 100 seekers, many of whom prayed

MISSOURI HOLINESS COLLEGE

+

The Missouri Holiness College has had two very successful terms, and is soon to close the last one. On account of the sickness of one of the teachers, Mrs. London, necessitating Prof. A. S. London, the dean, leaving his work, the Board of Trustees have deemed it best to close the school for this year, March 26th. The closing exercises and commencement will be March 18-20. Three students complete their courses and receive their certificates. During the year we have registered over ninety. The Lord has graciously blessed us with the salvation and sanctification of many of them. We were richly favored by having the district assembly with us, and by having Brother Andrew Johnson for our mid-winter revival and special Bible course. A large per cent of the pastors of the Pentecostal Church of the Nazarene of the Missouri District are M., H. C. boys. Professor London has been very earnest in the work, and everything has worked in beautiful harmony.

My work among the people of Missouri has been very pleasant, and I am praising God for the privilege of helping others and serving Him as a teacher in a holiness school.

PROF. J. B. GALLOWAY.

Home address, Peniel, Texas.

through and were blessedly saved, reclaimed, and sanctified wholly. Our next meeting begins March 10th at Cushing, Okla.

ARTHUR F. INGLER.

ONTARIO, OREGON

The Lord is working in Ontario. We organized here Sunday, February 22d, and came to take up the work as pastor, Thursday, February 26th. We have a fine class of sixteen members, all acquainted with the Lord, and on praying ground. The devil is working hard, but, praise the Lord, we are here to stay; and all the power of hell can not get us out. There is room here for a good work for the Lord, and He is working.

G. H. SAUNDERS, Pastor.

DALLAS, TEXAS

Sunday was a star day with our church in Oak Cliff. Seven bright professions at night and much conviction.

H. B. WALIN, Pastor.

GRINNELL, IA.

The Lord is giving us victory here at Grinnell. One at the altar in regular service last Sunday and two the Sunday before. To God be all the glory! We are pushing on, looking up, with victory in our souls, and determined to go all the way with Jesus.

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OKLAHOMA CITY

Yesterday, March 1st, was a great day with us. Five at the altar and two sanctified at the morning service. Sister Murray preached for me at night and two were at altar; one sanctified. God is moving! Great things are ahead for us in the city. Dr. Fowler gets to us the 23d to 29th of March. Let all our holiness brethren take note and try and be on hand.

J. W. OLIVER, Pastor.

PASADENA, CAL.

Last Sabbath a week ago Dr. P. F. Bresee was with us and gave us a fine message from the Word, and two souls sought the cleansing of the blood. Last Sabbath Rev. and Mrs. H. D. Brown were with us, representing the publishing house, and after an unctuous message by Dr. Brown an offering was taken amounting to over \$350 in cash and pledges. This we consider very good, for this was our regular Missionary day, and besides, our Sunday school superintendent, Dr. H. M. Kirk, made an appeal in behalf of our work among the Garos in India and the Sabbath school had just responded with an offering of over \$100 cash for that work. Besides this the regular offerings were as large as usual for the general work. Holiness loosens up the strings of the pocket-book. If it does not do that then it has not gone deep enough yet. Best of all, salvation flows at our altar every Sabbath, and often in our prayer meetings, and every department is moving on in unity and love to victory. We are planning for a great meeting with Rev. Bud Robinson, March 26th to April 12th.

A. O. HENDRICKS, Pastor.

CARTERVILLE, ILL.

God is blessing the work in Carterville and at Herrin. Our Sunday school is gaining and our church services are being honored of God in the salvation of souls. New members are coming into our church. We will commence an old-time holiness meeting in Herrin, April 1st, in a large tent erected in the center of the city. April 16th we take the tent to Carterville and open another meeting. We have been successful in securing Brother J. B. McBride as the evangelist for these two meetings. Let all holiness people in southern Illinois attend these meetings and pray that God will give us a great sweep of victory. The Nazarene work is very scattering throughout this country. Anyone desiring to attend these meetings and wanting free entertainment, please write me by March 25th, at 514 East Illinois avenue, Carterville, Ill.

W. W. STROTHIER.

LOS ANGELES, CAL.

FIRST CHURCH

Since the great revival in January, First Church has been prospering with a good degree of revival, and largely attended meetings. Many persons have been saved or sanctified wholly, and we have enjoyed some remarkable sweeps of power and glory.

Yesterday, Sunday, March 1st, we had the pleasure of having with us Rev. C. W. Ruth and his daughter, Naomi, who is just returning from Java, after spending five years in missionary toil. Brother Ruth preached twice and there were seekers and finders at each service. He furnished a good degree of fervor, arousements, hilarity, activity, hallelujahs, and most everything that is refreshing and exhilarating. The audiences were large, the singing led by Brother Wilde and choir of seventy-five voices unexcelled, and withal we had a great day. Twenty-three more united with the church, making seventy-five for the two months and more to follow. Naomi Ruth, although much impaled in health and strength, addressed the young people, making a good impression. She has enjoyed five years of very successful missionary labor among the Malays.

Brother Brown is here, and next Sabbath is Publishing House day. We are anticipating something unusual.

C. E. C.

SPOKANE, WASH.

March 1st, 1914, presented as beautiful, clear, sunshiny spring day as anyone would desire to see and experience. It recorded also the continued presence of the blessed Holy Spirit with the people of God at the First Pentecostal Church of the Nazarene. A glad surprise was in store for the large congregation that assembled for the morning service, for during the

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week previous four brethren, who had been converted at the January series of meetings, had offered to clean and decorate the church with a new dressing of frescoing and tinting. Other brethren helped with the scaffold and put things in order for the artists and they went to work with a sweet good will. By Friday night everything was in order again. The ladies turned in and did a thorough job of scrubbing of floors and windows and all the finishing and when Sabbath morning came around the folks were more than surprised, for it was all done on the quiet. Surely, we have beautiful and delightful auditorium for preaching services. With the finished basement, we now have a splendid property, in first class condition, with at least an additional \$2,000 added to the value of the property.

The congregations for the day were large, both morning and evening, the night crowd filling every available seat in both large rooms, with the children occupying the little chairs around the platform.

The pastor preached at both services, and, in the morning, conducted the administration of the Lord's Supper, assisted by Rev. Shaver, Rev. Lund of Kendrick, Idaho, and Dr. W. B. Godbey, who arrived for a short visit. A class of fifteen heads of families was received into church fellowship. A large number of others will be received a little later.

In the evening the altar call was responded to with seekers for salvation and the blessing of the Lord abides. A two-weeks' series of meeting has just been concluded at the Union Park Mission, with gratifying results in clear conversions and sanctifications. Dr. W. B. Godbey is visiting Spokane and has held some services with our people during this week, and is pushing the battle for the spread of holiness by voice and book and printed page.

The pastor will go for a few days to Coeur d'Alene to assist Brother Dilley in his church.

The prospects for holiness in this great Northwest inland empire are tremendous, and the fields are white already for harvest. I have had ten urgent invitations for evangelistic work in extremely needy fields, but must re-

Superintendents' Directory

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1126 Santee Street
Washington, Philadelphia District Assembly,
Camden, N. J. April 15-19
New York District Assembly, Utica Ave.
Church, Brooklyn, N. Y. April 22-26
New England District Assembly, Providence
R. I. April 29-May 3

H. F. REYNOLDS, Kansas City, Mo.
Residence, 3519 Pasco; Office, 2100 Troost Ave.

E. F. WALKER, Glendale, Cal.
Paisley, Scotland. March 11-16
Edinburgh, Scotland. March 18-22
Ardrossan, Scotland. March 23-24
Blantyre, Scotland. March 25-30
Forfar, Scotland. March 30-31
Perth, Scotland. April 1-7
Easter Assembly. April 9-12
Edinburgh, Scotland. April 13-19

□ □

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W. B. TAIT, Box 694, Red Deer Alta., Can.

ALABAMA

C. H. LANCASTER, Jasper, Ala. March 14-15
Nauvoo, Ala. (Convention) March 19-22
Nauvoo, Ala., Rt. No. 1, (Dedication) April 4-5

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MISSISSIPPI

I. D. FARMER, Pontotoc, Miss.

fuse them, as I "have a job" at First church, Spokane, and the one great need in this section of the country is to have a great representative church that will be as a city set on a hill. We purpose staying on the job.

CHARLES V. LALONTAINE.

SAN DIEGO, CAL.

Our three weeks' revival closed with great enthusiasm, much rejoicing and perfect satisfaction with the splendid results of the campaign. Many pronounced it the best revival we ever had in San Diego, and the facts of the meetings sustain such a statement. During the three weeks 172 persons were at the altar. This is by actual count. I have the names and the addresses of each person and purpose to call on them at once. Beginning with the first call in the third meeting, there were seekers in every service, except one. The earnestness of prayer in the 7 o'clock meeting exceeded anything we have seen here, and the freedom of the Christians in personal work did much in bringing the people to God. No meeting has produced more repentance than this one. Besides the restoration, the sanctification and the blessing on so many of the members of the church, there were great numbers of people from other churches reclaimed or sanctified. The final Sunday was by far the greatest day. A splendid class of twenty-

MISSOURI

J. L. COX, Malden, Mo.

NEBRASKA

Q. A. DECK, 217 W. 3d St., Hastings, Neb. Kearney (Neb.) District March 8-23

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EASTERN OKLAHOMA

D. H. HUMPHRIES, Hugo, Okla.

WESTERN OKLAHOMA

S. H. OWENS, Bethany, Okla. Woodword and Prairie Gem, Okla. Center Church (Rocky P. O.), Okla. April 6-12

PITTSBURGH

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Pounds Chapel, Texas. March 10-11

Creedmore, Texas. March 12-13

Red Rock, Texas. March 14-15

Lytton Springs, Texas. March 16-17

Pearl, Texas. March 19-20

County Line, Texas. March 21-22

Bethel, Texas. March 23-24

Miles, Texas. March 25-26

Ballinger, Texas. March 27-29

Glen Cove, Texas. March 30-31

Coleman, Texas. April 1-2

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SOUTHEASTERN

W. H. HANSON, Glenville, Ga. Claxton, Miss. March 8

Rehoboth, Miss. March 15

Bethel, Miss. March 22

Meansville, Ga., Care S. I. Gibson, R. F. D. Lyons, Ga., Cr. R. D. Smith, R. F. D. March 22

TENNESSEE

J. A. CHENAULT, South Tunnel, Tenn. Shelbyville, Tenn. March 6-15

Cowan, Tenn. March 16-17

Monteagle, Tenn. March 18

Tracy City, Tenn. March 19-20

Pelham, Tenn. March 21-22

Quebec, Tenn. March 24

Doyle, Tenn. March 25

Sparta, Tenn. March 26-27

Monterey, Tenn. March 28-31

WASHINGTON-PHILADELPHIA

H. G. TRUMBAUER, Allentown, Pa. 328 N. Franklin St.

WISCONSIN DISTRICT

F. J. THOMAS, Marshalltown, Iowa

Troy Mills, Iowa. March 15-23

Burnside, Wis. April 3

Menominee, Wis. April 5-17

Fon du Lac, Wis. April 19-30

Milwaukee, Wis. May 3-17

five members was received in the afternoon service, making our membership 225. Brother Huff was at his best in the closing address on "The Second Coming of Our Lord." His eloquent climax thrilled the people with holy ecstasy and drove conviction to the hearts of many who were not prepared to meet God. Twenty-six people went forward for prayer, many of them definitely receiving.

Brother Huff won the love of our people, and every one seemed delighted with his preaching and his work as an evangelist. He certainly did excellent work, loyal work, for our church, leaving us, without doubt, in the best condition the church has ever attained. Our love and prayers will follow our dear brother.

ALVIN M. BOWES.

TROPICO, CAL.

We are glad to report from First Church Young People's Society that we are having great times. The blessing of God is on us as young people, for which we praise Him. Last Friday night meeting was unusually blessed by the Lord, a good message from one of our young converts, wonderful testimonies, shouts of victory and salvation, three precious souls at the altar. Last Sunday we had the pleasure of having Miss Naomi Ruth with us. The room was crowded to its capacity. She was not able to do much, but God blessed the few words she gave us.

E. F. WILDE.