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EDITORIAL

HOLINESS A MOST SACRED TRUST

HOLINESS, like every great scriptural doctrine, is a sacred trust committed to a class of people. God entrusts it to them for a purpose, and this is a sacred purpose. This purpose is for its dissemination and acceptance among the people. The reputation of the doctrine of holiness and its acceptance by its intended beneficiaries depends largely upon the treatment which its professors give it in their lives and conduct. Others will read and adjudge holiness by what they see reflected of it in the lives of its professors. If the standing and reputation and admiration of holiness is to be advanced among the people its professors must treat it well by scrupulously careful and consistent living before the world.

In business dealings with material matters the character of the trustee has very little or nothing to do with the business matter committed to him. A trustee of property can be personally a bad or immoral man, and yet not have his fitness impaired for his trusteeship. The court will check him up, and his bondsmen will be responsible for any malfeasance in his trust. This is not the case in a trustee of holiness. The personal character has everything to do with the discharge and the success of the trust of holiness committed to mortal men and women. They must, in their personal spirit and lives, illustrate the truth and the beauty of holiness, if men are to be attracted to it by their lives which is God's aim and plan.

Truly may we exclaim then with the hymn-writer: "How careful, then, ought we to live, who such a strict account must give." Let those entrusted with this holy committal be careful that they are scriptural exponents of this glorious doctrine of holiness, without which no man can see the Lord. Let them walk circumspectly, remembering they are representing the most beautiful and the most essential thing in all the world! Let them live day by day as if it were the last, and that each day was the final opportunity for them to live and witness for their Lord to their fellow-men!

THE NEED OF ORGANIZATION

THE time has come when the great holiness cause and those propagating it should be united in a strong, aggressive, vigorous, united body for the more orderly and consistent and successful pushing of the work. There must be a center of responsibility, an agreed statement of truth, a union of forces for the most efficient presentation and propagation of the cause of holiness, a preventive of such enormous loss or the results of evangelism, and a protection against imposition and damage from open or hidden foes who would victimize the movement for selfish ends. There is every reason for such a union of forces. Not simply as was once pleaded in the early days of our efforts for civil liberty as expressed in the words of one: "We must all hang together, or we will hang separately." The day has passed when the great ecclesiasticisms will seek to hang us separately. But the time has come when the magnitude of the work, the need of wiser conservation of forces, of greater union and concentration of workers, of better discipline and happier distribution of energy, and the retention and development in the experience of professors of holiness all call for organization.

The Lord has put His seal of blessing wonderfully on the work of our church, and souls by the thousand have swept into

the kingdom, and that pitiful waste has been largely prevented which is inevitable under the unorganized method, by which souls were sanctified in numbers but left in the bleak winds and frosts and ice of backslidden and unfriendly ecclesiasticisms to be frozen to death or patronized in paralysis, or frowned or frightened into silence, supineness and apostasy.

Throughout history God has honored organization in His work, and has used it for the highest and most widespread extension of His kingdom. Independentisms have arisen under emergencies, but their longevity should be limited to emergency. The old churches are set and determined in their attitude of indifference or opposition, and the one attitude is as deadly an atmosphere to possessors of sanctification as the other. There is need of fellowship and communion for the exercise of the gifts and graces of the experience of perfect love. In an atmosphere of suspicion or distrust or opposition there is not the best opportunity for doing the work of a true and aggressive evangelism, which God lays upon the hearts and conscience of the truly sanctified. No man can work at his best when he knows that most or all the results of his work will issue in failure and defeat. There is not one of the old churches which affords a congenial atmosphere for the dissemination of holiness by even the most brilliantly sanctified. Men naturally and properly can work at their best only when they have an environment which they know to be most favorable for the protection and conservation of their work.

SAD FRUIT OF A CULPABLE INDIFFERENCE

THERE is a most appalling indifference and unbelief as to the necessity and possibility of holiness, as an actual possession, in most all old churches. There is a tragic side to this in addition to the results upon those thus indifferent. There is the effect upon others who become aroused and convinced of their privilege and duty of personal holiness. They see multiplied thousands of church members, including large numbers of preachers, utterly silent and indifferent on this subject, even if they are not positively antagonistic to it. This indifference is practically as harmful to these convicted ones as positive opposition to it would be. They can not understand how these veterans in the faith, with their spiritual leaders, can be so mistaken in matters as not to be correctly informed on these points. Thus multitudes settle down into the conclusion that they were mistaken, and lapse into the same state of indifference in which they find these multitudes.

There is a fearful account to be rendered by these people who thus mislead these little ones, whom God would lead into the green pastures of His perfect love. What will they have to say in a coming day, when they confront these people at the judgment? That will be a sad reckoning for them. Blind leaders of the blind! Yea, they are worse than this. They in a sense render blind those who have begun to see and feel after their privileged inheritance in our Lord. They enter not in themselves nor suffer or help those to enter in who desire to do so. This is a fearful responsibility to assume, certainly. They are offending these little ones of our Lord, and of such offenders terrible things are said. It were better for them had they never been born than to so offend one of these little ones. Take care, ye churchmen and clergymen, who will not enter in yourself and discourage overtly or by your in-

difference those who would enter in if they had your encouragement and sympathy.

THE HOME OUR CITADEL AND OUR HOPE

THE home is truly the citadel of our nation and the hope of the church. Some one has said: "The children are ours tomorrow. As we mold them today so will they deal by us then. Unsafest of all is anything or any deed which strikes at the home."

It chills the very blood to think of the destruction of the home. The very thought is appalling and depressing in the extreme. And yet we have to face the stern fact that if the home is not destroyed it is enmeshed with difficulties and shadows until it has lost sadly of its privileged power and place in our civilization, our state and the church. Home is fast becoming a place to eat and sleep, and to get rid of these duties as rapidly as possible. Business has made the father a stranger to his children. Hard work and duties numerous and exacting under the altered domestic system of labor has robbed the mother of the time to be both mother and father to the children, and has narrowed the time she should give to them as mother. What little time is left from business and the grind of labor must go principally to the picture show, where the moral sense is debauched, and the ideals of life are false and misleading, and incitements to the artificial and the criminal are too often implanted in the youthful minds. Thus, the old idea and ideal of home are marred if not destroyed. There is no longer the home where there is leisure for communion and conversation and for rest and reading of elevating books. Reading is a thing of the past at the hearthstone. Prayer at the family fireside is a thing of mere dim memory or tradition. Home is now but a house or a hut where meals are cooked and eaten, and sleeping is done, and that is about the whole of it. Business, amusement, picture shows and frolic have superceded the home. God's Word is no longer read and discussed in the home. The daily paper, with its sluice of filth and fraud and crime and gossip and poison, is scanned, which makes up about the sum total of the family reading.

What, we ask, may we expect of such homes as these? What can we hope for the moral and religious culture of children reared in such places erroneously called homes?

A civilization, a state, or a church is strong or stable or secure in exactly the ratio that its homes are strong, stable morally and secure spiritually. Measured by these rules, which no man can dispute, what are we to say for our civilization, and our state and our church of this age? Is the prospect bright with hope? Is the outlook cheering? If the Bible is the great Magna Charta of our hope and our future good, where and how are our children to be brought into contact with it? The Sunday school can not be depended upon. First, too few of the young people attend it. Secondly, the Sunday school has a chance at these few one half hour out of the one-hundred and sixty-eight hours of the week, which is just one three hundred and thirty-third of their time. This is certainly a very poor hope for acquaintance with the Word of God on the part of our children.

Measured by any rule the prospect is disheartening. There is every need for alarm and for extraordinary attention to our homes and our children by our church, our pastors and our evangelists. This is the crux of the problem confronting the church. How are we to capture or recapture our homes and our children for God and the church? This is the question. Can we do it? Is it possible? We answer emphatically YES. We must never surrender as long as there is life left within us. The devil is playing for the home, and thinks he has it hopelessly in his clutches. But God is not dead, and while He lives there is hope, and we must not despair. We must fight to the bitter end every foe of the home, and we must support

and contend manfully for everything which makes for the protection, the purity and the stability of the home. We must have a campaign for the restoration of the family altar. The Sunday school must be strengthened and improved, and used to the utmost of its possibilities. We must get the children to the preaching services, at least at the morning hour of worship. Let preachers and parents awake and discuss and study the problem, and pray much over it until God hears and answers, and we are led out of this wilderness of gloom and peril.

THE DUTY OF EVERY PATRIOTIC AMERICAN

WE HAVE a word of special reminder and request for every patriotic American. This includes, of course, every Christian man and woman, and multiplied thousands who are not Christians by profession, but who nevertheless are lovers of their country and of their sons and daughters. To every such there is a duty confronting them which involves a glorious opportunity. We have now before the Congress of the United States a bill for an amendment to the United States constitution for the national prohibition of the liquor traffic. It was introduced in the House of Representatives by Congressman Richard P. Hobson. The same bill has also been introduced in the Senate.

Now is our opportunity to secure effective and nation-wide prohibition, which will be the eternal death-knell to this infamous traffic in intoxicants. Every citizen should write a personal letter to his or her Representative and Senator in Congress urging them to vote for this bill. Write to the Congressman from your own District and also to any others you may feel at liberty to address with this urgent request. Refer them to the bill before Congress for a Constitutional amendment for the prohibition of the liquor traffic and tell them you very earnestly desire them to vote for the same when it comes to a vote.

If this were done by every citizen who desires the national prohibition of this traffic, the bill would certainly pass, and we would have the glorious achievement of this iniquity being throttled in the most efficient and successful way possible. Do this, reader, and speak to your neighbor, and urge him to do the same. Let everybody put his hand to this undertaking and we will see it accomplished. Do not fail or delay this important matter. Such letters by the million should pour in upon Congress, until the members were literally deluged with such requests. Do not hesitate because you may not be personally acquainted with the congressman. This is not at all necessary. You have the right to make the request, anyway, and he will pay attention to it whether you know him personally or not. Let the temperance and law-loving citizens of our nation once be heard in millions of such requests in defense of our homes, our altars and our country. This is the way to succeed in this matter, and a way that will surely win. Congressmen will not dare to go against an overwhelming petition of the people in this matter.

Remember too that every saloon man and every brewer and every distiller and every sympathizer and friend of the liquor infamy will be heard loud and insistently by our congressmen, and they will make the law-makers believe that the majority are against the bill, if we, its friends, are quiet and do not make ourselves heard clearly and distinctly.

Our pastors and evangelists can do a great service in this matter. Let them prepare petitions properly headed with such a request, and addressed to the Congress and Senate of the United States, and get them signed by all their members and the citizens of their communities, and then forward these petitions to their congressmen at Washington. This will be a fine way to push this matter, and will have an immense influence toward securing the passage of this most important bill.

THE EDITOR'S SURVEY

SAVED BY A SONG

Many pathetic episodes are recorded of sea life. Amid great and tragic wrecks there are often displays of heroism and fortitude which are creditable to those who exhibit these traits amid such dire exigencies. Often, too, God's hand is seen in these tragedies, and His arm is made bare in lifting the vision and faith of hapless victims to the hills whence alone their help can come. A very striking instance of the power of Christian song, under the most distressing circumstances of shipwreck, is recorded in the case of the English Steamer *Stella*, when she was wrecked on the Casquet rocks in March last. Twelve women were put into a boat, which the storm swept away into the waters without a man to steer it, and without an oar which the women could use. All they could do was to sit still in the boat, and let the winds and the waves carry them whither they would. The *Church Woman's Magazine* tells us the interesting details how the sweet songs of Christian hope and faith, sung by a noted singer of the women on the boat, cheered and comforted and strengthened the hapless wind-driven and imperiled women, and doubtless kept them alive and nerved them to endurance until a rescuing boat's crew heard in the darkness the sweet voice borne on the waves, and by its sound were guided to the rescue of the imperiled ones:

They passed a terrible night, not knowing to what fate destiny was conducting them. Cold and wet, they must have been quite overcome but for the courage, presence of mind and musical gifts of one of their number. This one was Miss Marguerite Williams, a contralto singer of much ability, well known as a singer in oratorios.

At the risk of ruining her voice, Miss Williams began to sing to her companions. Through the greater part of the night her voice rang over the waters. She sang as much of certain well-known oratorios as she could, particularly the contralto songs of "The Messiah" and "Elijah," and several hymns. Her voice and the sacred words inspired the women in the boat to endure their sufferings.

At about four o'clock in the morning, while it was still dark, a small steam craft which had been sent out to try to rescue some of the floating victims of the wreck, coming to pause on the waters, heard a woman's strong voice some distance away. It seemed lifted in song. The men on the little steam craft listened, and to their astonishment heard the words, "Oh, rest in the Lord," borne through darkness. They steered in its direction, and before long came in sight of the boat containing the twelve women, and they were taken aboard.

If it had not been for Miss Williams' singing they would not have been observed, and very likely would have drifted on to death, as so many other victims of the wreck did.

A BOOMERANG DESTRUCTIVE

There is a boomerang which is fatally destructive to him who throws it. Such a boomerang is higher criticism. These scholarly (?) gentlemen who coolly rob us of an authoritative revelation of the will of God can not with any degree of consistency join in a campaign for the

restoration of the Bible to our public schools whence it has been driven by Jesuitical influence. If the Bible have no divine authority, it can have no right of precedence over any other book of history, and must be left for adjudication to the decision of School Boards, or others in authority. These higher critics have joined affinity with Hume, Huxley, and a long list of skeptics and infidels, and now with poor title to consistency can oppose Romanists, who are moving heaven and earth to oust the Bible from all our public schools. These Romanists very pertinently quote expressions disparaging to the authority and inspiration of the Bible, uttered by these higher critics, and thus silence their batteries in the most important fight for the Bible in the schools where

THE SEEKER

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Poverty asked, "Will it cost too much?"

Mammon asked, "Will it pay?"

And Scholarship, "Is the measure wise."

And are you sure of the way?"

Statesmanship, "Can we find the time

To finish before the night?"

But when the Seeker had heard them all,

He only asked, "Is it right?"

Poverty said, "I can not help

For my pockets are not filled."

Mammon said, "That land must wait

'Till my own broad fields are filled."

Scholarship, "If I lend a hand,

Too much, I fear, I shall miss."

And Statesmanship, "There are other things

Of as large import as this."

But the Seeker, poor and of little power,

All untried and untaught,

Bearing only the knowledge proud

That his heart could not be bought

Turned his face to a rugged path

Far from the world's delight

And only said, "Come death, come day,

Profit or loss, I fight!"

Marguerite Ogden Bigelow, in *Congregationalist*

our children receive their education. So that in the question whether our children shall be educated as pagans, or as children of a Christian country, these delectable biblical critics have placed themselves on the side of pagan training for their own and all the children in this Christian republic. This point is brought out by the *Christian Standard* in the following:

The effort of the present day to restore the Bible to our public schools is bringing out the hatred of its enemies, and they are using the press to fight the movement. The latest argument in a *Columbus* daily is that "These preachers do not believe their own Bible, as of any authority, or worth." To prove it they are quoting some of these higher critics, and naming them out at that. It is embarrassing for some men to stand up and defend the Word after they themselves have indorsed the views of Paine, Hume, Voltaire and Ingersoll. Then think of their names being now associated by these skeptics with noted infidels, and their very learned (?) arguments to save the Book from its fancied unreasonableness and thereby saving the world from its unbelief. How ungrateful in these infidels to misunderstand and misrepresent the thinking talent of men who dared to take an enlightened stand against superstitious orthodoxy!

THE DECEITFULNESS AND SUBTLETY OF SIN

Sin is declared in Holy Writ to be deceitful as well as desperately wicked. It deceives and allures its victims with all sorts of promises of pleasure and profit until the victim has capitulated and entered the broad way. Sin then blinds the victim to the most glaring signs of danger, until he goes on and on to deeper depths of indulgence and surrender. Thus beguiled and deceived and led on by fallacies, sin finally leads its victim into the most hopeless and degrading bondage from which he unavailingly strives for deliverance. It is then that sin comes forth and meets its dupe with the despairing assurance that it is too late, entirely too late to hope or try for freedom from the galling yoke of bondage. Pause, O sinner, now and consider what will be "at the last," when "sin when it is finished," shall bring forth its own bitter recompense. There is opportunity today to turn and repent and trust in the all-powerful blood for immediate and complete deliverance. Pause ere you have weakened and vitiated your will power, enfeebled all your moral forces, and become deaf and dead to the nobler calls and impulses for the higher and the grander and the better life and human destiny. Dr. Taylor mentions the case of a detective whose device illustrates this phase of the nature of sin:

I have read in the memoirs of a detective that once, having discovered his man, he joined himself to him as a boon companion, went with him to his haunts, secured his confidence by his show of friendship, until at length, when all suspicion had been allayed, he got him, as a mere jest to try on a pair of handcuffs and then, snapping the spring that locked them, he took him, all helpless as he was, an easy prey.

THE WORTH OF A BOY

Few stop to fully compute the worth of a boy. Units are such small things when compared with the great aggregate of things, that it has seemingly but small significance. This may be true when we are computing grains of sand, or even of wheat, or such things, but not when we are considering immortal souls. The individual is always big, with significance and possibilities when we are dealing with the immortal spirits whom God has placed here in this world. O my brother, if it were your boy to be saved or lost, it would become a tremendous thing. Why is it not the same though the boy be some other father's or mother's son? Are they not the Father's own, as well as you or the writer. Why not make every other father's son your own? Why not make every other mother's girl your own daughter? Let us look not simply upon our own things, but upon the things of others. Let us be our brother's keeper? Let us give the pre-eminence to others, and not evermore seek it for ourselves. When duly considered it is positively startling to

view the marvelous possibilities wrapped up in one life. These possibilities are for good or evil. We take from *Our Mission Fields* the following which furnishes a comparative illustration of the truth we would impress upon our readers:

Jonathan Edwards was born in 1703—two hundred and ten years ago. One thousand three hundred and ninety-four of his descendants have been identified, of whom thirteen were presidents of great universities, sixty doctors of medicine, one hundred clergymen and missionaries, seventy-five officers in the army and navy, sixty prominent authors, thirty judges, one vice president, three United States senators, several governors, members of Congress, framers of State constitutions, mayors of cities, and ministers to foreign courts. Fifteen railroads, many banks, insurance companies, and great industrial enterprises have been indebted to the Edwards family for careful management. Thirty-three American States and several foreign countries and ninety-two American cities and many foreign ones have been beautified by the influence of this family.

Something to be proud of, isn't it? Here is what might have been written of him or his had he not been enlisted on the side of right:

Max Jukes was born in 1720—seventeen years after the birth of Mr. Edwards. His descendants have been identified as follows. Three hundred and ten found homes in almshouses, three hundred died of want in childhood, four hundred and forty were viciously diseased, fifty notorious for immorality, seven murderers, many habitual thieves, one hundred and thirty convicted more or less often of crime. Not one of this man's descendants ever contributed anything in either wealth or character to the public weal; but, on the contrary, each one is declared to have cost the public over \$1,000, or all of them a grand total of \$1,250,000.

SECRET OF STRENGTH

Much is said of longevity that is not founded in wisdom. We believe that many men retire from activity very much earlier than necessary. There is no iron-clad rule to be sure for the determination of the age at which men can remain vigorous and active. We believe, as a general proposition, that too little regard is had to God in this matter. He has very much more to do with it than we generally admit. We have the distinct promise of life and health to those who regard and give heed to God's Word. In Proverbs fourth chapter and verse twentieth, we have it said: "My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes; keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." Here is the secret of long life and usefulness, it seems to us. This fact has been confirmed in the experiences of many of the eminent saints of God in the past. It was the case with Mr. Wesley. It was true also of George Muller. An exchange calls attention to the case of George Muller in the following words:

It is noted that George Muller, though a man always of delicate constitution physically, began evangelistic tours at the age of 70 involving a period of seventeen years, and of travel aggregating eight times around the world, and he continued to carry much of the responsibilities of the Orphanages besides until beyond the age of 90. As a young man his frequent serious illness and general debility had apparently disqualified him from all military duty and many prophesied early death,

or hopeless succumbing to disease; yet at the age of 92 he is quoted as saying, "I have been able, every day and all the day, to work, and with that ease, as seventy years ago." He ascribed his marvelous preservation to three causes: (1) The exercising himself to have always a conscience void of offence, both toward God and toward men, (2) To the love he felt for the Scriptures, and the constant recuperative power they exercised upon his whole being. (3) Prov. 4: 20; and, (4) To the happiness he felt in God and His work, which relieved him of all anxiety and needless wear and tear in his labors.

A TRAGIC CATASTROPHE

We denominate it a catastrophe, for it is nothing short of this. We refer to the surrender of the great M. E. Church to Higher Critics, and the saturation of its Sunday-school literature with this destructive higher critical teaching. We wish to repeat, that we take no pleasure in referring to these facts. We do it with profound regret for the necessity of it, and only because fidelity to a great trust as editor of the official organ of a church impels us to it. The warning must be sounded, for this evil is most insinuating and persistent and stealthy, and dares to invade any and all ecclesiastical realms. Our church is so far clear of the virus, and we devoutly pray that we may ever remain so. The sad case of the great church to which we refer, is enough to warn us of the danger and the ruin of this great evil. We have read recent books by leading Methodist divines which teach the most mischievous higher critical tenets. The works of Dr. Mains and of Dr. Huntington and others are certainly extremely objectionable in this respect. The misfortune is that such books go out with the endorsement of the great publishing authorities upon them, which deceives many into buying and reading them who otherwise would never give them a perusal. We have ourselves been thus deceived into buying books by Methodist authors, which were recommended by high Methodist authorities as sound and evangelical to the core. We found them to be given over to destructive criticism, and were disappointed and grieved beyond measure. The *Methodist* in a caustic article on this subject in which the editor demands vigorously the resignation or the expulsion of these Methodist writers, whom he declares guilty of treachery, says:

The destructive critics have captured the Sunday school board of Methodism!

They are weekly pouring a flood of slimy infidelity over the church through the Sunday school publications.

In the "Lesson Hand Book" for 1913 they deny the Mosaic authorship of the Pentateuch. This is done without assigning any proofs whatever, other than the dictum of the skeleton-in-cap-and-gown, called "Scholarship."

The Sunday school board through its officials, commend the views of Dr. D. W. C. Huntington, in which he repudiates Isaiah's authorship of that book.

For two years past the Sunday school periodicals have denied the authenticity of the Book of Daniel.

The Methodist preachers who have the preparation of our Sunday school literature in charge, frankly agree with Mr. George Jackson one of the rankest infidels in America today, when he says:

"WHEN I AM TOLD THAT THE BIBLE IS, IN A SENSE THAT BELONGS TO NO OTHER BOOK, THE WORD OF GOD, I CAN NOT RECEIVE THE SAYING MERELY ON THE AUTHORITY OF ANOTHER, NOT EVEN THE APOSTLES, NOR OF CHRIST HIMSELF!"

And this infidel libel on the Bible, this blasphemous slander on Jesus Christ, this dishonest misrepresentation of Methodist doctrine, is being poured out over the church through our Sunday school literature, for the boys and girls of this age to absorb!

The authors in this department of the church, repudiate the necessity of the conversion of children, as shown by Dr. McFarland's article on "Preservation vs. the Rescue of the Child," and the Sunday school board sanctioned that article.

They reject the seventh article of religion of the Methodist Episcopal Church, on Original Sin, and declare that all are by nature the children of God, "VOLUNTARILY DEVELOPING LATENT CAPACITIES FOR RIGHTEOUSNESS IN OUR NATURES" (Sunday School Journal, December, 1912.)

A SENSIBLE WITNESS

It is very shallow policy in business men to ignore the claims of the Bible in its teachings of human duty and destiny. Some men are so absorbed in their business pursuits that they pay no heed to the church or the Bible truths of hell and heaven and sin, moving selfishly along as if these things concerned them not. In fact these things do concern them most vitally, both in the matter of their own future and eternal destiny, but likewise as to their present weal as business men in this sordid world. What a calamity it would be to business men if all popular belief in a future of rewards and punishments were blotted from the minds of men. What insecurity would ensue. What chaos would be introduced in the calculations and plans of commerce. What havoc would result to that faith upon which is bottomed all commercial and business procedures. It would practically paralyze business. And yet many business men treat lightly this tremendous truth, and go on as if it were a matter of no concern to them. Humanity's belief in a future life and in future rewards and punishments is the best safeguard to commerce, and one which it could ill afford to dispense with. A writer in the *Wall Street Journal* was right when he said recently:

Whatever the theological views of financial authorities may be, "they prefer to do business with men who believe in a future life," which is simply another way of saying that men who do not believe in future rewards and punishments are apt to care little for right and wrong, and will bear watching, which is true.

AN ARAB'S VIEW OF US

An Arab who visited New York city is said to have sent this letter home: "People in America travel like rats under the ground [meaning the subway], and like squirrels in the air [meaning the elevated railways], and the buildings are so high that people have to be put in square boxes and pulled to the top by heavy ropes [meaning the elevator]. In the day the sun furnishes light the same as in Morocco. At night the light is as strong as the day, but people here do not seem to have much use for sleep, as the streets are just as crowded at night as in the day."—*The Outlook*.

The Preacher and His Message for the Times

At the Southern California District Preachers' Meeting, Dr. A. J. Ramsey was to have read a paper on "The Preacher and his Message for the Times." But being unable to attend, the Rev. Howard Ecel read the following.

AS I study the Word of God and the peoples who lived in those early days, I find that in many respects they differed but very little, if any, from the peoples who live today. They were men of like passions, gifts, capabilities, and susceptibilities with ourselves. Especially is it true of the spiritual man and his needs, of the which I speak more particularly at this time. I do not believe, as some would have us do, that in this century, the most wonderful in many respects of all the centuries that have preceded it, we have made such rapid strides along ethical and intellectual lines that we have outgrown the old gospel. They tell us, in some places and from some pulpits, that we are living in such an advanced age, and have made such marvellous advances along the lines of invention, science, discovery, and literature, that the gospel of Jesus Christ is no longer adapted to the customs and needs of the present age; and that we must now turn to some of the literary productions of the present day for our gospel, if we would maintain our reputation as an up-to-the-times preacher. Otherwise, we are considered a back number. The old gospel that Saint Paul declared to be the power of God unto salvation to every one that believeth, has become very unpopular in some quarters today. I have read in the daily paper that one of our big metropolitan preachers discoursed to his Sunday evening congregation from Hawthorn's Scarlet Letter, and announced that he was going to continue to do so, and that each Sunday evening he would take for his subject some popular novel. Several years ago there resided in the city of Pittsburg, Pa., a Baptist minister whose eldest son was also a minister. The popular notion of preaching to tickle folks got hold of the boy, and one day he said to his father, "Father, I think I shall preach a series of sermons on Bunyan's Pilgrim's Progress. Don't you think that would be nice?" The thought of preaching to save souls seemed not to have occurred to the young man, but his whole thought seemed to be to get up something nice.

Judging from some of the pulpit themes that are published in our daily papers today, many other men, professedly called of God to preach the old gospel of full salvation, are taken with the same notion. Pitiably indeed is the spectacle of a minister of the gospel turning to novels to find something that will please his people.

The old father turned to his boy and said gravely, "My son, Bunyan's Pilgrim's Progress will be a good place to begin if you are through with the Bible."

I once heard a prominent Presbyterian

minister say that he knew preachers, brilliant men, who took their texts from the Bible, but he did not know where they got their sermons. I fear that many of this class will stand in the latter day with those of whom we read in the 7th chapter of Matthew, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you."

Barnes, in his notes on this verse, says: "God may use the agency of a man of talent, though not pious, to carry forward His purposes. But, he must preach the gospel. It is the gospel of Christ that is the power of God unto salvation, and not man nor his talents." The question how can we reach the masses, is constantly arising in our conventions and conferences, and many solutions to the question have been offered, but to little or no purpose at all. A church in New York City once advocated the selling of light wines to its members to keep them out of the saloon. A church in a city where I once lived installed pool tables and games in the basement to save the young. But thus far I have failed to see, or hear tell of the masses flocking to either one or both of those churches. But I do see the saloon and gambling places full to overflowing of young men who ought to be in our churches and Sunday schools. Beloved brethren, if the preaching of the old gospel in its fulness, simplicity and power will not arrest and save the masses, there is no other device nor power that can do it. Men may talk about up-to-date ideas, and the sort of preaching in need today, as much as they please, but I think that Peter settled the question for all time when, on the day of Pentecost, he said: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off." And Saint Paul, in his letter to the Galatians, 1:8, declares that though we, or an angel from heaven preach any other gospel, * * let him be accursed. A Presbyterian pastor in my home town sent out a number of personal letters to men asking this question: "Why do you not attend church?" And a large majority of the answers were this: "The present day preaching does not interest me." Evangelist Schieveren once said that he heard Ingersoll remark that only women and children attend church, because the men were too wise to be caught. That's an up-to-date idea, "Too wise to be caught by the gospel." The evangelist said he started out to find the men, and he found them. He told of addressing a mixed audience of 1,750 men and 38 women. It was in the Ohio state

penitentiary. The "wise" fellows do get caught. I believe, brethren, that if every minister of every denomination would thunder out from their pulpits the law and the gospel as did Edwards, Finney, and Moody, places of sin and vice would not be crowded to the doors as they are today, and our penal institutions taxed to their utmost capacity.

Finney, in speaking of popular preaching, once said, "Aim at pleasing, rather than converting your hearers. Address the imagination, and not the conscience, of your hearers. Try to convert sinners to Christ without producing any uncomfortable convictions of sins. Make no appeals to the fears of sinners; but leave the impression that they have no reason to fear. Denounce sin in the abstract, but make no allusion to the sins of your present audience. Leave the impression that they are expected to go away in their sins, and to consider the matter at their convenience. Avoid all heat and earnestness in your delivery, lest you make the impression that you really believe what you say. Do not make the impression that you expect your hearers to commit themselves upon the spot, and give their hearts to God. Make no distinct points and take no disturbing issues with the consciences of your hearers, lest they remember these issues, and become alarmed about their souls. Say so little of hell that your people will infer that you do not believe in its existence. Make the impression that if God is as good as you are, He will send no one to hell. Avoid preaching doctrines that are offensive to the carnal mind, lest they should say of you, as they said of Christ, This is a hard saying. Who can hear it? and that you are injuring your influence. Make no disagreeable allusions to the doctrines of self-denial, crossing, and crucifixion to the world, lest you should convict and convert some of your own church members. Admit, either expressly or impliedly, that all men have some moral goodness in them, lest sinners should understand that they need a radical change of heart, from sin to holiness. Aim to make your hearers pleased with themselves and pleased with you, and be careful not to wound the feelings of any. Preach salvation by grace, but ignore the condemned and lost condition of the sinner, lest he should understand what you mean by grace, and feel his need of it. Preach Christ as an infinitely amicable and good natured being; but ignore those scathing rebukes of sinners and hypocrites which so often make His hearers tremble. Encourage church sociables, and attend them yourself, because they tend so strongly to levity as to compromise Christian dignity and sobriety, and thus paralyze the power of your preaching."

If souls are converted in congregations cursed with such a ministry, it will be by

other means than preaching. The daily papers report a preacher in a conspicuous pulpit as having told his congregation that he does not believe in a personal devil; that is, in a malignant spirit of great intelligence and power, opposed to God. The devil of his thought is not a personal spirit, but the sum total of human wrong. If this be correct, then it was the sum total of human wrong in the heart of Jesus that tempted Him in the wilderness, and not the devil as the Bible tells us. Less

of the sum total of human philosophy and speculation, and more of the gracious truth of God, as it is revealed in the Bible, is demanded of the pulpit by the sin conditions of the times. Less of what we do not know, do not believe, and more of what we do believe, and have proven by experience, is needed to save the race from sin. Let us have the old gospel from a preacher on fire of the Holy Ghost. This is the kind of preacher and message these times demand.

and the fire shall try every man's work of what sort it is."

Before Christ entered upon His life's work He was given a forty days test in the wilderness. What if He had failed? How the devil tried to defeat Him, tested Him where man is falling daily, but the devil turned away and said, "I find nothing in him." How many fail when the testing comes, and invariably because of a defective repentance, if he is a professing Christian. Few people go back into sin who have had a genuine Bible repentance. A shallow repentance precedes a shallow salvation—if there be such.

A man who prays through to God runs onto every wrong thing in his life, which his conscience will cause to be righted before he gets the answer from the sky.

My text is found in Mark 1:15: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Jesus also says, "Except ye repent, ye shall all likewise perish." We can not afford to ignore the words of Jesus for that is our part to do, and if completed on the part of every soul, there would not be left a sinner in the whole world.

As soon as your repentance is complete, that moment God saves you, and as soon as your consecration is complete, God sanctifies you.

ARROWSMITH, ILL.

A Flawless Repentance

Written by Rev. J. M. Waltz

REPENTANCE is the human side of our salvation. We repent and God forgives and saves us. Three years ago I held a week's meeting in Urbana, Ill., and during the noon hour we held meetings at the car shops. We saw cars being repaired that had been in wrecks, some needing one thing and some another. Wrecks are caused mostly by weaknesses or defects in material used, which under a certain amount of pressure, give way, and cause the wreck of the train with perhaps a loss of human life.

After the great Ashtabula disaster, in which many lives were lost, among them the sainted P. P. Bliss, in removing the wreck from the river it was found that one of those great irons that had supported the bridge was broken off at a defect in the material which had been known and closed up with putty, or some material, and painted over. When the man who built the bridge learned of the cause of the disaster, he committed suicide.

"Be sure your sin will find you out," God says. "He that covereth his sins shall not prosper, but whoso confesseth and forsaketh them shall have mercy." Putty and paint are not sufficient.

A costly building was erected in an Ohio city, some years ago, but which was condemned about as soon as finished. Something in the foundation gave way and the building broke in two from top to bottom. There was some foreign substance beneath, that should have been removed. How dearly we pay for our neglect with a complete loss.

Much of our machinery today, before it is sent out, is first tested. When our great passenger trains pull into the depot we hear the hammer on the wheels to see if they are sound. Precious lives are at stake, which may cost the railroad company \$10,000 each if killed or permanently injured.

If I were to cross the great ocean I would take passage on a vessel that had been tested by making at least a number of successful trips, although it might be a Titanic.

Our life is like a sea voyager—we sail the sea of life in frail barks, most of which are wrecked before out of sight from the place of starting. Men will build their life crafts of all kinds of material—the most easily found, or the cheapest. They are like the water that

flows where is least resistance, and as no natural stream has a straight channel, neither has a natural man a straight life or true character.

To cross the seas of earth, for ship material they secure the best from trees that have been in the storms and have been bent and twisted until every fibre has been toughened. God has commanded us to buy of Him gold tried in the fire. "Let every man take heed how he buildeth thereupon." "Every man's work shall be made manifest: for the day shall declare it, for it shall be revealed by fire:

Is Your Name on the Book of Life?

Written by B. T. Flanery

IN treating this question I want to ask and answer some questions, giving the answers from the Word of God.

(1) What does God require of us in order that our names be put on the book of life?

In Rev. 20:15 I find: "Whosoever was not found written in the book of life was cast into the lake of fire." In Luke 13:3, I find that "Except ye repent ye shall all likewise perish." Now if whoever fails to repent must perish, and whoever fails to have his name on the book of life is to be cast into the lake of fire, then whoever fails to repent fails to have his name on the book of life.

If you would go into some places and begin to preach Bible repentance the people would think that you were preaching on final glorification; that men could never reach the heights of living you were talking about till they walk the streets of gold.

Repentance is sorrow for and turning away from sin, with settled determination to make every wrong right, as far as possible, and make all right as fast as able to do so. Nothing short of this is Bible repentance. See Isa. 55:6,7; Ezek. 33:15; Lev. 6:4,5 and you will see that a repentance which does not lead men to quit all sin, and make every wrong right, as far as able, will never keep us out of hell, and a faith which does not lead us to stay quit will never get us to heaven.

But, as good as repentance is, and while it is on the road between every man and

heaven, yet in itself it will not put our names on the book of life, so I come to the second requirement.

I find it in John 3:1-8, the heart of which is, "Ye must be born again," or "born from above," or "of God." This is regeneration, the re-living of the soul, with the forgiveness of all sins committed. Like numbers of church members and leaders of today, Nicodemus, the man to whom Christ spoke in this part of the Word, did not understand the new or spiritual birth, so he said, "How can a man be born when he is old." Jesus took up this, and called it being born of water in one place, verse 5, and being born of the flesh in verse 6, and then said to Nicodemus, "Ye must be born again." Some people have tried to get water baptism into the passage of the Word, but it is not here. The water birth is simply the natural birth into the world, and when we speak of it as a water birth every parent understands it at once. See John 16:21.

When a child is born into our home we record its name on the family record. However, this may be delayed for some time, but when a man is born of the Spirit of God his name is at once recorded on the book of life. See Luke 10:20. Thus I find that God requires us to repent and be born again in order that our names be put on the book of life.

(2) What does God require of us in order that our names stay on the book of life?

If I can find out what will cause God to blot our names off of His book, I will

know what we must not do if our names stay on His book. Turn to Ex. 32:33: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Here we are told that whoever sins against God, will be blotted out of His book. If this is true, and it was given by divine inspiration (2 Tim. 3:16, 17; 2 Pet. 1:21), and is therefore true, if our names stay on His book, i. e., the book of life, we must live a life above all known sin against God. But, says some one, "This was given to the old Jews years ago." True, but did God require more of the old Jew in those dim days of the past than He does of Christians today? I answer no! He required them to walk up to all the light they had, and He requires us to walk up to all the light we have. Since we have so much more light than they had, much more is required of us.

If you want New Testament language, turn to 1 John 3:8, 9, and read: "He that committeth sin is of the devil," and "Whosoever is born of God doth not commit sin," and verse 10, "In this the children of God are manifest and the children of the devil." That is, the children of God do not sin, and the children of the devil do sin.

But some one may say that after a man is born again his soul does not sin any more: the old body, the physical man is the one which does the sinning then. If it is the old body so many people are pleased to charge with sinning after they are regenerated. I want to know why it is that the same old body always quits sinning as soon as the soul leaves it, as this is always true? I answer, because it is the soul that does the sinning! and for proof turn with me to 1 Cor. 6:18-20 and read the answer to this doctrine of heathenism (sin in the flesh): "Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost which is in you, which we have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and your spirit, which are God's." And Rom. 12:1: "Present your bodies a living sacrifice holy, acceptable unto God, which is your reasonable service." Again, 1 Thess. 5:23: "And I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ"; and verse 24: "Faithful is he that calleth you, who also will do it."

Note some of the statements in these quotations. "Every sin that a man doeth is without the body": "Present your bodies holy", clean, pure; "Body preserved blameless." Does that look like the old body sinning every day in word, thought and deed? From these Scriptures I find that if our names stay on God's book we must live above the commission of all known sin, and when we see that to keep any state of salvation, or to stay justified, we must live a holy life, it appeals to me that we would want all the grace we could get to help us to live that

kind of a life, and that when we hear the clear teaching of entire sanctification showing us that we can have the carnal mind taken out, that if we are regenerated we will want to be sanctified at once. If we pull back and refuse to be sanctified, or to seek it, it is good proof that we need to be regenerated; that we only got under old-time conviction and never paid the price in real repentance, and by and by our convictions wore off. Some unwise worker got us to give assent to the truth, and claim to be saved, and go into some church without any real salvation. The reason we pull back is because the only experience we ever had was old-time conviction and it came near killing us, and we fear that if we should get another experience like it that it would kill us. If we have gone to the bottom and been truly regenerated, then when we hear God has another experience, rich and deep, we say alright, Lord, I want that because I have had trouble with the old man of the heart, and I want him taken out, and we will never stop till the work is done.

I turn to Heb. 10:38 and read: "But if any man draw back, my soul shall have

no pleasure in him." In 2 Pet. 2:21 I read: "For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." Here I find that the man who turns from the holy commandment is in a worse condition than if he had never known the way of righteousness, not just any commandment but a commandment separated from all others by two adjectives the and holy, i. e., the commandment to be holy. See 1 Pet. 7:16: "Be ye holy; for I am holy," then turn to Heb. 12:14, and read: "Follow peace with all men and holiness, without which no man shall see the Lord." If the man who turns from holiness is in a worse condition than if he had never known the way of righteousness, and without holiness no man shall see the Lord, then when we get the light on holiness we must either get the blessing or have our names taken off the book of life. James 4:17: "Therefore him that knoweth to do good and doeth it not, to him it is sin." Ex. 32:33: "Whosoever hath sinned against me, him will I blot out of my book."

Importance of Vision

Written by D. Rand Pierce

"WHERE there is no vision the people perish," says the inspired Word. The vision here referred to is not that mental vision about which so many modern philosophers and unconverted preachers have chimed and chattered. It is that spirit vision that sees things in the realm of revelation and soul life where the keenest brain can not penetrate. This is one of the luxuries of the Spirit-filled life—one can see into the invisible realities and have a most wonderful time of holy enjoyment while the average religionist looks on in amazement and, seeing nothing to rejoice over, goes away to declare such an one crazy.

It has been said that "the Holy Ghost is the conservator of orthodoxy." This is not merely a bright epigram; it is a remarkable truth. There would never have been a higher critic in the world if the church had not lost her vision by losing the Holy Ghost. There probably never was a truly regenerated higher critic. A good case of salvation always cures skepticism. It was because the church failed to perpetuate Pentecost that paganism, the Dark Ages, and modern infidelity have been made possible. When a man's heart is filled with the illuminating Spirit the Bible is an unsealed book to him.

It is said of Ewald, the famous scholar, that around Max Muller's hospitable table he met some of the leading scholars of Oxford at that time. One evening at dinner a goodly number of guests was present, and the conversation turned to some New Testament themes. Ewald answered questions about Christ, the kingdom, the future life, etc., so dogmatically, that he was asked how he came to know Paul's secret thoughts so certainly. He seemed in a fix, but at length replied, in

emphatic tones, and in good English, "I know them by the Holy Ghost." The conversation stopped at this point, and Ewald was allowed to finish his dinner in peace. This is a striking illustration of what the New Testament teaches concerning true spirituality. The Spirit of God influences the soul of the humblest as well as of the greatest and sheds the light of truth upon the way of the pilgrim. Education is important and essential, and Ewald had it in abundance, but it is still true that "the Christian on his knees sees further than the philosopher on his tiptoes."

There has been a growing tendency to exalt the purely intellectual to the neglect

PRAYER

Lord, what a change within us one short hour spent in Thy presence will prevail to make; What heavy burdens from our bosoms take; What parched ground refresh us with a shower!

We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand out in sunny outline brave and clear;
We kneel how weak! we rise—how full of power!

Why therefore should we do ourselves the wrong,
Or others, that we are not always strong;
That we are ever overborne with care.

That we should ever weak or heartless be,
Anxious or troubled; when with us in prayer,
And joy, and strength, and courage are with Thee.

—Archbishop Trench

of that spiritual vision which comes alone through the Holy Ghost indwelling the sanctified heart. It has been a custom from time immemorial to store things away in the loft. That is what the majority of Christians are doing today with religion—putting it all up in the head. The Bible says almost nothing about the head, for the heart is the real fountain of spiritual life. A thing that is stored up in the head is in cold storage, and that will always freeze the life out of religious experience.

WISHING

Do you wish the world were better?

Let me tell you what to do.
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thought be clean and high;
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?

Well suppose you make a start,
By accumulating wisdom
In the scrap-book of your heart.
Do not waste one page on folly;
Live to learn, and learn to live,
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?

Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one.
As the hand that plants an acorn
Shelters armies from the sun.

—Exchange.

THE STORY OF A SOUTHERN GIRL

Nine or ten years ago Dr. Len Broughton visited a district in the mountains of south-west Virginia, holding a three days' mission for the deepening of spiritual life. The people were exceedingly poor, but living pure, wholesome lives. He was entertained by a family living in a house of only three rooms, where his deepest interest was awakened by one whom he took to be a daughter of the family.

Speaking of her to the minister of the place, he was told that she was the most remarkable girl in that country. She had never had more than three months schooling in her life, and was not a daughter, but only the servant, in receipt of \$4.00 per month.

Out of this she gave every month one dollar to her church (being the largest contributor), one dollar to foreign missions (being again the largest contributor), two dollars to her family, her father being very poor and the family very large. How, then, did she clothe herself? By taking in work and sitting up far into the night.

The room occupied by Dr. Broughton was the girl's, and there he found her Bible. It was marked on every page, and almost at every verse, but it was at Mark 16: 15 that he found, as he believed, the secret of her life. Over against the "Go ye into all the world," etc., was written in a firm, clear hand, "O, if I could!"

He felt he must follow this up, and so he spoke to her about it, whereupon she broke into crying.

"Don't cry, come to business," said he; but the crying went on all the same, and he had to try again later on, when she told him her story.

At fourteen she was converted at a meeting, and when she reached home she found a tract lying there entitled "China's Call for the Gospel." Nobody knew anything about it—whence it came, who brought it, or how long it had been there. Yet it was that that shaped all her after life. She showed Dr. Broughton the tree where for ten years she had prayed the Lord to send her to China.

But a great change had come over her recently. Exactly two weeks before Dr. Broughton's coming she had come to the conclusion that she had misunderstood God's purpose for her—that, after all, His plan was that she should be a missionary for Him in the kitchen. At once her prayer became, "Make me willing to be a missionary for Thee in the kitchen!" She told how the Lord had answered her prayer, but now Dr. Broughton's first sermon had brought back the old longings stronger than ever.

"I have been so miserable that I almost wish you hadn't come," she said.

His reply was that she must come off at once with him and be trained. He felt so sure that God had sent him to help this

chosen servant of His into her true path that he must do it even if he had to sell his own clothes. She followed him in a few days to Atlanta. His people responded nobly to his appeal. She was sent 1,000 miles to Brooklyn for training, and at the end she came out first of all the students. For seven years she did good work in China, came home on furlough, and has now just returned for her second term of service.

The point to be noted specially is this: For ten years she had longed for the big thing. Then she was brought to willingness to accept the little thing—to shine for God in that narrow home as kitchen maid; and as soon as she reached that point, God himself sent her out to China.

"He that humbleth himself shall be exalted."—Life of Faith.

A CONFEDERATE "VALENTINE"

The packet boat plying between Richmond and little Lexington, in the vale of Virginia, took two days and three nights to make the trip. In bad weather it was pretty tiresome, as the saloon was stuffy and uncomfortable, but Nancy Burwell, who had taken passage from Lexington in October's bright blue weather, found it a delightful journey in spite of being alone and homesick.

For one thing, Nancy, who was a lover of her kind, quickly made friends with the coming and going passengers, whose chief highway through nearly a dozen counties was the canal; so that at almost every lock somebody got on or off. And then from the deck of the packet she often found the scenery very lovely. Whenever it was possible, and it was possible for long stretches at a time, the river itself was used, first North river and then the James, and banks and fields and cliffs were all gay with goldenrod and aster and sumac berries and ironweed, to say nothing of the woods where yellowing chestnut trees mingled with the scarlet of maple leaves and the rich russet of oak foliage.

Nancy was going to Richmond to take a place in the offices of the Confederate government, hoping to earn not only her own support, but also to help buy shoes and clothes for the little family of brothers and sisters. For the father, the breadwinner, had been in the army almost four years, and times were getting harder and harder in every soldier's home. The pay for signing notes in Richmond sounded big—in Confederate dollars; but, alas! the time had come when that grim joke was too true to be funny that one carried the money to market in a bushel basket and brought the food home in one's pocket! A Confederate dollar was worth less than ten cents in silver.

At Pemberton landing, as Nancy sat on deck watching the sunset colors in the water, the only person who got on was a nice-looking old colored woman. She was dressed in the pretty red and brown "linsey woolsey" woven on the plantations in those days, and wore a bandanna handkerchief tied deftly around her head in place of a bonnet or hat. In her hand she carried an old-fashioned carpetbag of which she was so careful that Nancy had to hide a smile. "It's probably full of sweet potatoes or turnips," she thought.

Presently Nancy spoke to the old woman: "You make me homesick for my mammy," she said, with a little quiver in her voice. "She has put me to bed every night for sixteen years, and I know I'll cry myself to sleep now that I've left her."

"Whar you come f'm, honey?" asked the colored woman.

"From Rockbridge county, mammy, near the Natural Bridge."

"Rockbridge?" echoed the woman eagerly, "does yo' know Marse Philip Boyce's family?"

"Certainly, mammy; they are neighbors of ours; I know them well. I am Miss Nancy Burwell of Clover Hill."

"Praise de good Lord!" exclaimed the negress. "I dun foun' a fren' Honey, is you gwine to Richmond?"

Nancy wonderingly said that she was, and again the old woman broke forth into thanksgiving.

"I is ole Mis' Boyce's Sylvie," she announced; "Marse Phil's mother, yo' know, honey."

"And what are you doing going to Richmond, Mam Sylvie?" Nancy asked.

Sylvie looked suspiciously around her to be sure of not being overheard. Nobody was in sight.

"I is boun' on a mos' portant arrant, honey," she whispered. "Hit's a great secret, but I gwine tell you 'bout it."

"You'd better not tell me, Mam Sylvie," laughed Nancy; "I might get you into trouble."

"Go 'long, chile, you c'yarnt fool Sylvie 'bout white folks," the old woman assured her. "I c'yarnt read books like you-all, but I kin read yo' face plain as dese here stars peepin' out; you is quality jes' like my white folks, and I know you'll be fren' to Sylvie."

"I certainly will do anything I can for you, Mam Sylvie," said Nancy heartily. "Anybody that looks so like my dear mammy has a claim on me."

"Yes, chile, yes, I know," agreed the old woman; that affection between black nurses and their charges was no new thing to her. She then whispered to Nancy that her carpetbag contained old Boyce silver.

"Hit war like tarrin' old Miss's gray hyar outen her hade, Miss Nancy," she confided; "but I say to ole Mis', I say: 'Ole Mis', what good all dat ches' of silver gwine to do you when you ain't got no nourishin' food to live on?' And so she bust out cryin' and she say, 'Here, Sylvie, take my key and git out dem pieces of Kirk's what I bought myself: I will not rob my chilluns,' old Miss say, 'of dey 'heritance, but I kin part with what I buy myself in happy days gone by.' So I hurry off, Miss Nancy, 'fore ole Mis' have time to 'fuse agin. But—" Sylvie lowered her voice so that Nancy could hardly hear her—"I don' los' dat key, honey, you hear what I say! I mebbe kin fin' it agin' when dis money gib out, but I ain't gwine see my mistis peak and pine while I kin git money for all dem pieces ob silver in Richmond, an' ole Mis' ain't gwine git her white han's on de key ob dat ches' till our turkeys is big enough to kill, and our pigs ready to mek hams and sausage; an' even so, ole Mis' 'bliged to have her cup o' tea and lump o' sugar; you know ras'berry leaves and sorghum 'lasses ain't fer de likes of her."

"You are perfectly right, Mam Sylvie," said Nancy, winking away a bright tear or two, "and you come right to me every time you have to come to Richmond."

Nancy was to share a room with her cousin, Ellen Taylor, in the third story of a fine old house on Grace street; more and more the owners of these old homes were opening them to the women who flocked to the Confederate capital to earn a living. It was a boon to the stranger to get this shelter, and of course the rent money helped the citizens through the hard times that pinched everybody in those last months of the Confederacy.

Ellen generously agreed to let Mam Sylvie make herself a "shake down" on the floor of this room for the night; the old woman had friends among her own people, but she was very reluctant to trust her precious carpetbag in any of their cabins. As for food, she had brought her own pones, hard boiled eggs and "taters" with her.

The next day Nancy gave up to the selling of the Boyce silver, and having influential friends to refer the jewelers to in Richmond, she succeeded in selling the pieces for a considerable sum; not anything like what had been paid for them, of course, but much more than their mere weight in silver would have brought. And she also superintended the buying of the needed supplies, and getting Mam Sylvie off on the evening boat.

"De Lord gwine bless you honey," said the grateful old woman, adding shrewdly, "and Sylvie ain't gwine fergit you neder, when de time ob de turkeys and de hams is done come."

"Well, Nance, if you were only a good Roman Catholic," Ellen said that night at hair-brushing time, "you would have laid up a great stock of merit today; you certainly were good to Mam Sylvie."

"Dear, faithful old darkey!" said Nancy plaintively; "how much we all owe to the

race of black mammies, Ellen, can never be told."

The next day saw our Rockbridge girl installed at a government desk, signing her name at lightning speed over and over and over through the long, weary hours of every day.

The months passed by, bringing the pathetic war time Christmas and New Year, especially sad days that year to the older and more far-seeing ones, who could but realize how the fortunes of the young Confederacy were darkening all along the horizon. But Ellen and Nancy, having the golden gift of youth, kept up their spirits, and managed to extract some fun and joyousness even out of hardships.

For surely it was hardship to get up at daylight, make their own skimmed fire, cook their own meager breakfast in their one room, wash their pieces of china and hurry away to the capitol, with a dry bit of lunch wrapped in a napkin and thrust into their overcoat pockets. Nor was there often any prospect of better things for the last meal of the day, which they gaily called "the evening peace;" because it was neither dinner nor supper.

Sometimes, indeed, there would be at some friend's house a "starvation party," where merriment was plentiful and food conspicuous by its absence. At other times there would be sewing bees, to make up clothes for the soldiers who were ready to leave the hospitals. One cold February evening, after office hours, Nancy and Ellen might have been found going the rounds of the provision stores on Broad street with an empty basket and anxious faces. Alas! The basket never got very full. One trouble was the scarcity of any sort of supplies in the stores. And another was the small amount even of Confederate money in the girls' purses.

As they walked back to Grace street in the red glow of a winter twilight, carrying the basket between them, they were strangely silent. Ellen saw that Nancy was trying to hide her tears, and she dared not take any notice of these tears for fear she would break down herself. But she made a pathetic little effort to be cheerful.

"Fortunately our soldier guests won't expect much of our valentine dinner party," she said, but Nancy could not stand the mention of the dear boys, her cousin Jack and Ellen's brother Louis, who were coming in from camp to dine with them the next day.

"I wouldn't mind starving ourselves," she sobbed behind her veil, "if we could just give the boys one good old-fashioned dinner, poor fellows."

"Come, crybaby—" admonished Ellen, manfully keeping back her own tears. "better a dinner of herbs where love is, you know, than—than—what is the rest of that proverb, anyhow?"

The stars were beginning to brighten the sky by the time they reached their lodging place, but no lamps had been lighted in the house and they dragged themselves wearily up to the third story. "It must be our heavy hearts that make us tired," said Nancy, as she turned the handle of their door; "our basket is not—Oh!"

For sitting in the dusk of the room, a huge wicker basket on one side of her, and the well-worn carpetbag on the other, was—Mam Sylvie! She rose at once and dropped her old-fashioned courtsey: "Sarvent, young mistress," she said, "I is brung you all a valentine."

They fell upon the old woman and nearly hugged the breath out of her even before they had seen the inside of bag and basket. When at last their lamp was lighted and revealed a huge dressed turkey, a boiled and baked ham, golden brown rolls, eggs, apples, pickles, and other mysterious jars and packages the two girls fairly wept. But they were happy tears.

Sylvie took charge the next day of that valentine dinner party; while the girls, who had gotten a day's holiday from the office, turned the room into a sitting room and dining room, Sylvie, behind the screen which hid the little stove, worked marvels. You my twentieth century reader, can never hope to taste anything as good as that dinner,

because you can not bring to any modern repast an appetite sharpened by a winter of self-denial and cheerful doing without; nor can you, perhaps, share it with the two starving heroes. I have never tasted a "stalled ox" myself, which the highly experienced Solomon seemed to consider the piece de resistance of mortal banquets; but I doubt if even that tidbit could possibly be as delicious as Mammy Sylvie's valentine dinner.—Elizabeth Preston Allen, in The Continent.

ABRAHAM LINCOLN'S GETTYSBURG SPEECH

A writer in The Watchman says that Lincoln was painfully sensitive concerning his lack of education, and that his Gettysburg address was for him a Gethsemane of suffering. Edward Everett gave the principal address. His voice was finely modulated, his thought rich and eloquent, his gestures in place, and every sentence of the most graceful mold. He held the closest attention of the audience. After he sat down, President Lincoln was called upon. I will quote the description: "A tall and gaunt figure detached himself from the group on the platform and slouched slowly across the open space and stood facing the audience. A suppressed titter caught the throng. The President must have known it. After a few stumbling sentences, he seemed to come to his power and dignity—but as his address closed not a hand was lifted in applause nor a cheer given. In Lincoln's heart a terrible throb of pain answered it. His speech had been, as he feared it would be, a failure." It was mental agony.

Edward Everett, witnessing the discouragement of the President, offered unto him a sincere and honest compliment: "Mr. President, I should be glad that I could flatter myself that I came as near the central idea of the occasion in two hours as you did in two minutes." But it did not help him in the slightest. It was a matter of such deepest grief to Lincoln that he replied, "I thank you; but we will not talk of that any longer."

It was reserved for a young Southern Confederate soldier dying in Lincoln's arms to make him the full revelation. The heroic youth, who had only an hour or so to live, read Lincoln's address to Lincoln, not knowing that he was talking to Abraham Lincoln. "As the sentences slipped from the lad's mouth, the man who had written the address knew that it was great." "It is a wonderful speech," the dying soldier said. * * "You might as well applaud the Lord's Prayer as to try and applaud that address. The silence of that great audience meant deep soul-reverence, too great to outwardly express, for that masterly thought.

"It will live, that speech. Fifty years from now American scholars will be learning it as a part of their education," said the soldier who lived but a few moments longer, dying in Lincoln's arms. His prophecy proves true as the years go swiftly by.

THE GETTYSBURG ADDRESS

Four score and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation, so conceived and so dedicated, can long endure. We are met on a great battlefield of that war. We are met to dedicate a portion of it as the final restingplace of those who here gave their lives that the nation might live. It is altogether fitting and proper that we should do this.

But, in a larger sense, we can not dedicate—we can not consecrate—we can not hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power to add or detract. The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work that they have thus far so nobly carried on. It is rather for us to be

here dedicated to the great task remaining here before us—that from these honored dead we take increased devotion to the cause for which they gave the last full measure of devotion—that we here highly resolve that these dead shall not have died in vain; that this nation shall, under God have a new birth of freedom, and that government of the people, by the people, and for the people shall not perish from the earth.

ABOUT WOMEN

JESUS CHRIST'S IDEAL WOMAN

She would be perfectly true. There would be no deception or insincerity in her. In every relation of life she would be found faithful.

She would be perfectly pure, not only in deed and word, but in thought and heart.

She would put herself last. In her heart Christ would be on the throne and self on the cross. Self-control would take the place of self-will.

She would be serviceable. Her hands would reach out in loving helpfulness to every suffering, needy creature with whom she came in touch and no service would be too slight.

She would be clothed with humility. No pride or self-conceit would mar the beauty of the things she did.

She would be gentle in speech. From her lips would come no harsh words to wound the hearts that were nearest and dearest to her.

She would be personally attractive. She would glorify her Master by proving that He can make His followers beautiful with a more than earthly fairness.

She would be popular. But the hosts of friends whom she would draw would not stand between her and her Lord. Rather, she would draw them nearer Him.

She would love pleasure, knowing that Christ would want her to be happy. But her good times would be of such a character that Christ would be a sharer in them.

More than all she would be consistent. Her life would square with her profession.

So she would walk triumphantly the way of the holy cross, gloriously in her discipleship, and crowned with the more than royal crown that He shall give to those who overcome.—Selected.

The chief adornment of woman is a meek and quiet spirit.—Bible.

Woman is most perfect when most womanly.—Gladstone.

To have Christ as a guest in the home is to have order, cleanliness, gentleness, kind consideration for each other's feelings, a wholesome, happy atmosphere. He summons us to our best.—Exchange.

THE POWER

In a great engine room you may see a magnet. It will raise four thousand pounds, or nothing, according as the current is turned on or not. You have seen ordinary men and women carry responsibilities their natural abilities could not account for. In living our lives, we can not do without a power outside of ourselves otherwise we will be discouraged. The way to receive this power is to give the Holy Spirit His place. And remember that the same causes under the same conditions always bring the same result, power.—Selected.

WHAT IS MOTHER?

Composite picture. Answers to the question "What is Mother?" given by supposedly feeble-minded children of New York:

- She's what you chop wood for.
- She's what feeds you.
- She keeps care of you.
- She's what puts clothes and shoes on you.
- She's who's good to you.
- She's your creator.
- She's what's dead onto me.
- Best composite portrait of a mother ever painted.—New York American.

The Work and the Workers

ANNOUNCEMENTS

EVANGELISTIC—I have three open dates, one in April, one in May, and one in September. I would be glad to arrange with any one desiring my labors for these dates. I would like very much to arrange with some camp meeting for the September date. Address, J. E. GAAR, *Pastor-Evangelist*, Peniel, Texas, Box 144.

PILOT POINT HOLINESS CONVENTION—The joint convention of the Texas Holiness Union, Pilot Point Annual Holiness Convention and Anniversary of Rest Cottage, will be held at Pilot Point, Texas, April 16th to 20th, with Rev. H. C. Morrison, D. D., in charge. If you are expecting to attend, address J. P. ROBERTS, C. E. ROBERTS or ALLIE IRICK, *Committee*.

MINUTES CHICAGO CENTRAL DISTRICT—Any one desiring copies of these minutes can secure them at 10 cents per copy by addressing C. A. WILSON, 6946 Harvard Avenue, Chicago, Ill.

TO THE NEW ENGLAND DISTRICT—I have furnished two statistical blanks to every pastor in the district, and it is desired that each pastor will hold a meeting for the election of delegates to the District Assembly by April 10th. Call a meeting after the regular prayer meeting for this purpose, even if it is not the annual meeting. This will give us a chance to get the Assembly roll ready, and it will also help give the committee on rooms at the Assembly a chance to attend to this important matter before the last minute. When names of delegates, ordained elders, licensed preachers, evangelists, deaconesses and Sunday school superintendents are set down, tear off that page and send it to the secretary, J. W. Gillies, Bath, Maine. After your numerical and financial report is made up, bring it to the Assembly for the statistical secretary to prepare his report from. N. B.—Make the first report out in pencil; it will be easy to correct errors, then when corrected copy the other in ink, and return the first one for reference or for comparison next year. Please give attention to this, and it will make the work easier for all, and save much delay. J. W. GILLIES, Bath, Maine.

OPEN TO CALLS—I expect to enter the evangelistic field in April, and shall be ready at that time to go as song leader or evangelist anywhere God may lead. Address, F. M. LEHMAN, 1315 East Twenty-second street, Kansas City, Mo.

CORRECTED DATE—The bi-monthly meeting of the New England District Deaconess Association will be held at Beverly, Mass., March 31st. Rally to this last meeting before our Assembly. MRS. COBA M. HUDSON, *Secretary*.

EVANGELISTIC—Rev. W. E. Shepard, of Pasadena, Cal., is soon to go east to hold some evangelistic meetings. He has some open dates, and they ought to be taken. Brother Shepard is a safe, sane, spiritual and fearless preacher of the gospel, and brings things to pass in all his meetings. Any one desiring a first-class evangelist, write Brother Shepard at Pasadena, Cal., R. F. D. No. 1, Box 224.—C. E. CORNELL.

EVANGELISTIC—Any church or mission desiring to arrange for a tent or camp meeting the coming season, can correspond with Rev. and Mrs. F. E. Miller, of Lowville, N. Y. They have a large tabernacle of their own that seats over 500 people. No charges. Free-will offerings or pledges accepted. They now have two camps on their list. Arrange early.—F. E. MILLER.

AN EXPLANATION—It was reported in last week's issue that Rev. J. G. Nickerson had accepted a call to the pastorate of our church at Louisville, Ky. While we deeply appreciate the call and love the people, and believe it a church to be desired, yet we have decided not to remain as pastor. Our only reason for this is we feel God would have us continue in evangelism for a while at least.—J. G. NICKERSON, 6356 Eggleston Avenue, Chicago, Ill.

NOTES and PERSONALS

Brother Fluke, recently our pastor at Chanute, Kansas, has moved to Kansas City.

The friends of Mrs. Jane R. Read will be pleased to know that she is convalescent from her recent illness.

Revs. Allie and Emma Irick, after a gracious meeting at Miami, Fla., came to Newton, Kansas, with Pastor Fred Mendell, where victory is reported.

Rev. J. H. Woodroof, president of the International anti-White-Slave Association, headquarters 321-323 Kittredge building, Denver, was a visitor of friends at the Publishing House, Friday. The invoice, the publication of this association, is packed full of information which should be in the hands of every parent in the land. Address the association as above.

TELEGRAM

VICTORY AT NEWTON, KAS.

Great revival in Pentecostal Church of the Nazarene, Rev. Fred Mendell, pastor. We are called back for a fall siege meeting in city auditorium.

ALLIE IRICK AND WIFE.

The Irick meeting closed in a blaze of glory. Twenty-one professions of pardon or purity. Meeting was one of great triumph for our church. House was not large enough to accommodate the people who came. Brother and Sister Irick will always have a warm place in our hearts.

FRED H. MENDELL.

Rev. J. E. Bates, of Peniel, Texas, passed through Kansas City last week on his way home from a North Dakota campaign, and made the Publishing House an appreciated call.

DISTRICT NEWS

ARKANSAS

Since last writing I held a meeting for Pastor A. B. Calk, at Alix. We had a real old-time shake-up, and quite a few found Jesus in His saving and sanctifying power. The devil tried hard to get a mob to whip me, but the officers were on hand so they were put to shame and the Lord received the glory. From there I went to our district convention, which was great. Such power as you seldom see was manifested.

I visited Brother Sharp's circuit of four churches. He is doing a good work, and is one of our coming preachers. The Lord gave us seven fine services while on his work. I visited Pastor W. F. Gibbons. He is one of the pioneers. Many have fallen by the wayside since he enlisted in the army, but he still fights on. Thank God for such men as W. F. Gibbons.

From there I came to Morrilton to help Pastor L. L. Hamric in a few days' meeting. We are expecting great things from the Master.

B. H. HAYNIE, Dist. Supt.

NEW ENGLAND NOTES AND PERSONALS

Pastor Norberry's church has a praying band connected with it called "Emmanuel Praying Band."

Brother Beers helped Pastor Edwards, of East Wareham, in extra meetings. Several souls got to God.

A number of our pastors are opening their church doors to us to hold mass meetings for our Pentecostal school. Will not all our pastors, who have not yet done so, please arrange with us a date as soon as possible?

Brother Post writes us that the Boston Monday holiness meeting is well attended, the collections good, and the interest is fair.

Sister Martha Curry is the acting principal of our Pentecostal Collegiate Institute. Brother Beers is giving part of his time to the school and part of his time to John Wesley Church, Brooklyn, N. Y.

Pastor Norberry took some more probationers in his church the first Sunday of March, as a result of the extra meetings in January and February.

An all-day meeting was held at our North Attleboro church Wednesday, March 4th. Rev. C. H. Hopkins was the preacher.

Worcester, Mass., would be a good place to open up a good, strong, aggressive holiness

church. The writer held a service for them one night recently, and in spite of the great storm, the place was about full. Several seeking souls were at the altar.

A Roman Catholic man has been recently saved in Emmanuel Church. He is one of our brightest converts.

"After the mortgage burning—what?" More time and thought for the salvation! more money to help other struggling churches! more time and money to apply the Golden Rule!

Our Lowell church has not more room in which to accommodate a larger number of newcomers.

Brother C. J. Kinne's articles on "Beware of Ecclesiasticism," is being endorsed and enjoyed by our New England District. Let us have some more, Brother Kinne. Every pastor in New England, of our church, is infinitely more interested in preaching and pushing holiness, than trying to build up an ecclesiasticism.

Every God-honored movement in this country ever has been, and ever will be, hounded by opposition. The Pentecostal Church of the Nazarene, among the many divine seals on it, has that one of opposition.

One of the divine evidences of the work in the writer's church is the development of young converts. They are growing "like calves of the stall."

Rev. G. Q. Hamell is to have charge of all the holiness camps in New Jersey. The writer is engaged to be at his Delanco camp. Thank God, the holiness camps are on the increase all over the country.

Evangelist Roberts is having seeking souls at his meetings in Cambridge, Mass. He has seekers wherever he goes.

The old Saturday Night Workers' Meetings, as held in the days of Rees and Pennington, when pastors in Emmanuel Church, Providence, R. I., have been restored. Both indoor and outdoor meetings are being arranged for.

As chairman of the mass meeting committee, the writer desires to express his sincere thanks to the pastors and churches on the New York and New England Districts, who have responded to the call of help for our school in this her great time of need.

Pastor Bryant will close his pastorate in the South Providence Church at the close of this assembly year.

Pastor Hoople, of Brooklyn, preached some good sermons on the old-fashioned line, in the special meeting he conducted in his own church.

The Board of Directors of the Portsmouth Campmeeting Association met in Pastor Norberry's church, to consider important matters for the camp for the coming summer.

Now that the Malden church has led the way in burning their mortgage, why can not many of our churches follow on, and make that one of their great endeavors for the next assembly year? That would be real practical holiness work. No pastor of our churches should stay several years without being a temporal and financial blessing to a church, as well as a spiritual blessing.

"KEEP ON BELIEVING!"

SAN ANTONIO

Our first round on the district was very encouraging. At each place the Lord was pleased to bless the word. Our meetings with the church boards were quite interesting, and, we believe, profitable. At Live Oak we found a company of saints full of faith and the Holy Ghost. The pastor, Brother P. M. Cox, is well liked by his people, and the Lord is blessing his labors. During our visit a plan was put on foot for a church building at Cranfills Gap. Have since had a letter from Brother Cox stating the plan was under way and the church will be built. Praise the Lord!

Our Scandinavian church at "The Mountain," is moving along nicely. Several were forward for prayer. This is the first Scandinavian Pentecostal Church of the Nazarene in the world. It is the result of Mrs. Fisher's labors as missionary among these people for several years. They have a nice church building, a large camp ground, and no indebtedness.

The Meridian church is doing a good work. Great audiences greeted us at each service. The rally which had been advertised for some weeks was a success. Revs. T. J. Carpenter, pastor of Pearl charge, and Thos. D. Dunn, pastor at Waco did some great preaching, and God

owned and blessed the messages. Revs. P. M. Cox, pastor of Live Oak church, George Hanson, and P. C. Nelson, were also in attendance. Brother Charlie Gandy led the singing. (Charlie is a fine singer. If you can secure his services he will do you much good. Our dear Brother Bost is pastor at The Mountain and Meridian. He has a good grip on the town. The District Advisory Board met during the rally and transacted the business assigned them by the assembly.

Our next appointment was with Brother J. N. Cooper at Yates and Hickory Valley. Brother Cooper is stirring up things on his charge. I had occasion to slip in on his work at Hillsboro, which is across the line on Brother Kilgore's district. It was a cold, cloudy night, the pastor not expected to be present, to say nothing of a visiting minister, and I counted over one hundred out to prayer meeting. They are certainly live members at Hillsboro. Our meeting with the old friends at each point on the charge was delightful, and, I feel, mutually helpful.

Waco, my home town for fourteen years, was the last point. This church has never had a change of pastor and Brother Dunn is loved by all who know him. The Lord has helped him to do a good work at Waco. The series of three-day services closed Sunday night with eight in the altar and five bright professions. The work at San Antonio still moves on. God is giving us some blessed services.

Four new churches have been organized on the district since the assembly and several other places are looking Nazarene-ward. This is a great field, and we need your prayers.

Wm. E. FISHER, Dist. Supt.

SOUTHERN CALIFORNIA

The Lord has been in the midst of our various churches giving fresh touch to the work. Large numbers have been converted or sanctified wholly. The pastors for the most part report their meetings.

Brother Reinschmidt, our pastor at Elysian Heights, recently resigned, and we were fortunate in being able to secure Evangelist James Elliott, to take charge at that place.

Rev. George Franklin, pastor at Venice, received a call to Berkeley, and accepted. Brother Will Shepard is supplying for the time being. The people at Venice were reluctant to give Brother Franklin up, but are much pleased and helped under the able ministry of Brother Shepard. He is a devout man, an excellent preacher, a gifted evangelist, and his ministry will bless any church or people.

We have just closed a four days' convention with our church at Garvanza in Los Angeles. Rev. White is the much-loved pastor. Brother White pulls by the way of the throne, and of course he has success. Dr. Bresee was with us Sunday morning, and preached a remarkable sermon for clearness, strength and beauty. This was a time of helpful waiting in the house of God. In the afternoon the writer, with the pastor and a number of our preachers and people dedicated this chapel to the worship of God, closing the convention with the evening service. Brother Sherman was present and remembered this worthy people in a helpful, substantial manner, which was highly appreciated. The pastor continues the meeting. The blessing of God was upon all the services, for which we give Him praise.

We are leaving for a convention with our pastor and people at Bakersfield. As John Wesley said, "The best of all is, God is with us."

W. C. WILSON, Dist. Supt.

KANSAS

On the way home from a very enjoyable and quite eventful trip through the eastern part of the district.

Iola and Chanute were the first places visited. Brother W. H. Fluke having disposed of his property in Chanute and having asked to be relieved of the pastorate, Brother and Sister Calhoun, pastors at Howard, were asked to take the work at Iola and Chanute until assembly. They are now in charge, and the outlook is hopeful. It will be necessary to secure a new site and shelter for our work at Chanute. This matter is now under consideration.

At Coffey, Mo., we found Sister Hattie Putney in charge of a successful series of meetings. A goodly number of souls were being saved and sanctified. Plans are under way here for the erection of a new church building on the site of the old one, which was burned some time ago. Sister Putney has been called to the

pastorate at Coffey, until assembly. Her ministry is proving a success and blessing in this place.

At St. Joseph we certainly have a needy field. Our work there is well housed in a rented church building, and our pastor, Brother F. E. Putney, is working hard by public ministry and pastoral work to build up the interests of God's kingdom. He has a small but devoted and loyal band pushing the battle with him.

There is no place on the district that enlists my heart-felt interest and prayers more than Kansas City, with its important and growing church, and our Publishing House as the nerve center of all our work. God bless the pastor, editors, publishers, office and printing-room force, and all the workers at the rescue home, and in the church in general there.

THOUGHTS UPON WHICH TO MEDITATE.

BY LYDA L. BRANDYBERRY.

I. If every one gave as much and prayed as much for foreign missionary work as I do, how long would it be until the heathen would hear about Jesus?

Go ye into all the world and preach the gospel to every creature.—Mark 16:15.

II. If every one attended the prayer meeting as regularly as I do, how would the prayer meetings prosper?

Not forsaking the assembling of ourselves together as the manner of some is.—Heb. 10:25.

III. If every one made as many calls on the sick as I do, how many calls would be made?

Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—James 1:27.

IV. If every one gave as much to the poor as I do, how would the poor be looked after?

But whose hath this world's good and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3:17.

V. If every one was as hospitable as I am, how many evangelists, missionaries, Christian workers and strangers would find a hearty welcome into our homes?

Use hospitality one to another without grudging.—1 Peter 4:9.

VI. If every one made as much sacrifice for the advancement of Christ's kingdom as I do, how much sacrifice would be made? Jesus said:

If any man will come after me, let him deny himself, and take up his cross, and follow me.—Matt. 16:24.

VII. If every one spent as much time in importunate prayer as I do, how much time would be occupied in this great work?

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.—Matt. 6:6.

VIII. If every one put forth as much effort as I do in seeking the lost, how many souls would be converted?

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Dan. 12:3.

IX. If every one loved and prayed for their pastor and his family as much as I do, how many prayers would be offered?

And we beseech you brethren to know them which labor among you and are over you in the Lord and admonish you. And to esteem them very highly in love for their work's sake.—1 Thess. 5:1.

X. If every one would try as hard as I do to promote unity, harmony and love in the church, what kind of a church would we have?

Speak not evil of one another brethren.—James 4:11.

A forward man soweth strife; and a whisperer separateth chief friends.—Prov. 16:28.

A good atmosphere and influence is evident, pervading the services at Lawrence. Pastor Ira Stevens and his good band are enthusiastic and successful. They have been blessed with a good revival recently.

Topeka church now worships and has a good Sunday school in a small rented building in a needy section of the city. Rev. A. R. Hodges is expected to return soon and continue in the pastorate until assembly. The work here has been strengthened by the coming of Rev. D. H. Gottschalk and family from Philadelphia, Pa. Brother W. E. Miller has just been licensed to preach by this church, and will also doubtless be a help and blessing.

A few months ago Brother A. B. Jones came to Junction City, from Oklahoma, and established a mission. The work has been blessed of God, and has prospered to a good degree. We here organized a class of eight with others to join. A hall has been secured at low rental, and tastefully fitted up. A good Sunday school is in operation. Miss Minnie Louber and Mrs. Parr were appointed deaconesses, and Brother Jones was called to the pastorate. Our work is truly getting a good foothold in this place.

H. M. CHAMBERS, Dist. Supt.

HAMLIN

We had a fine day at Cisco, Texas, March 8th. Rev. J. C. Henson is pastor. Things are moving forward. Evangelist Nettie Hudson is here to lead in a two weeks' revival meeting. We are having victory on the Hamlin District.

B. M. KILGORE, Dist. Supt.

TENNESSEE

Having completed my first round on the Tennessee District, I believe I can now give a full report of the work. I visited every work in the district and almost every individual church, having traveled a distance of 1,761 miles.

Middle Tennessee

On December 5th I arrived in Sparta, a nice little town where Rev. R. C. Rogers is located. Our next assembly will be held there October 14th-18th. This church has a membership of fifty-two, and a nice church building valued at \$2,000.

Next I went to Doyle, on Rev. Lige Weaver's work. This church has a membership of fifty-five and a church building valued at \$1,000.

Next I visited the work of Brother Fussell, who had not yet reached his work. We found the flocks at Tracy City and Monteagle badly in need of a pastor, but the God who knows how to supply all our needs, knew their need, and Brother Fussell has proved to be the man for the place. The work on his circuit is now rapidly coming to the front. Prayer meetings and Sunday schools are being organized at every point.

From here I returned to Shelbyville, on Brother Weaver's work. I preached for him several times at Shelbyville, Himesville and Petersburg. Shelbyville has a membership of forty, and a large house valued at \$1,500. The flock is spiritual, and in a growing condition. Himesville has a membership of sixty-eight, with a house valued at \$1,000. Moore's chapel, at Petersburg, has a membership of fourteen, and a new church building, valued at \$800. These last two churches are also in a healthy, growing condition.

Leaving Petersburg I went to Sawdust Valley, Brother Nance, pastor. The membership here is small, but a good congregation greeted us at the little church. This is in a rich section of country and we hope for great things in the future.

From here we went to Water Valley, the pastorate of Rev. S. W. McGowan. He has been the pastor here for a number of years, and knows his flock well. His church has a membership of twenty-seven, and half interest in a house valued at \$400.

Most all of these churches have good Sunday schools and prayer meetings and are in a hopeful condition.

West Tennessee

Our visit to the churches in the western portion of the state was in January. Mrs. Chennault and the two little ones accompanied me on the journey, and the good people gave us a hearty welcome at every point we visited. We held missionary services at most every place.

Rev. C. R. Pollard, the pastor of Clarksville, Liverwort, Paris, and Zion churches, who lives at Clarksville, was just moving when we came in, but amid all the cares of such conditions he

The Story of Morley

E. F. Walker

Morley, in Yorkshire, England, is a city of about 25,000 souls, the large majority of whom are working people who earn but small wages, as we in "the States" would consider. They are a hearty and healthy people generally, and have been known in the former times as quite religious.

At this place I have been shown a large stone house where Miss Mary Bosanquet, ere she became the wife of Rev. John Fletcher, presided over an orphan school. Here the early Methodists were wont to do exploits in the name of the Captain of their salvation. But for many years spiritual religion has been at a very low ebb.

Forty-seven years ago a young man by the name of George Pawson was sanctified under the labors of Rev. James Caughey, that mighty full salvation messenger from America, whom God so wondrously used in England to get thousands converted and sanctified. Young Pawson was a member of the Primitive Methodist Church in Morley. Of course he at once became a witness to sanctification; but his testimony was generally rejected, or rather the experience to which he testified. But whenever and wherever the opportunity was given he stood as a living witness to full valuation. He instructed as many in the church as he could get together. But he had to desist from this in the church, as the "minister in charge" would have none of it. For forty-three years he stood faithfully for the Bible doctrine and experience; but he was the only living witness in Morley.

About four years ago Brother Pawson, having heard of the Pentecostal Churches of Scotland, went to Glasgow, and had an interview with Rev. George Sharpe, with the result that he asked that a minister of holiness be sent to establish a work in Morley. Rev. J. E. Watson went. For about six months this young and strong preacher held forth in Morley, supported by the munificence of Brother Pawson, when a church of sixty members was organized, with Brother Watson as pastor. Some offices were converted into a meeting house; but soon these proved too small, and quite an addition was made to accommodate the growing congregation. But soon this enlarged place of meeting proved inadequate, and a fine stone church was erected by the side of the smaller one. The Lord has greatly prospered the ministry of Brother Watson and his fellow-workers, nearly all of whom were sanctified under his labors. Something over a year ago the new church house was dedicated, and now there is church property, well located and very convenient and beautiful, costing about \$17,000, and all free of debt.

The church became associated with the Pentecostal Churches of Scotland, which changed their name by dropping Scotland, and are now called simply the Pentecostal Churches.

In arranging my itinerary of visitation to these churches, those in charge planned to have me to first hold meetings in Morley, which I did for the past ten days, one service each night (the people, being of the working classes, not being able to attend day services), and three services on the Sabbath.

The attendance has been good, and the results also. A number of persons profess to have found "the second rest," among them several from other towns. These people are very much like the Pentecostal-Nazarenes, in whom they feel a very deep interest, amounting almost to a wish that they might be associated with us denominationally, as in fact I understand is the case with the members of this denomination generally. They certainly can with us sing, "One of them." And how they can sing! I never heard the like anywhere outside of Yorkshire. All seem to be good singers, and all sing. Scarcely a person can be seen ever in the congregation who is not singing when that part of the service is going on. For the most part they sing the good, old Wesleyan hymns, with the stately and musical old tunes. Very few have the notes; but they are so musical that when they hear a tune once or twice they have it, and can sing together in time and tune. I wish our American churches would copy after them in these particulars. And, too, they are always ready to lead in prayer; and it is "leading." All join in the one prayer that is being voiced, as a rule briefly, and always earnestly. In all there is a stateliness about their services—an atmosphere of reverence for the place and the occasion that helps the spirit of worship. When persons come to the altar, immediately some one slips up and kneels by his or her side, and stays there in prayer and simple instruction and prompting, until the seeker becomes a finder, while the rest of the congregation remain in their pews at prayer. I like their methods, though possibly I might suggest what would seem to me some slight improvement.

The pastor of this people went all the way to Liverpool, to greet me as I stepped off the steamer from America, and conducted me to his town and his parsonage, which is called Mansefield. The people generally have shown great personal kindness and much appreciation of my ministry. Twice Brother Pawson, who greatly rejoices in answered prayer which he offered for the many years in which he alone stood in this place for the full gospel, took me in his automobile to visit some places of great interest to this holiness evangelist who has some knowledge of the history of the movement begun in these parts under the Wesleys.

Brother Pawson has been blessed with earthly prosperity, and is consecrating his means liberally to the Lord for the spread and conservation of scriptural holiness over these lands. He wants to leave this church to which he has so liberally contributed, as a monument of what the Lord did for him in sanctifying him in the long ago, and keeping him faithful and happy in the experience of these many years where no preacher proclaimed the full gospel, and even he was discouraged if not actually forbidden from testifying to what the Lord had done for his soul.

Tonight I close my ministry here, at least for the present, and tomorrow I go to Glasgow, Scotland, to begin a "mission" in the Pentecostal Church, of which my old friend, Rev. George Sharpe, is pastor.

Morley, England, April 24, 1914.

found time to be at every service and help to pray down the glory.

Our church at Clarksville is new, having been organized May 22, 1913, with only eight members; now they have a membership of seventeen, a new church building valued at \$3,000, and a live band of people going on to victory. We did not go to Liverwort, but found the church at Paris which was organized last October to be fully alive and going on. They have nearly doubled their membership already. At Zion the fire fell and there were seekers at the altar and two fine characters united with us. This makes a band of thirty-seven members, all on fire for God. They have a church property worth about \$800.

Rev. E. F. Walker, who is getting matters

well in hand at Erin, Griffins Chapel, and Yellow Creek, met us at the depot. Here we preached to large and attentive audiences. God used us to bring deep and pungent conviction on the people which brought some of them to the altar. Our people here are very much interested in building a Pentecostal-Nazarene school. God speed the day, for they are needed everywhere. We must establish this year a great school somewhere in Tennessee.

We next visited Rev. E. T. Cox and family at Stewart. Brother Cox is one of our most promising young men and is doing some hard work at Stewart, Faxon, Long Creek, McGhee's Chapel and the surrounding country. We own a nice little chapel here valued at \$600. Expecting to build a new church at Long Creek this year.

Our last place to visit on the western division was Dickson circuit, Rev. O. O. Smith, pastor. He also is one of our promising young men. He has four churches: Jason's Chapel, Friendship, Oak Grove, and Pine Hill, besides appointments at Dickson and McEwen. Three of these churches own plain houses of worship.

East Tennessee

Leaving home January 30th I drove some thirty-five miles to my first appointment at Monoville, in Smith country, on Sunday. The clouds cleared away and the day was fine. February 1st I preached twice to fairly good audiences and I afterward heard of some good results of the meetings. I spent most of Monday driving through some very rough country to get to Duke's Chapel for services Tuesday and Wednesday. Here they have built a nice new church on a piece of ground deeded to the Pentecostal Church of the Nazarene. This property is estimated to be worth \$600 when completed. Not having a stove nor the house yet ceiled inside and the weather being cool made our attendance small, but God helped and there was some victory. The pastor of Monoville circuit of three churches including this one is Rev. V. S. Massey who met us here and was also with us at Chestnut Mound on Friday in a whirlwind of victory. Our folks are organized in a union house here. Have nineteen members, all of whom were present on this occasion but three, who lived from ten to twenty-five miles away. All seemed so glad to meet their former pastor and new district superintendent. Monoville has twenty-eight members and a \$400 interest in a good house. Rev. E. W. Chambers, whom many of our people know, took the lead in building this house.

I took the train on Monday, February 8th, for Monterey and points east. At this place, like Stewart, they had a few cases of small-pox, and the churches and schools were all closed by the city authorities. This was the second trip I had made to Monterey and both times cut off from general services in the church. God gave me a good time with our genial pastor and family, Rev. A. P. Welch and wife. Our work here is in a fine condition. We have a property valued at \$3,500 and a live membership of seventy-eight.

On February 11th I took the train again, en route to Knoxville, where Rev. J. L. Sanders and a few of the soldiers met me in the Southern depot. We had a cold six-mile drive to the home of Brother Neubert, a prosperous farmer, who has not only furnished the pastor with a good house to live in, but has helped him to buy his furniture and other needed things.

Sevier Home Mission, the nice little chapel where I preached that night and Sunday, is standing on the homestead of the famous John Sevier, six miles from Knoxville. This is the most extremely eastern church in my district. While they have only fourteen members, they are true to Jesus and loyal to His church. On Sunday I baptized seven children, preached, took in one member, and administered the sacrament of the Lord's supper in the forenoon. Attended the Sunday school in the afternoon and preached to a large and attentive audience at night. The largest free-will offering made for my expenses and living by any church in the district was taken here by the pastor Sunday morning. Most of the people here use the Lord's plan—the tithing system.

Brothers R. C. Rogers, J. L. Sanders, and J. A. McCammon are securing the course of study, and expect to be ready for their examination at Sparta October 13th, the day before our Assembly begins. I trust that all our young preachers will do likewise. If there are any who are not able to buy the books and will notify me that such is the case, I will loan them mine or get them some way.

My second round will begin March 1st at Water Valley and continue through the southern part of Middle Tennessee. My slate will be published in the Herald of Holiness.

J. A. CHENAULT, Dist. Supt.

GENERAL CHURCH NEWS

KANSAS CITY, MO.

Sunday was a day of power and victory at First Church. Although the pastor, Rev. Cochran, was sick, the pulpit was ably filled. Rev. C. J. Kinne presided in the morning, under the evident anointing of the Holy Ghost. The service at night was remarkable. Last December the Lord sent a Baptist doctor of divinity, Rev. John Matthews, into one of our church services. For many years he had been seeking vainly for the experience for

which our church stands, and as he became interested, he believed, came to the altar, was persistent, and finally was gloriously baptized with the Holy Ghost and fire. Sunday night he preached his first holiness sermon, in our church, and the house was packed with his old friends to see and hear the strange thing. The power of God was tremendously upon the audience as the preacher told his experience, and some came and knelt at the altar for their own heart's satisfaction.

FROM GEN. SUPT. WALKER.

We had a very precious meeting in Morley, England. There is a good church there. Had a "welcome meeting" at our opening here in Parkhead Pentecostal Church last night. There was a goodly attendance, with visiting ministers from elsewhere. We expect a good campaign for souls. Very damp and cold and clammy here.

One Westbourne Terrace, Kilminside, Glasgow, Scotland.

HOME FROM JAVA.

Miss Naomi Ruth, who has been laboring in Java for the past five years as a missionary, has returned for a much-needed rest, being met in San Francisco by her father, C. W. Ruth. They held a gracious meeting with our Oakland Church, and later held services at the Nazarene University and with First Church, Los Angeles. Brother Ruth and Miss Naomi were met at the depot in Kansas City by friends, as they passed through going East.

PILOT POINT RESCUE HOME.

The spiritual condition of the Home was never better than now, and we think that you would agree with us if you could have been here last Sunday evening; the Lord did so marvelously pour out His Spirit upon us, a veritable pentecost of glory divine rested upon the saints for over two hours. One girl that had tried to cover her true condition and was going under an assumed name, got under such conviction that she confessed all.

Sister Mary Whiting is teaching some of the girls music, which is proving a great blessing to them and helping them forget the trials of life. We have some marvelous cases of what the grace of God can do. One girl that was in the gutter and slum for twenty years who had gone to the limit, full of sin and sinful habits, "coke" fiend, a victim of all kinds of drugs, came to the Rest Cottage one year ago today. And she is a saved woman, on fire for God, and it is indeed wonderful to hear her relate the story of her life, and tell what the Lord has saved her from. Another one from the slum of Chicago, for nine years bound by the chains of sin and a slave to all sorts of sinful habits, God has saved to the core, and she feels the call of God on her heart to go out to tell the story of love to her unfortunate sisters who are in the toils of Satan. She is taking the deaconess course, having been appointed deaconess by the local church here.

The girls have a Foreign Missionary Society, organized over a year ago, which meets every Friday night in the Home, and they are making it count for God. The records show that they have contributed over \$20 to the cause. One young lady that is now in the foreign field, says that the call was prayed upon her by one of these girls.

Rescue work is no longer an experiment, but has become a settled and fruitful department of Christian effort. When you pray do not forget these dear girls that are shut in from the pleasures that you enjoy, and for the workers that are doing all they can to give them any chance in life. We still hear the Master say, "Neither do I condemn thee, go and sin no more."

The Orphanage is a veritable beehive of children from sixteen years old down, and in their little lives there are possibilities for great men and women to go out and be a blessing to the world. We have some fine material to work on, and God is helping us to train them for His glory. Some have a fine talent to sing, and they go out with the workers on the streets, and enter every open door. Sisters Hudson and Saunders carried three of them to Gaingville last Saturday, while Sisters Graybill and Whiting carried some to Denison. God set his seal on the efforts, and gave them the heart of the people on the streets, in the churches and missions.

Many souls found the Lord, and many friends were made for the Home.

As yet we have no suitable building for an Orphanage. We have a nice tract of land to build on, and we believe that the time has come for us to move forward.

In answer to the article that Brother Oscar Hudson wrote to the HERALD some time ago along this line, God is answering prayer and touching hearts here and there. One letter reads:

"Brother Jim: Enclosed find check for \$25 for the orphans' building. We are living in a log cabin, dirt floor, in one room, but God gives me Isa. 58:7-12."

God helped us to dig this man out of sin some fifteen years ago.

It is marvelous, indeed, how God answers prayer and touches hearts to carry on this work. We want you to join us in prayer that we may get the needed amount for this building this year, that

CHURCH STATISTICS.

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To Our Coming District Assemblies:

As our different Assemblies are beginning to meet for the year it is important that suitable persons be elected as statistical secretaries. At the last General Assembly it was voted to gather the statistics yearly, but thus far it has been rather an unsatisfactory undertaking. The last Assembly for 1913 was held the beginning of December, and the statistics for the year ought to have been published by Christmas, but some of the statistical secretaries have neglected to send their reports in, and four months after the last Assembly we are still waiting for one district to furnish its report.

We thought that after the first year it would be comparatively easy to get the reports, but this year is worse than the first.

To give an idea of how things are done, the following will show:

I wrote to one general superintendent about the Assemblies that he had held, and he replied: "I know that you have the report from — district, for the last thing I did before leaving there was to urge the statistical secretary to send it to you." I wrote back: "Although six weeks have gone by it has not arrived yet."

After considerable correspondence, covering several weeks, it came and a letter saying: "I had it ready, but I did not know who to send it to."

As the directions as to what to do with the statistics are printed in letters one-quarter of an inch long on each sheet it seemed strange that he overlooked it.

If my salary as General Statistics Secretary was larger, I would gladly visit all the Assemblies and get the figures in person; but as it is I must depend on the different statistical secretaries.

I trust that this year will show an improvement

J. W. GILLIES, Gen. Statis. Sect.

God may send in the means so that we may be able to help these that are helpless.

J. P. AND MINNIE ROBERTS.

ALLENTOWN, PA.

The six days' holiness convention held under the auspices of our Nazarene Mission in Zion Evangelical Church, Liberty street, above Eighth street, Allentown, Pa., February 24th to March 1st, was one of the largest and most spiritual conventions ever held in Allentown. There were many seekers for justification and the second blessing at every meeting, and many went their way shouting the victory.

The workers were: Rev. Jonas Trumbauer, of Nazarene Mission, Allentown, Pa., who presided at all meetings; Rev. J. A. Ward, superintendent New York District; Rev. Horace Trumbauer, superintendent Washington-Philadelphia District; Rev. Preston Kennedy, of Binghamton, N. Y.; Rev. Jacob Hoffman and wife, Philadelphia; Rev. E. C. Kropf, Leighton, Pa., and Rev. King of the Free Methodist Church of Allentown. Exhorter R. E. Bower and wife, of Nazarene church, Philadelphia, accompanied by the Nazarene string band of that church, including John Nielson and wife, Christian and Walter Nielson and Mildred and Rae Bower, furnished special music Saturday and Sunday during the convention. Brother Hoffman and wife rendered some soul-stirring vocal selections during the services. Rev. Kennedy's sermons were regarded as a rare treat to all. The services reminded one of the old-time John Wesleyan revivals. The spirit of freedom and the flood tides of glory so filled the place that it was decided to continue the meetings until Thursday, March 5th. Rev. Preston Kennedy consented to remain over until that time. Praise the Lord for the souls that have crossed over the Jordan into the experience of perfect love and holiness during this convention!

R. E. BOWER, Exhorter Philadelphia Nazarene Church.

EAST LIVERPOOL, OHIO

We are in the pottery city, in the midst of an old-fashioned Pentecostal revival. In spite of the zero weather, sharp high wind, and just in progress since February 20th, we have had eighty-five seekers. The large church is entirely too small to accommodate the congregations. We expect to remain here until March 15th.

W. R. CAIN.

COEUR D'ALENE, IDAHO.

I have just returned from Cheney, Wash., where I assisted Brother William S. Rice. God graciously blessed the effort. Brother Rice had been there ten days, preparing the way, preaching every night with good results. In twelve days there were about thirty-five souls converted or reclaimed, and then all but one went on into holiness. We organized a church with sixteen members, elected the church board, Sunday school board, and missionary board, so they are starting off in fine shape. Brother Rice was called as pastor. This is in a rich farming district and a fine people. We are now in a battle at Coeur d'Alene, with Brother Rice evangelist and Rev. A. E. Derby, pastor at Kellogg, Idaho, in charge of the song service. Crowds are coming and conviction is settling down on the people. Brother Rice lectured on "White Slavery" last night to a good congregation.

CLYDE T. AND MRS. EMIL DILLEY.

MORRISVILLE, VT.

God is blessing here. Sunday was a good day. The close of the evening service found one young woman weeping her way back to God Wednesday, March 11th, our four northern Vermont churches, Waterville, Wolcott, Johnson and Morrisville, will unite in the Morrisville church for an all-day meeting. We are expecting a blessed time in the Lord.

MARY A. CUSTANCE.
ANNIE S. ALLEN.

MILFORD, MAINE.

We are glad to report sweeping victory. We have had with us Brother Jones, acting pastor, and Brother Ellingwood, singer, from Caribou, Maine. We have been praying and believing, and the fire fell in a cottage meeting at Brother Cook's. Five received the baptism and the church in general got nearer to God.

Brothers Jones and Ellingwood are in Milford this week, and report great victory. Souls being saved and sanctified.

L. E. MANN, Clerk.

EAST LIVERPOOL, OHIO.

We are enjoying a mighty Pentecostal revival. The Spirit is being poured upon us from on high. More than 130 persons have knelt at the altar for pardon or entire sanctification in less than two weeks. Several have been healed of apparently incurable maladies. One lady was brought to church in an automobile who had been an invalid for years. She was anointed in the name of the Lord, healed, and walked back to the automobile without assistance. Last night she was in the service, "walking and leaping, and praising God." As she is one of the best women known in these parts, there can be no doubting her testimony. Another was healed of deafness and heard her first sermon for years without an ear-trumpet. Another was healed of weak eyes and other infirmities. Confessions and restitutions are the order of the day. The mayor's wife just called up the pastor's home and thanked us for what our meeting was doing for the city.

Evangelists Bud Robinson and W. R. Cain are with us and will be here till March 15th. Brother Robinson may possibly stay till March 22d.

GILBERT E. MARTIN, Pastor.

LOWELL, MASS.

General Superintendent Dr. Walker stopped over for ten days on his way to Scotland. The meeting was indeed very profitable to the church. Perhaps no meeting we have had so strengthened and built up the people in God. Dr. Walker preached on Acts 18, a general theme of "Successful Christianity," until it seemed there wasn't anything so needy as the fulfillment of this great promise in veritable Pentecosts, until they would be the common order of the day, until that rare exceptions. Since the meeting we have been seeing much of the fruit of the work. The cases coming out were those of deep conviction, "strong crying and tears," characterizing those who came to the altar to go through with Jesus. We enjoyed this, personally. I delighted in every moment of Dr. Walker's stay, sat and drank in the truth, walked in the light, shouted the victory; my soul took on strength and I felt like grasping the sword and hastening out to fight sin and the devil to do something worthy of the Kingdom of God. We prayed Brother Walker Godspeed on his journey as he left us for the Old Country. May God bless him. The work is going on in every department with God's blessing upon us.

E. E. MARTIN.

WEBSTER CITY, IOWA.

Special revival services will begin March 22d, in our new building at Webster City, Iowa, in charge of the pastor, up to March 30th, when our district superintendent, Rev. E. A. Clark, will be with us and take charge up to and including April 5th, the date set for the dedication of the new church.

Rev. E. J. Fleming, district secretary, also district Sunday school secretary, will be with us a day or two, conducting one or two meetings in the interest of the Sunday school work, remaining over to take part in the dedicatory exercises.

All interested in this work, all lovers of full salvation, and any who are seeking a church home,

are cordially invited to attend. All who plan to attend please notify the chairman of the entertainment committee, Mrs. W. C. Johnstone, 631 Webster street, Webster City, Iowa.

F. B. GOWLAND, *Pastor.*

OLINDA, CAL.

We closed our five-weeks' revival meeting last evening, with three souls at the altar. We have truly had a great meeting. We have not kept account of the number of seekers, but we can only remember of two services that there was none at the altar. At the morning service nineteen joined the church, and there are several who intend to unite with us next Sunday. All of these were either saved or sanctified, or both, in these meetings. Rev. Carl Daniel and wife were the evangelists, and the Lord mightily used them to preach and pray and exhort sinners to repentance. Tomorrow evening Rev. H. D. Brown, financial agent of our Publishing House, will be with us, and we expect he will get a goodly number of new subscribers for the HERALD OF HOLINESS.

C. W. WEITS, *Pastor.*

FITCHBURG, MASS.

The first series of revival services in our new church building closed on Sunday night, March 8th. An excellent congregation greeted the evangelists and earnest enquirers sought the Lord. Our evangelists in these meetings have been: District Superintendent N. H. Washburn and Abbie J. Lawrence, as leader in song. Brother Washburn's preaching was honored of the Lord, and his listeners found their spiritual location without difficulty. A number sought the Lord for the two works of grace. Results which cannot be measured by the altar seekers were also noted in this meeting, viz.: We had a hearing and attendance of strangers who came to us for the first time. There is a kindly feeling toward us among many in the neighborhood, which we appreciate, and we expect to see the salvation of some of these new friends. Sister Abbie J. Lawrence was no small factor in the meeting. She sings as sweetly as she did fifteen years ago, and she not only is one of the best as a soloist, but is a grand chorus leader. She is a fine altar and personal worker. She is greatly used in the larger camps of the northern New York holiness work and we hope to see her employed in our New England work. Prospects are good with us for a constant increase in our work here. We have a beautiful church building, and now we look for a real reviving in our midst. The church board have unanimously signified their desire for our return for another year.

C. P. LANPHER.

NEW PHILADELPHIA, OHIO.

Our revival meeting, with Rev. John F. Owen, of Bonz, Alabama, as evangelist, is starting off with the glory on the church. We had us a church prayed almost every night in the week for five weeks, for a real Pentecostal revival, and the Lord opened up the way for us, and sent us Rev. Owen. He is a mighty preacher of second blessing holiness, and exemplifies the doctrine in his life in the home. We never heard a greater sermon in our life than that he preached under the anointing of the Spirit, on John 17:17. It was a masterpiece of logic and eloquence. The people are coming and souls are praying through to victory.

REV. GEORGE WARD.

NEW ENGLAND PREACHERS' MEETING.

A very profitable meeting was held with our church at Salem, Mass., Wednesday, March 5th. Various reports and items of business were attended to in the morning session. At the afternoon session the paper of the day was read by Prof. Smith, of the P. C. I., the subject being "Eternal Punishment." It was a clear, scholarly presentation of this awful truth. There was a general discussion on the theme, following the reading of the paper. Such papers and such preaching seem to be a mighty clarifier amidst the darkness and devil doctrines that loom up on every side. The preacher of the evening was Rev. A. K. Bryant, our pastor at Providence. The last preachers' meeting, before our District Assembly, will be held Wednesday, April 1st, with our church at Beyerly, Mass.

C. P. LANPHER, *Secy.*

A NEW CITY MISSION.

Kindly announce the opening in this city of the Gospel Mission, in answer to the prayers of several holiness people in this city, and that we are in need of a strong man in the experience of holiness to take charge of such work, one who knows how to run a city mission, and, if there is such a one, to please correspond with me immediately. I am a member of the executive board of this mission. This mission is located in the very heart of the city, and the prospect for the work of holiness is bright in this city. I also wish you would kindly announce in the paper that we want evangelist and preachers going through El Paso to stop over, if possible, and give us a lift, even if they can't give more than one service. Yours in Him.

S. D. ATHANS.

815 South El Paso street, El Paso, Texas.

WORK FOR THE PUBLISHING HOUSE

BY H. D. BROWN.

First Church, Pasadena Cal.

On Sunday morning, March 1st, we had a very excellent service in this church. The pastor, Rev. A. O. Henricks, is a cordial friend of the Publishing House. The congregation was large and sympathetic. They very cheerfully contributed \$368 in cash and pledges.

Their Sunday school is much interested in the Publishing House, and will be glad to do its part in any special effort to be made. This church has the swing of victory, and is going forward with a great work.

They have a fine location, well toward the heart of that beautiful city, a good church building, with a congregation which fills the auditorium and will require enlargement. Many staunch, reliable people are identified with this church and Brother Henricks is much beloved by his people.

First Church Los Angeles.

On Sunday morning, March 8th, we met a great audience in this, our mother church, which is full of enthusiasm and love for all our work in its various forms. This church, with Dr. Bresee as its pastor, fought the battle which made possible the Pentecostal Church of the Nazarene. The present pastor, Rev. C. E. Cornell, is leading on the hosts to further conquests and victory. It was in this city the NAZARENE MESSENGER lived and wrought so well in preparing the way for our greater publishing interests. This congregation has previously given several thousand dollars in stock and cash toward our Publishing House. This morning we had a fine service, with a large audience, which gladly contributed in cash and pledges \$512, as an additional offering to our Publishing House. Other contributions will come in later. Brother Cornell is a good and active friend of our Publishing House, and that great church is doing grand work for God.

Their Sunday school stands ready to contribute largely in any help it can give to our Publishing House.

LITTLE ROCK, ARK.

March 8th marked the close of a two-weeks' revival in our church. Rev. R. T. Williams, of Ponol, was the evangelist. Much interest was manifested from the start, the ground being well prepared before the evangelist came. No record was kept of the number saved, and sanctified, but not less, I think, than thirty were definitely blessed. The church was built up and three new members received and more to come later. The financial interests of the work was greatly strengthened by the revival. Between twenty-five and thirty pledged themselves to tith their income hereafter, and \$850 was subscribed on the new church, which is to be erected soon. Brother Williams won all hearts by his loving spirit and strong messages. He has left the work in the best condition for further results of any evangelist I have ever employed. God bless him! We plan to begin our tent campaign again, just as soon as the weather conditions will permit. We had a tent made last year to use in this city. It proved a wonderful help, and we expect to make it more useful this year.

JOS. N. SPEAKES, *Pastor.*

ANOTHER GREAT VICTORY.

At Mangum, Okla. Fully fifty in the fountain. Eighteen united with the church. We organized a Sabbath school with sixty members, and baptized ten. Standing room was at a premium the last night, and many other nights; great crowds gathered on the outside and listened through the windows. Mangum is one of those so-called run-down and burnt-over districts. This victory was the result of much fasting and prayer. My brother took the work last year with only about three or four members. They now have a nice class. Rev. A. R. Hodges, of Topeka, Kan., began the meeting, but went away to other fields. I continued the meeting two weeks. There was not a dollar in sight to meet the bills, but God took care of us.

B. F. PRITCHETT.

Altus, Oklahoma.

JOLIET, ILL.

I want to tell you of another new Nazarene mission, which opened up here last Sunday, at

618 Jefferson street, with a fine lot of good people. I am in the midst of a revival at present; it is my third day. Joliet has a population of 30,000 people; a very fine city of its size. I am in charge of the mission. Address all mail for me to 603 Jefferson street.

REV. L. J. McDOUGALL.

NAUVOO, ILL.

The work at Nauvoo is, in many respects, excellent. Our people are expecting the Lord to be present in mighty power and much glory at our preachers' meeting, March 19th to 22d, inclusive. All our preachers, evangelists, deaconesses and singers, and all others connected with, or interested in, Bible holiness, are expected to be present, ready to help in getting things in shape for the Lord to bless. District Superintendent C. H. Lancaster will open the service Thursday night, after which an interesting program will be given. Special evangelistic services at 11 o'clock, and at night. The missionary board, school board, advisory board, and examining board, each will hold a session at this time. Those coming should please let me know before hand.

C. C. BUTLER, *Pastor.*

SAN FRANCISCO SPANISH MISSION.

Here is the greatest commercial center of the West, the metropolis of the Pacific coast, that stands as the gateway to the Orient, with its teeming thousands from every land and clime under the sun; where almost every tongue is heard in her streets; the great Panama-Pacific city that is preparing to entertain the world at the great exposition in 1915. Already the great steamship lines from Europe and the Orient, laden to their full capacity with thousands of pleasure-mad men and women to fill her hotels and streets. It is a very Sodom and Gomorrah, whose streets are lit up with thousands of great electric signs as bright at midnight as they are at noonday.

Here is our mission, in the heart of the infamous Barbary coast, where sin and degradation abound on every hand, right in the center of the great red-light district, with its hundreds of dance halls where is heard the laughter of the half-naked women of the night-life, and the brawls of drunken men. In hundreds of houses of ill-fame can be seen the awful depravity of the human heart in the streams of demons in human form that flow in and out of the houses and saloons.

God has wonderfully blessed the mission from the start. The power of the Holy Ghost has been in our midst. About fifty souls have sought either salvation or the baptism of the Holy Ghost. Among these are five Filipinos, a number of Mexicans, Porto Ricans, Italians, Portuguese, Spaniards, San Domingo Negroes and South Americans, which are reached through the Spanish language. We have great street meetings and they are full of power and victory, especially on Saturday and Sunday evenings, when great mobs frequent the Barbary Coast. Right in the heart of the devil's territory we have planted the standard of holiness and full salvation. Any investments you would make in this work would pay a hundred percent. We want to thank our many friends for their prayers and financial aid, especially our dear pastor, Brother Murrish, and Brother and Sister Edminister, Brother and Sister Rhodes, Sister Igom and many others who have seen the great vision and the part that this mission will have in bringing the world to Christ. Pray for the many nations represented here, as this could be the means of evangelizing all the Spanish-speaking nations of the world. We had a great day of victory Sunday; had fifty at the Sunday school; a great street meeting at 7 o'clock, and wonderful victory in the hall; five at the altar.

WM. B. HOLT, *Supt.*

PLAINVILLE, KAN.

Our three-weeks' battle with the hosts of Satan closed March 3d. Brother Bassett, of Hutchinson, was the evangelist. He is an untiring worker for lost souls, in singing, praying, and preaching, and keeps on the straight line of holiness. The union of God was upon him. There were some clear cases of both justification and sanctification. Our pastor, Rev. W. F. Kiemel, is pushing the battle. In our regular services yesterday, two were saved and four united with the church.

HESTER GLOVER, *Deaconess.*

SYLVIA, KAN.

The Lord is blessing the church at Pleasant Hill. We have been in protracted meeting for over four weeks. God is using Brother and Sister Whitney. At almost every service souls pray through to victory. Something over forty have been saved or sanctified, and this community is stirred as it has not been in thirty years. The cottage prayer meetings every afternoon have been precious seasons. Young men and women, and old men, all alike, weep and pray, until victory comes. Some men and women who passed the three score and ten, have knelt at the altar and wept and prayed till the fire fell.

WM. E. ABBOTT.

LONG BEACH, CAL.

We are glad to report victory, and that we are on the up grade. We closed a very successful revival meeting two weeks ago. Rev. W. C. Wilson, our district superintendent, was with us, and

was graciously used of God to dig up and root out backsliders here and professors of holiness who were deceived. God helped him to show the difference between sand and rock. A goodly number got through in old-time style. Last Sunday we took in a class of ten members. These were all good, staunch people. Our new address is 837 East Sixth street, Long Beach, Cal.

JENNIE A. AND ARNOLD HODGIN, Pastors.

EDMOND, OKLA.

Salvation is at high tide in our church. Since our last report we have organized a Young People's Society, of over twenty members. It has already proven a great blessing to the church. Some of our people didn't see the need of one, but they have changed their minds already. The third service closed with eleven seekers at the altar, and all were finders. There was some great shouting in the camp as different ones prayed through to victory. I believe every church should have a Young People's Society. Last Sunday was a good day; ten seekers at the altar after the regular preaching service in the evening.

W. P. OLIN, Pastor.

FROM EVANGELIST MASHBURN.

The writer took up a week's engagement with Rev. D. H. Walworth, at Vallejo, Cal., where this young pastor is heroically pushing on in a Nazarene mission. At this writing we are entering upon our third week with faith and fire for more definite things for God. There have already been some good results, and there are prospects for victory.

HICKORY GROVE, ILL.

We started revival meetings at our second appointment, January 25th. Two weeks before these meetings began, at our weekly prayer meeting, a mother of a family was saved, and a father of another household raised his hand for prayer. On January 29th, Rev. Ernest G. Roberts and wife came to assist in these meetings, and at their first night of service with us two precious souls bowed at the altar, seeking salvation. The battle went on for almost three weeks and the result was twelve souls being saved and four of these twelve were sanctified wholly. Amongst the ones that were saved was the pastor's baby brother, a strong Evangelic Lutheran. Conviction and the power of God came upon him in such a way that he fell to the floor from the seat upon which he was sitting, and with the assistance of Sister Roberts we carried him to the altar, where in a few moments the precious blood of Jesus washed away his sins. Tobacco and lodges were given up and everyone seemed to get clear through in knowing that the blood of Jesus had saved them from their sins. Our church at Hickory Grove has taken a forward step; every member has been blessed and their determination is to go all the way with their blessed Master. Brother and Sister Roberts are fully consecrated, and a power for God wherever they go. We can recommend them as safe and sound in their teaching and preaching of the full gospel.

FRED AND ANNA KOCH.

ADA, OKLA.

Sunday was a great day; altar was full both morning and evening, some getting through to victory. There were three additions to the church. We are looking for greater things ahead. We are going to build a parsonage at Ada this year. The work is already on foot.

A. F. DANIEL, Pastor.

BALLINGER, TEXAS.

The Lord is blessing the work at this place. The attendance and interest is good and we are moving forward in all departments. Our Sunday school is owned and blessed of the Lord; our mid-week prayer meeting is good. Our precious brother and sister, Rev. H. C. and Mary Lee Cagle, of Buffalo Gap, just closed a great revival with our church. There were thirty-two bright professions and three additions to the church. Best of all, they did not take the revival away with them. The Sunday following the meeting, the writer preached, and five came to the altar and all prayed through. We received two more into the church, and at night two more prayed through.

E. W. WELLS, Pastor.

WOONSOCKET, R. I.

The little flock of holiness folk in this Rome-ridden, rum-cursed city, are still holding the fort, living and preaching Jesus, proving daily that there is salvation from all sin in the precious blood, that the blessed Holy Ghost abides and guides in usefulness those in whom He dwells. Brother Joe Richardson resigned the pastorate of the church in January; since then I have been serving. God is blessing the preacher and people and making them a blessing.

R. H. WHITMAN.

COMANCHE, OKLA.

We were called as pastor of the church at Moran school house the first of the year and are glad to report victory in Jesus' name. Have had two regular appointments, with large congregations; many seekers at the altar. Received four

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new members in the church. Work in general is on the up grade. Have good Sunday school and prayer meetings.

E. A. COPELAND AND WIFE.

CLIFTONDALE, MASS.

God is with us and holy love and fellowship are on the increase amongst us. It was a happy gathering Thursday evening, when the pastor and family were completely taken by surprise and their home occupied by an invading army of young and old who bore an abundance of the necessities

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and good things of life. Ezekiel's prophesy was fulfilled, "I will call for the corn, and will increase it and lay no famine upon you." Peace being restored, songs of Zion followed and some words of welcome to these warm-hearted members and friends by the pastor, and by his wife. A delightful evening was brought to a close by all bowing for a short season of prayer before the Giver of every good and perfect gift. On Sunday, the 15th, Brother E. E. Martin, of Lowell, is to preach for us, and we are looking for a good day of full salvation.

T. M. BROWN, Pastor.

DYESVILLE, OHIO.

The church at Dyebrook has just completed a neat, well-built chapel in which to worship, and is encouraged to push the battle for God and holiness. The church being financially weak, we hesitated to attempt to build, but God encouraged us, and has so helped us, that we have an indebtedness of only \$100. To God be all the glory!

H. C. LITTLE.

HESTER, OKLA.

God has given us a glorious revival at our church at Mangum, Okla. About fifty were reclaimed, pardoned or sanctified; mostly all Missionary Baptists. We received twenty into the church, and ten followed us three miles east of town and were baptized. We have rented a building in which to worship. We organized a Sunday school with sixty members. We have a prayer meeting every Thursday night. We go to our church at Reed, Friday night, to begin a revival. We have three little churches on our charge this year. We will begin at Hester, our home church, as soon as our meeting closes at Reed. Sisters Lulu Dilbeck and Vertie Sales will hold our meeting here this summer, beginning August 1st. My brother, B. F. Fritchett, is helping in our revival work at present.

S. C. PRITCHETT, Pastor.

CHICAGO HEIGHTS, ILL.

The Lord is blessing our work. Evangelist J. G. Nickerson, of Syracuse, N. Y., came to our aid on February 24th, and remained until March 9th. Brother Nickerson is truly a man of God. He is clear-cut on the second blessing. Any church desiring an evangelist will do well to call this brother. Nearly every service saw seekers at the altar, and the last Sunday evening was a regular breaking-up time. Several felt their need of leaving, being afraid to trust themselves any longer, but the altar was lined with seekers, and when the service closed there was not an unsaved person in the house. The church was strengthened and we are determined with God's help to push on from victory to victory. We certainly have every reason to thank Him and take courage.

C. WARREN JONES, Pastor.

FROM EVANGELIST SUTTON.

My first meeting this year was with Rev. B. T. Flanery, at Wataga, Ill., where there were quite a number converted and sanctified. Upon our return home to Olivet, we found Revs. Wood and Harvey in an old-time revival at Georgetown, and enjoyed their blessed fellowship. I am now in a meeting at Bloomfield, Iowa, with Pastor F. C. Behner. He is doing the preaching and I am leading the singing. Some have found victory and others are coming.

Olivet, Illinois.

B. D. SUTTON.

TYNER, IND.

We have just closed a six-weeks' meeting in our Holiness Christian church, in which thirty-five were at the altar for pardon or sanctification. Old sinners came to church who had never been converted before, and backsliders were reclaimed, and went around and straightened up their lives. God got hold of some who had said they never would go to a holiness church, and they came to the altar and went away with the shine on their faces. Sister Lizzie Jones of Greenwood, Ind., helped two weeks in the meeting.

REV. E. C. RHODES AND WIFE.

GLENDALE, OKLA.

We are having a great time on this circuit; souls are getting saved. We have some loyal and true members at the Valley, at Glendale, and at Center church, who know how to care for their pastor. We will hold a rally at the Glendale church, March 29th.

H. P. HUFFMAN, Pastor.

EAST PALESTINE, OHIO.

We, with the assistance of H. R. Beagle, New Galilee, Pa., have been supplying our church in this city since February 8, 1914. The regular pastor, Martha E. Curry, is in New England on an evangelistic trip, and we are doing our best to push the battle for God and lost souls. In the last five weeks six precious souls have got back to God. We are expecting that God is going to give us a mighty revival in the near future, and that He is going to show to this city that He honors the prayer of the righteous man.

FRED C. B. MOHR, Pastor.

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PROSSER, WASH.

We are in a grand revival. Came here for a ten-days' meeting with Pastor A. Walker. The meeting has run beyond that time, and the end is not yet. We found the community ripe for a revival. Two came to the altar the first night, and the altar has been filled with earnest seekers again and again for either pardon or purity. All classes are being reached: rich and poor, old and young. God is pouring out His Spirit on this place in a marvelous way. The climax seemed to be reached last night, when some who had withstood God for a long time were simply overcome with conviction and made their way to the altar. The scene was too wonderful to describe. One dear man wept till the tears fell from his eyes like rain. When he finally found Christ with the others his joy was too deep for expression and he was so weak that he had to be assisted to the buggy like a child. Brother Walker is a man of prayer and lives where God hears him.

N. J. LUND.

BENTONVILLE, OHIO.

We have just closed the special revival services with District Superintendent N. B. Herrell as evangelist. God honored the Word, and some souls were fathered in. The church was greatly blessed, and three new members were added. Rev. W. M. Ryan and wife were with us to pray, preach and sing, and push the battle. Sunday was a great day; there were sixty in the Sabbath school; the pastor took an offering for the work, of \$93, besides some pledges. A call was sent to Rev. Bud Robinson for our summer campmeeting with Brother Herrell.

C. M. TOMLIN, Pastor.

CUSHING, OKLA.

Brothers C. J. Fowler, L. N. Fogg and myself, began a six-day holiness convention at the M. E. church here on March 10th. This is a growing city, at the edge of the oil regions, and is noted for its wickedness. The mayor and chief of police are at present locked in jail. In spite of all, God is blessing us good, and a dozen seekers for salvation have knelt at the altar. Pastor Thomason is a second-blessing man. We go to Guthrie, Okla., March 17th.

ARTHUR F. INGLER.

MUSE, OKLA.

We are in a meeting at Muse, Okla. There are people here who never hear a Methodist or holi-

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ness sermon. In fact, there has been no Methodist preacher here for years. I came and started a meeting last Sunday, March 8th. Have ten members up to date. Will continue till next Sunday. I have found Rev. A. G. Dickerson, of the Nazarene church, has recently moved out here from Arkansas. He is a fine help in a meeting.

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God bless him! He is a worker. I am glad I found him.

J. H. CALLAWAY.

CISCO, TEXAS.

We are having our spring meeting on the Cisco charge, and the revival is on. Mrs. Nettie Hudson, of Pilot Point, Texas, is assisting in the preaching, and Miss Ila Hurley, of Ballinger, Texas, is presiding at the organ. God is honoring His word, and souls are praying through in the old-time way. The Cisco church has in it some of the "salt of the earth." I wouldn't forget to mention the visit of our beloved district superintendent of the Hamlin district. He was with us over the first Sunday of the meeting, and brought us some great and blessed messages. He is making good as a district superintendent.

J. C. HENSON, Pastor.

Home Address, Ruskoe, Texas.

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