

# HERALD of HOLINESS

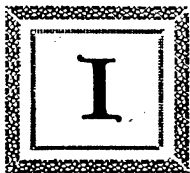
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 8

KANSAS CITY, MO., MARCH 3, 1915

NUMBER 47

## A Heart To Heart Word With the Reader



**I** SINCERELY trust that some unsanctified people may be among the readers of these pages. I am exceedingly desirous of reaching many of this class. If you have not yet, as a believing child of God, had the Savior to enter your heart as your abiding Guest in His sanctifying power, I beg you to listen while I reason with you briefly.

Remember the words of the Holy Spirit as He says to you: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This is certainly very blessed, and the conditions are very simple and easily understood. You have certainly heard His voice oftentimes in the past. If you have read these pages you have again heard that voice calling upon you to open the door of your heart and let Him in. Hearing His voice and call, it becomes your duty and your exalted privilege to simply open the door that He may enter and occupy. This opening you have often, perhaps, heard presented as consecration and faith. This is correct. Just now we bundle it all up in a simple type of Scripture and would have you look at it a few moments in this light. You are just to open the door—that is all. He does the entering and the occupying and the reigning, and all else. Dismiss His part from your mind entirely and begin to ask yourself if you are ready to open the door for Him to come in to you and sup with you and you with Him.

If you hear the voice or the knock at your door of a friend whom you desired very much to see, and perhaps whom you had invited to your home as a guest, what would be your duty and your glad privilege? Nothing but to open the door and welcome him. If there were obstructions in the way of the opening of the door you would, of course, at first remove every obstruction. The chairs the children had placed beside it in their plays, and the dolls and the trinkets and toys scattered here and there, right in the way of the door, would all quickly disappear and go to their proper place under your deft hands, so that the door could be promptly opened with no awkward delay.

Now, this is literally what you need to do. There are doubtless many things in the way of your opening the door of your heart to your Lord. In the careless, absorbed way you have lived, you have allowed many things to accumulate right in the entrance to your heart, which must be removed before the Lord will or can come into your heart to make it His abiding place, as He desires and has longed to do. What are some of these things?

Undue absorption with legitimate business engagements may be one of those things. Men get too busy to pray, or to get tremendously in earnest in religion. It is proper, and our duty, to make a living. It is not our duty or our right to make money-getting the object of life. Money must be kept in the place of an incident, or of a means to an end, and not be allowed to assume the place of an end in itself or of the end or object of life. If you have suffered any such transformation of positions, of business, or money-making, you have a very serious obstruction in the way of opening the door of your heart. This will obstruct the door to any

man's heart, to the shutting out of everything divine or serious or radical in religion. Such men can only retain a name to live, but cannot really be alive unto God, in the proper and true sense of that word. At the very outset, if the pursuit or success in pursuit, of gain has become an end or object of your life, you must immediately die to that, and arise in a new strength and conception and aim, and say to God that you desire and purpose that He shall become all to you—everything in life and activity. This is putting business on the altar, and this must be done. Your business, so-called, must become His business in your hands, as His agent to whom He entrusts it for His uses and direction. ~~By this now,~~ my reader, before we go a step further, and let there be real progress as we proceed, so that there will be no need of returning for review of the ground. You can have this Heavenly Guest to enter the door of your heart before we are through with this talk, if you will do as I insist as we proceed.

Are you a father or mother? Are you concentrating and consecrating your life upon and to these precious loved ones? There is no higher obligation earthly than this of parental duty and love. Yet even this is not to supplant our obligation to God. The devil rejoices in nothing more than in succeeding in this piece of tactics. When I say you must turn over your children to the Lord, I state a tremendous truth. This idolatry of children, or this undue anxiety and distress over the waywardness of our children can, and often does, become an obstruction to the opening of the door of our hearts for the entrance of the Lord to abide in His cleansing and keeping power. Undue anxiety or distress about them, when wayward, only unfits us the more to get them around to the Lord. We worry and fret, and grow impatient and resentful of their unfilial and unnatural conduct, until they become convinced we have not what we have claimed as converted servants of God, and our religious influence in the home becomes practically annulled, and it becomes only a question of the strength of parental authority and power to carry the point of family discipline. Undue love, or, we had better say, idolatry of children, accomplishes the same result along a different route. Pampered and inflated with self and conceit by this excessive adoration from us, they are placed beyond the reach of submission to God, for they have been brought to believe there is no higher authority than themselves.

The lesson of submission to authority, if not learned in the home, is never learned save by a miracle, and this neglected, the groundwork of religion is not only destroyed, but the foundation for anarchy in the state is laid deep and strong. **Source of Anarchy** We cannot worship God and our children. He will have no rival. We must worship the Lord our God, and Him only must we serve. We are to teach our children that they are born to serve, and not to be served—that they are born to obey, and not to be obeyed. Then, when this voice is heard from the Master standing at the door of our hearts calling for entrance, we can at once open the door and let Him in. If your children are thus an obstruction, you must remove it at once, by placing them in God's hands, or on His altar. There may be confusion from having so long misapplied the true principles of domestic government, or having failed entirely to grasp them. In whatever confusion you

may find yourself, there is only one thing to do. Just put them on the altar, and trust Him when He enters to teach and lead you into the way you have missed so far, until you have found satisfaction in Him as your everlasting portion. God can do more with your children in one day, when utterly turned over to Him, than you can in ten years by all your fretting and worry and scolding and unrest and agony.

Then you are to remove the obstruction from the door of fear as to the future. You have been too careful, perhaps, in looking after the future. You have selected carefully the course for your feet which your inclination or tastes or predilections **Fear as to the Future** have trended you toward, and have carefully kept all other avenues closed to your view. Now you may possibly be just in the place where God wants you, but He makes no contract with you that this is the case, or that He will not abruptly shock you by a cataclysm from your moorings, and transplant you to the sands of some desert, or to some isle as a missionary, or to the tenderloin district as a slum worker. All this is in the unknown realm, and God refuses to open it, and you need not fret trying to induce Him to grant special dispensations to you before He enters your heart to abide. He says nothing in the world to you on this point, save that He will go with you wherever He may call you, and that is enough, certainly. Now, this whole question of the future must be put on the altar, which is simply removing it as an obstruction in the way of opening the door of His incoming. Before we pass from this point, will the reader do this? Will you not say at once, "Yes, I will shut my eyes to the future wholly, and remove that question as one of unrest and disquietude, so that He may come unobstructed into my heart"? Well, this done, we may thank God and take courage, for there is progress made.

Now He calls for all you are, or possess, or ever may be, or may possess, to be turned absolutely over to Him, in so far as this has not been stated or implied in the preceding. Life is progressive, changeful and uncertain. We know not what a day may bring forth. New powers or possessions or opportunities **All We Possess** may come to us any day, and these call for instant delivery to Him as the reigning sovereign within. This is a leap in the dark, but one that must be taken. It can never mean as much as the leap He took for us in the hour He delivered Himself up for us on the Tree.

All these steps, or all this delivery to Him, involves and implies the necessary faith. Without faith it is impossible to please Him or to get Him to enter to abide and rule forever. Take this leap of consecration and faith, my reader, at once and say gladly, "All I am or possess or ever hope to be or possess is here and now forever put in Thy hands as Thine own absolutely and without reservation or compromise or the privilege of future withdrawal or retraction for one moment for any purposes imaginable whatsoever.

You say you do this now? Then, glory to God! the work is done, and He enters as your Guest. "But what about the feeling?" Well, brother, when the guest you invited came and you removed the playthings the children had put in the way, and opened the door, and he entered, did you bother about your feelings? Did you even think of feelings for the glad employment of welcoming and entertaining the guest of honor in your home? The feelings are no part of the entrance. The feelings are no part of the work of holiness. It is no part of the act of entrance that you feel this way or the other, or that you feel at all. It is by faith, not by feeling. Feelings will take care of themselves, and will come as they may, and in due time and due volume. This matter of the feelings is not your concern at all.

**The Feeling** A matchless soul-winner, our personal friend, to whom we have referred before in these pages, who was sanctified years before he knew what it meant, was leading a soul into this life and experience of holiness. The seeker was a man of rare intelligence and eminent business success employed by the greatest corporation in the world at an immense salary. My friend led this seeker along the road of consecration and faith, as we have indicated, and he saw things clearly but hesitated and balked on this solitary point of emotional accompaniments. After claiming to have fully consecrated, he halted, arguing, "But I feel no change and must have such feelings, it seems to me." He made the consecration, in removing all obstructions, and turned over everything beautifully, and

trusted, and took God's Word, and believed. He entered, but hesitated to testify to this until and unless there was a rush of rapturous emotion as the result of this tremendous work within his soul. My friend said to him, "John, were you ever in New Orleans?" "Why, you know I have been there a hundred times. What has that to do with this matter of my sanctification?" "Much," said the other, and continued: "Did you ever stop and buy a cup of peanuts from a dago on the streets of New Orleans?" "Oh, yes, B., often. But this looks like trifling with a profoundly serious matter." "Well," persisted my friend, "what did the dago do? Answer me." "Oh, well, he filled the cup and emptied it into my side coat pocket here." "What else did he do? That was not all, was it?" "No. He took up what peanuts he could hold between the tips of his fingers and dropped them into my pocket." "Well, finish. What did he say as he did that?" "He said," replied the seeker, "as he put those few into my pocket, 'Laniap.'" "Well, what did he mean by that word 'laniap'?" "He meant that that much was extra, or just a gift over and above what I paid him for." "Well, then, did you pay him for the 'laniap'? Was that any part of the bargain? Did you have any right to claim that as your due? and could you justly have waited and demanded the 'laniap' before you would accept the cup full you had bought?" persisted my friend. With beaming face the seeker said, "I see it all. You are right. I am sanctified, and will declare it before men and devils," and in a twinkling he commenced to shout and tears of joy ran down his face. The emotion came, however, as "laniap" and not as part of the blessing sought.

Sometimes there is a hitch on some one point in removing these obstructions, and we think they are all out of the way when there is some large or little lingering trouble needing attention. Many have experienced just this trouble. Generally,

**The Unconsecrated Thing Often the Least Suspected** or at least often, it is some special thing we least suspect. The unconsecrated thing turns out to be often the very thing we supposed was already consecrated. The man of wealth dreams mistakenly that his money is on the altar. The man of eloquence imagines his powers of oratory are, of course, consecrated, and knoweth not that they are selfishly used. The same friend we quoted above was once entertaining a noted singer who was singing at an evangelistic meeting being held in his city by an evangelist of international reputation. This friend agreed with his family, all of whom were sanctified, that they would pray most earnestly for the noted singer while in the home, but that not one of them would mention the matter of sanctification to him. They prayed privately for him. Finally, one morning near the close of the meeting, while they were at family devotions at the table at the breakfast hour, at the close of the prayer by the host, the singer-guest remained on his knees and was found to be sobbing deeply. Our friend moved to his side and asked the trouble. He replied that he had discovered, soon after coming into the home, that there was something possessed and enjoyed in that home in religion to which he was a stranger, and that he must have it—that he could not go one hour longer without it. My friend told him it was for him if he was absolutely willing to consecrate everything to God and trust Him for it. He said he would do that gladly, and had done it. "Wait, look out there, brother, are you sure you have done that? It means so much. You can easily make a mistake just there." He prayed very earnestly and searchingly for him, instructing him tactfully and faithfully. Soon the singer uttered the most piteous wails and exclamations of grief aloud. "What is the matter, brother?" said the host. With the most vehement emotion and in a loud tone of voice he singer wailed forth: "Oh, my voice! MY VOICE! I thought I had consecrated that long years ago; and here I find it is not turned over to the Lord at all, and it is that that keeps Him from entering now into my poor, hungry heart to abide." "Well, will you turn that over to Him now and forever just where you are, on your knees?" "Yes, yes, indeed I will, and do here now by the help of God. It's done, it's done, once and forever. It is His now and forevermore."

And this singer, whose name is a household word in all this country of ours, began at once vociferous rejoicing which made a glorious campmeeting around that table. He obtained and exulted in the blessing on the spot. My friend then asked him, as they arose, if he was willing to testify to having received the blessing of entire sanctification before the great evangelist at the morning meeting

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to which they were about ready to start. He replied that he was, and he did so when opportunity was given for testimony at the service, and you can imagine there was quite a commotion created.

Dear reader, here may be your trouble. See that *everything* is out of the way—that every obstruction is removed—that *everything* is on the altar, and the blessing will not delay but will be your own at once. If you have removed every obstruction out of the way of

the opening of the door, and really want Him to enter, He does so enter this very moment, and is your Guest now. If you have done this, He is pledged to enter, for He said He would, and He is true and honest, and never fails to keep His Word. Let Him in *thus*, this very moment, and exult in the blessed truth of His presence as your Guest; and let Him rule and overrule in *everything* pertaining to you and your life and affairs now, henceforth and forever.

## T H E E D I T O R ' S S U R V E Y

### News and Notes

The *World Outlook* is the name of a new missionary magazine published by the Methodist Episcopal Church, through its Foreign Missionary Board. It is a monthly, and promises to be a great periodical.

Chicago, which reeks with crime, such as hold-ups, robberies, murders, burglaries, and every conceivable atrocity, has been cursed with a most inefficient police force, according to charges and investigations made recently. This is a Romish city, and its police force, naturally, is manned chiefly with adherents of that institution, commonly called a church. Some of these policemen were charged with shielding gamblers, and a commission that has been shadowing policemen, report that only about twenty per cent of the police force are on their duty trying to protect the city, while eighty per cent were found loafing in saloons, gambling hells, restaurants, laundries, bakeries, etc. This city administration needs upsetting and renovating, both in its police force, and in the dirty domination of Romish influences in all its affairs.

The death of the editor of the *Texas Advocate*, Dr. George C. Rankin, was a great surprise to us. He was an able editor, and a man of great force of character. He and the writer differed egregiously, in bygone days, on many vital matters, but we always accorded him great vigor of intellect, and integrity of purpose. Texas Methodism loses, in his death, one of her brightest men. He went to Texas years ago from East Tennessee, and has edited the *Texas Advocate* for many years.

Two thousand men, from all parts of Ohio, in convention assembled, determined upon a fight against the licensed liquor traffic, by which they hope to banish the traffic entirely from the state. This was an Anti-Saloon League meeting, and promises great results.

Dr. Lem G. Broughton, who went to London several years ago to accept the pastorate of Christ Church, in that great city, announces his purpose to return to America, and accept a call to a church in Knoxville, Tennessee. The doctor has been in bad health for some time past.

Dr. Wilbur F. Crafts points out that in ten states the Bible has been officially or judicially banished from the public schools. To the everlasting shame of the banishing agents, let the names of the states go down in print: Arizona, California, Illinois, Minnesota, Missouri, Montana, Nebraska, New York, Washington, Wisconsin. No ink is black enough to write down the low infamy and diabolism of the influences which brought about the banishment of the Bible from the public schools of these states. Let Christians work faithfully for laws that will permit the free

use of the Bible in all public schools, in every state in this Union.

The National Industrial Commission seems to be doing some vigorous work in the investigation of industrial conditions in this country. A Kansas Citian is chairman of the Board. The commission has had before it many of the labor leaders of the country, and many capitalists of note. The general tone of all, and especially of some of the noted capitalists, has been broader and more unselfish than was expected. For instance, Mr. Guggenheim, who has always been considered one of the hardest and most selfish of his class, said, when under the fire of interrogation: "Workmen want the comforts of life, and some of the luxuries. They're entitled to them, and they are going to get them. The difference between the poor and the rich is too great."

The brewers killed county option in Ohio, but since then forty-one incorporated towns have voted themselves dry, which were made wet by the brewers knocking out the county option law. The liquor people succeeded in holding only nine towns where the vote was taken.

Since the passage of the oyster bill, by the Tennessee legislature, the cities of Nashville and Memphis, and other large cities, have been able to enforce the state-wide prohibition law. This new law provides for the impeachment and removal from office of officials who fail to enforce the law. This is just the law needed, wherever the prohibition laws are not enforced. Let all non-enforcing officials be impeached and removed from office. If present laws do not allow that, let bills be passed providing for their ouster from office.

There are now enrolled 101,795 boys in Bible study in the Young Men's Christian Associations of this country. This is simply magnificent. The number should be greatly increased, until it embraces practically all the young men and boys in affiliation with the Y. M. C. A.

That was a princely sum given by bequest through Bishop R. J. Cooke, of the M. E. Church, for the strengthening and development of the work of that church in the Northwestern states.

The Episcopal Church in the United States reports a gain of 28,420 for 1914, making a present membership of 1,032,637. The Sunday school numbers 527,346, a gain of 15,988.

The Protestant missions of the Philippines claim a membership of 75,000, while their Sunday schools have only a membership of 30,000. This is not regarded as satisfactory, as a showing, and the Philippine Islands Sunday School Union has announced as a slogan, "A Sunday school membership equal to the church membership by October, 1916."

There are said to be more Protestants in St. Louis who have held membership in other places, who are not members in St. Louis, than there are now church members in all the Protestant churches in that city. What a flagrant neglect is this!

Bishop Candler thinks it will not be long before he will be able to open a school of missions in the new Methodist University in Atlanta.

To the editor of the Dallas, Texas, *Dispatch* we are indebted for some figures deeply interesting on the prohibition question, and what it causes in any country where it gets the right of way. For instance, there has been shrinkage in the building of breweries of from \$14,578,000 in 1906, to \$3,000,000 in 1913. A still better part of the facts is that the places have been exchanged by the church and the brewery. While this decline has gone on in the expenditures for brewery buildings, the church has been making a new record. In 1906 the churches of this country spent \$5,632,000 in building operations. In 1913 they had taken the place of the old figures of the breweries and expended \$14,870,506. For the last four months of the year 1914 the figures were even more startling, for in this period the breweries spent only \$429,000, while the churches spent \$4,389,986, ten times as much. Comment is scarcely needed on these figures. What sort of an exchange is advancement in the erection and maintenance of churches for reduction in the erection and maintenance of breweries?

When France succeeds in increasing her naval strength, as she now is rapidly accomplishing, she will take the position of third in naval power in the nations of the world, and the United States will step down to the fourth place. We have heretofore held third place.

"Mother" Jones, the noted labor helper and agitator, who has been in New York recently, and who is very active in the interest of the Western miners, was not very favorably impressed with the exclusive women's clubs of that big city, as was expected by some. She was not nearly so well impressed with them as she was even with J. D. Rockefeller. Of these women, whom she characterized as "worthless parasites," she is reported to have said: "On their fingers were jewels wrung from the blood of the poor wretches in the mines; on their empty heads were expensive hats; and in their hair glistened jewels. The jewels were all on the outside of their heads. Not one was on the inside." Fine fertilizer to sprout Socialism!!

According to a census expert, we are to have one hundred million people in the United States by the first of April. Some claim that we have already reached that figure.

Mr. John A. Patten, a prominent Methodist,

of Chattanooga, Tenn., has tendered his resignation from several prominent Methodist Boards, and assigns as his reason: "On account of misapprehensions arising from attacks on my business, and the delays incident to the hearing of the pending libel suits, I am insisting upon my release from general church positions."

The *Congregationalist* asks earnestly, "What has become of the 'Men and Religion Movement,' from whose much heralded, nation-wide campaign, three years ago, a large accession to the church was expected?" This, like all kindred movements, from which so much is too generally expected, was a comparative failure, as we expected at the time. Of course, some good of a kind was accomplished, but not a tithe of what was to be expected from the blare of trumpets at the time. The church is altogether too easily carried away with these mushroom outbursts, and by this time we should have learned something. The church is the great movement from which we are to expect most, every way. God wants His children to march under the banner of the Church, and not to be carried about with every sensational movement which comes along.

We wish to extend a cordial welcome to the members of the Pentecostal Mission, formerly under the direction of Rev. J. O. McClurkan, deceased. These dear brethren and sisters have come into the Church of the Nazarene. We are sure we reflect the universal sentiment of Nazarenes when we tender these words of Christian greeting and fraternal welcome to these people of God. They have been doing a most excellent work of God, and we are sure they will find a most congenial home with us. The writer has been long familiarly acquainted with most of these servants of the Lord, and was intimately acquainted with the lamented head and organizer of the Mission, at Nashville, and other places. Nashville and other points in the Southeast have long felt the potent influence of this great work, and foreign fields over the world among the unevangelized millions have likewise felt the same. These saints have been pre-eminently distinguished by the missionary passion, and have wrought well in this great work.

While this is true, and foreign missions has been marvelously in their heart and life and work, the home work has been stressed. No church or gospel agency was ever more faithful to the city and slum and prison and all phases of home work than they. Nashville, Tenn., and other points, have found them the most efficient agency for gospel propagandism, and for benevolences in the manifold directions so prevalently needed in city life, of all the agencies called of God to such work. We would make no invidious distinction. This word, however, is due the memory of the founder of that great work, as well as the living membership who have now cast their lot with the Church of the Nazarene.

We extend the right hand of fellowship to these servants of our Lord, and pray that our brotherhood and communion may be mutually conducive to the growth in grace, and the enlarged usefulness of all who are related to the happy union.

### Entertaining Angels Unaware

This possibility is recognized in the Scriptures. We never know just what we may be doing, when we endeavor to measure up to the full requirements of men and women of God.

The proper way is to be always just right with Him, and every ready to represent Him in our intercourse with His creatures here below. When we recognize that our fellow human beings are His true representatives, and we guard and govern our relation and duties toward them with this fact before us, we will be saved from all shortcomings in such dealing with our fellows. We must see to it that our hearts are just right with God and with all His creatures, and we will be safe from blunders, and we will reap great blessings from seen and expected, and also from unseen and unexpected sources. Doctor Simpson relates an incident, which illustrates this truth:

A great Russian emperor used to go among his people in disguise to test their real character. One night he wandered from door to door in a wintry storm on the streets of Moscow, and as a tramp begged for shelter and food, only to find himself repulsed with harsh neglect. At last he found one open door, and the humble peasant welcomed him, offered him a pallet of straw, a crust of bread, and a cup of water and a heartfelt welcome, but added: "I can give you nothing more, for my wife is sick. A babe has just been born, and my attention must be given to her."

The emperor slept on that pallet of straw with the joy of knowing that he had found a man, and at dawn he took his leave with many thanks for the humble hospitality of his hosts. That afternoon a royal cavalcade swept up to that door, and, as the peasant hurried to the narrow street, the emperor was standing before him with all his retinue. The man fell on his face in terror and asked what he had done to bring such a visitation. The emperor raised him up and said: "Nothing, my good man, but entertain your emperor. It was I that slept on that pallet of straw and enjoyed your hospitality. You thought I was a tramp, but it was your emperor you entertained, and he has come to reward you. Take this bag of gold for the wants of your wife and home, and when your new-born child is old enough, bring him to me, and I will give him a place of honor in my service; and if you ever need a friend, call on the poor tramp that slept in that corner last night."

Beloved friend, a lowly stranger is passing up and down your streets, and often knocking at your door and giving you a chance to entertain Him. Some day His chariot will sweep down the avenues of the skies while angels will wait upon Him and stars and constellations shall light His way. Then you would give the universe for one smile of recognition from His face. Will you meet it in that day, or will you stand without while the door is shut and "He from within shall answer, I never knew you"?

### Shouting

Judge E. H. East was one of the ablest lawyers in the nation. He practiced at the bar of Nashville, Tennessee, until his death. His wife was actively identified with the holiness movement in Nashville, and Tennessee, and the judge was a warm friend to the movement. He attended the meetings, and was intensely interested in the great revival. Seated together one evening at a great meeting where a distinguished holiness revivalist was conducting the meeting, and where the demonstration was very great, and the shouting was vociferous, the judge leaned over and said: "Haynes, some people would be disconcerted by this noise, but I am not in the least. I have studied this movement, and know this city and people as few men do. I observe that most of these people who make profession of holiness, and who are so demonstrative, are people who are devout parents, and generally people who carry peculiar burdens on their hearts. This great blessing comes to them in an hour of need, and affords them an unearthly comfort which could not but produce the most profound emotions. It would be strange if they did not shout." He then men-

tioned one and another whom he knew as bearing such tremendous burdens, as he mentioned, and who were so happy. We were reminded of this statement in reading the following words of Bishop McCabe on the subject of shouting:

You do not believe in shouting? I am sorry. It annoys you, does it? Have you ever stopped to ask why it annoys you? To tell the truth, have you not been so egotistical as to conclude that of course you are in the right spiritual condition yourself to make a competent judge of the propriety of shouting the praise of God?

The sweetest note that ever fell from angel's harp would be only another discord in the jangle of some tunes. Now, may it not be that your whole heart is so out of tune with any sort of worship but what is formal, cold, lifeless and dreadfully proper, that you would not know the bells of heaven if you should hear them ringing? Last Sabbath, while your pastor was preaching from the text, "He was rich, yet for your sakes he became poor, that ye through his poverty might be rich," that poor washerwoman up in the "amen corner," with a little, fatherless boy on either side of her, was wonderfully happy. First there was a light, a strange, unearthly light, gleaming upon her tear-stained cheeks; and then, when the preacher described the wealth there is in Jesus, though by nature as modest as you are, and shrinking ever from the public gaze, yet her cup of blessing ran over; she raised her withered hands, she clapped them in holy rapture, shouted "Glory! glory! glory to God!" until the church rang again, and the preacher stopped preaching, and covered his face with his hands, and wept for joy.

Did you ever observe how awestricken her children seemed while they gazed upon her? Ah, well they knew the story of those wrinkled hands which kept tolling on, that they might have bread. Those beautiful hands! Well, they knew how their humble home was illumined and made glorious by her saintly life; but they do not know just how tightly her grave will hold them to truth and virtue when she is dead. They do not know just how unspeakably sacred will be to them the old Bible from which she reads, the old chair in which she sits. They do not know as yet how the echo of her voice will sound in the very depths of their souls in temptation's darkest hours. Yet her shouting troubled you. You said something to your neighbor in the next pew about "feeble-minded and uncultivated people." Ah, my friend, you never saw the inside of heaven from the depths of poverty and the midnight of sorrow.

### Christ as a Statesman

We seldom think of Christ as a statesman, but the principles He enunciated are the best and surest for the solution of every problem with which the state has to grapple ever proposed by any statesman. All that is benign or just or successful among the principles employed by the statesmen of the world, and which have proved in any measure successful, were but the principles He announced nineteen hundred years ago, or were the echoes or natural outgrowth of those principles. No state can ignore with safety those principles. They have dared the experiment of renunciation at their peril. Anarchy, as history shows, bloodshed and ruin, have inevitably ensued as the result of their disuse or their neglect. Bishop Greer says:

I affirm, and I challenge contradiction, that Christ was the foremost of statesmen and that what he taught is workable. He was the greatest exponent of human government of the right type that ever appeared on the scene of human affairs. But war is here. I reply that if what Christ taught be true, we have nothing to do with consequences. And I reply also that nothing could be worse than the present condition into which a policy has plunged us—a policy that would do without Christ.

The world has tried war. Now let us try Christ. One has failed. The other will not do so.

# THE OPEN PARLIAMENT

## Man's Spirit in the Light of the Bible and in the Darkness of Hypothetical Evolution

**I**T IS interesting to compare the evolving speculation with the Bible statements regarding the spirit or soul in man. If a man has a spirit by evolution, the beasts have the making of a spirit. If a beast has no spirit, we might conjecture it to add a spirit or to create a spirit; but we cannot think of it evolving a spirit distinct from the substance of itself. Evolution finds no spiritual substance which carries on our speculations in abstractions or that which is of the nature of the understanding of angels. Relationship with apes is a small consideration in comparison with what is implied in the ideas of no spirit, no angel, no hope, no forgiveness, no heaven.

The evolutionist shrewdly avoids any mention of a Bible God to create, and gives no chance for a soul or spirit, by using a non-sensical theory to derive the anthropoid (human) species from the nearest genus of animals,—the quadrumanous apes or the plantigrade bear. Hence, evolution discards the Bible God, the Bible creation, and the everlasting spirit in man; leaving man as utterly removed from a Bible angel as the ox in the pasture. In the evolution scheme, Adam was utterly impossible; and man dieth and wasteth away, not because he sinned, but because he is one of the animals. Angels and God and the heavenly hosts of "spirits of just men made perfect," are not in the consideration at all.

According to Darwin's atheistical theory, man is only one among animals, which differ from one another "by heterogeneity." He was evolved from the natural brute beasts by variations so slight that nature would not be twisted too outrageously. As to how the variations of the same animal imparted the new substance of soul (in the sense of spirit) we are bluntly told by Darwinian psychologists that our faithful dog has a soul. "I never refer to the Bible," says evolution. "I offer no Bible soul to be inspirited into Adam by Jehovah. Man is a bimanous animal descending from one of the quadrumanous genus; or he may be considered as a biped, springing off by many variations from the plantigrade bear." This gives man no chance for a soul. Struggling and conquering may result in continued existence of the conqueror, but originates no new spiritual substance. Notice that there is here presented for consideration a new spiritual substance. This is not fairly met by substituting continuation of a life already existing. If evolution is not animalism, whence those psychologies which are based on evolution, in which the mind of man is shaped to appear so similar as possible to that of the higher animals. The loves and hates of our faithful dog are made quite similar (on paper) to his master's. The first anthropoid biped (the scientific designation of Darwin's Adam) was so savage and cruel he was particularly to be distinguished from his ferocious companions by his murderous exploits. All this is supremely unlike man made in the image of

Written by GEORGE HARE, M. D.

God and degenerating from the Garden of Eden to the wilds of Australia.

The Bible Adam is considered in his relationship to angels and God; allowing us to have a soul in the sense of an ever-living spirit. "Man became a living soul"; being so constituted by Jehovah. He was intellectual, holy, and of a child-like disposition. We see Jehovah's confidence in the wisdom of man in bringing creatures to him to give them names. It is reasonable that man should issue from the hand of God with the disposition of a child; that in the long ages after Noah, he degenerated to rude and savage ways when left to himself; and that he has proved capable of being raised again by exterior considerations impressed upon him. I prefer this Bible record.

[Note—I merely suggest for consideration, that it has been well argued, that by interpreting the Bible records in the light of Jewish short details, we should have a reckoning of 7,000 years since Adam's creation instead of Ussher's 5,000.]

### CREATOR AND MAN'S SOUL

The Bible teaches that the world and all living beings were created and made by a great, eternal Jehovah of commanding power; and who is presented to us as our Father who is in heaven. He made man distinctly separate from all other animals and as a son in his own likeness.

According to evolution, the human species was evolved from some natural brute beast, not by creation and formation by the hand of God. A Creator is discarded not only as unknown, but unknowable. Does "survival of the fittest" by struggling to the death, or natural selection by the common animals, mean that Jehovah was a wise master-builder? The old, wizened theory, now forty years in "infancy," is either a mere speculation without confirmation or the history of man's creation in Genesis is a fable. You will have to choose.

### GOSPEL AND DOCTRINES IN THE ROAD PASSED BY WITHOUT RECOGNITION

You lose your labor and time in quoting Scripture to a follower of Darwin. Evolution threatens to tear up the ancient tree by the roots, not by word or excuse, but the direct sequence of its insidious labors is to undermine the foundations of Bible truth and comfort. The Bible has to be defended as a culprit. Away with this foe of humanity! It is a trick of the devil. No use of going into detail of Bible doctrines, as all are at once swallowed up by this monster.

No revulsion in Huxley or Hæckel, or Darwin against my relationship to apes, or Christ's animal ancestry! If the Son of God had left the courts on high to save that part of the animal kingdom called the human species, there would be some appearance of recognition of Darwin's Godless theory. But this again would give rise to another reflection: there

would be heaven for me, but none for my ancestor, the ape's relative. If man is an evolved animal, Paul's theology, argued from Adam's fall, is based on an outright fable. If delivered over to Darwinism, we will have neither chart nor guiding star on this world's wide, boisterous sea. Heaven unknown, hell unknown, angels unknown, devils unknown, and God unknowable. It allows sinners to proceed to hell by sheer fate; and please allow the remark, that sinners are sure to get there if their spirits are not annihilated: for neither they nor devils could endure a heaven with those whom they wronged. But how fine to have no account to give for the injustice done to fellow creatures! However, the Being who made man will call us to account. If Jehovah were not just and righteous, He would be cruel towards the conscientious. Evolution thus forms the supreme attack against a personal Jehovah or Heavenly Father, and against the hopes of a soul that is destined to live through the ages and ages to come. It attacks covertly under the false garb of science. It is a sneaking thief robbing us of our hopes of eternal life; as well as of our Heavenly Father, who waits ready to forgive all our follies. Evolution is a rotting coffin into which destructive criticism so foppishly throws the bloody pieces of a sated Bible.

### TO BE ABJURED BY PREACHERS

I do not wish my preacher to profess faith in both Darwinism and the Bible. Men sometimes seem perfectly honest in believing strange mixtures; but the evolution of Darwin, Hæckel, Huxley, Hume reminds me so much of a romance-novel that I should draw the line of separation between those who believed in the intelligent Creator of the Bible and him who believed in evolutionary animalism. What but a world of fairies (or hobgoblins) can have the fishes of the sea change by myriads of variations into the horses that roam over their plains. Mormonism is said to have had its origin in a novel or romance. Darwin's theory stands precisely in such category when it is seen to be untenable. Either Mormonism or Mohammedanism is far preferable to the theory of evolution.

This atheistical romance annihilates the Bible account of creation, the Bible God-created spirit, and allows us no more hope of future bliss than it does the beasts that perish. It is well suited to the most wicked, the most depraved, and the scoundrels of the earth, by obliterating a final day of judgment, and giving no heaven of rest and bliss to the persecuted and oppressed. Let us away with it as a thing intolerable. See how the studied compilation makes the winding, serpentine track of fiendish inferences. Let all good people drive it back out of the schools—out of the libraries—out of the state. It gives evil doers and "free-thinkers" a free hand to perpetrate their evil deeds without the eye of God to hold the least check. To protect a home and a little property you will soon have to stand at the door with some means of defense, if we allow this delusion to reign.

# Seeing Things as They Are

Written by REV. W. E. SMITH

**A** CHARACTERISTIC of a holy man is whole-hearted sympathy with everything that makes for righteousness. He has no spirit to call down fire from heaven upon those who do not pronounce his "shibboleth" or follow his methods. He can see much good in those outside his own denomination, and praises God for every instrument He uses to build up His kingdom. He is glad for the success of others, and does not seek censoriously to depreciate it. His prayer is, "Lord, send salvation wherever and by whomsoever Thou wilt."

But a holy man has received the power of spiritual discrimination, and is compelled to greatly disown much of the so-called success of popular evangelism. When the atmosphere is charged with a religious excitement that borders upon hysteria, the Spirit-filled man is calm and collected, and is able to appreciate that which is "prayed down," and also to see that which has been "worked up." The Adversary is apt to come to him and say, "Look at this man! The crowds flock to hear him. All the churches support him. His converts are numbered by the thousands. His praises are being sung by most of the religious press, including holiness periodicals. Yet he says nothing helpful about sanctification, and sometimes slaps it. But he gets the money, and seems to be doing good. You had better change your message and your methods, and you will have larger results."

Some who were once well satisfied to be little, plodding holiness evangelists, have been caught by this temptation, and are now holding big union meetings in tabernacles, especially erected for the purpose, and they are getting the crowds, the converts (in name at least), and the money, too. They are having success.

A religious worker has to have some balance to be saved from being carried off his feet. But we must learn to discount the reports of big meetings. Well-meaning editors of holiness papers lend themselves unintentionally to the circulation of exaggerated reports. We read in a holiness paper that Billy Sunday preached three times the first Sunday of the great campaign in Philadelphia to congregations that totaled one hundred thousand. Recently the tabernacle was measured to see how many it would hold. Its auditorium capacity is a little over ten thousand, but, with all the approaches, thirteen thousand people can be crowded in. So this preacher's crowd for the first Sunday was about thirty-nine thousand, instead of one hundred thousand.

We read a description in one of the great church papers of a meeting. A crowd of college students with flags flying and with college yells and songs, crowded into the auditorium. The evangelist preached on the "Charge of the Christian Grenadiers." He reached the climax of his sermon by mounting the desk and, with body quivering with emotion, crying, "Who will charge for God?" The great audience arose in a mass and began singing the "Battle Hymn of the Republic." The scene, it said, "beggared description." The same paper said, "In one meeting the evangelist described a death-bed scene so graphically that a dozen men were carried out in a faint." If a dozen men fainted, many women must have succumbed, also.

On certain nights this evangelist has all the secret orders file into the tabernacle to bear a message. The women's clubs, too, are

thus honored, and all the unions. The evangelist says most drastic things against the gross sins of the times; pounds the liquor traffic, and the Unitarians; and calls upon men to forsake sin and accept Jesus Christ. Men and women by the hundreds flock forward, shake the hand of the evangelist, and "strike the trail." There are at times tears and laughter. For a time the city is stirred by a great religious excitement. No one can doubt for a moment but that some souls, in such meetings, get a genuine start for the kingdom, and that many reform from their bad habits for a time at least. But the thing that strikes



## Brave Soldier of the Cross, Well Done!

Written by D. RAND PIERCE

Lines dedicated to the memory of Richard T. Ryons, and read by the author at his funeral, held in the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., Tuesday evening, January 19, 1915. The deceased passed to his reward Sunday morning, the seventeenth inst., at the ripe age of eighty years. He was widely known as one of the holiest of men, having been an intimate friend of the sainted Alfred Cookman.

*He is not here. This tenement of clay  
Will soon return to dust from whence it came,*

*And there await the resurrection day.  
But his pure soul, with holy joy aflame,  
Has plumed its flight*

*To that fair land where comes no pain nor night!*

*No common saint was he. Far, far above  
The mediocre soared his royal soul,  
Where oft the mighty cataracts of love  
Filled to the overflow his ravished soul,  
Till rose and fell  
Sweet notes of praise, glad as a marriage bell!*

*The fight was long and oftentimes severe  
That tried his warrior soul, but true and brave  
He kept the faith, and witnessed far and near  
The power of Jesus' blood to cleanse and save.*

*With glad acclaim  
He magnified his great Redeemer's name.*

*Well done! brave soldier of the cross, well done!*

*No sad and solemn requiem we sing  
When such a glorious triumph hath been won.  
The tribute of our hearts and lips we bring  
And fondly say,  
"Farewell! till dawn that bright eternal day!"*



one is this: In every city the same methods are adopted, and always the same results are seen. There is never a failure to have a big revival. Not one! There is always the elaborate advertising, the great machinery, and the great apparent results.

A brother, writing in a great Methodist paper some time ago, declared that people swept into the church in these great worked-up revivals are going to prove in time the undoing of the church. It must be so, unless they have been born of God. In one such revival over eighty converts went to the Catholic church. Catholic prelates are endorsing this work.

We do not desire to be censorious, but we do

not believe any man can preach today the pure Gospel of Christ and receive such notoriety, popularity, and remuneration. Think of \$25,000 and more for a single meeting! Great reproach and suffering this for a prophet! To hit whiskey and popular sins does not hurt today. It awakens a cheer; but to dig down into carnality will never be popular. The offense of the cross has not ceased. The great revivals in history have never come through great machinery or elaborate organization. The leaders of these have not been men who have gained riches by such leadership. They have suffered reproaches and shame, and found places where they could have no revival.

But a so-called revival can always be worked up. What this world needs is a great revival that has been prayed down. We don't need four thousand of a choir, and all the churches back of us to do something for God. We need to depend on Him. It is always safe to keep to the Bible standard, the Bible method, and, though we may have what men call failure, God will reckon it a success. Some are getting their reward down here; others will get their largest reward in the world to come. God wants us to hold steady.

## Hints on Tithing

Written by N. B. HERRELL

1. Abraham is the father of us all who are in the faith (Rom. 4:16). He gave tithes of all (Gen. 14:20). Jesus said, "If ye were Abraham's children, ye would do the works of Abraham" (St. John 8:39).

2. Jehovah God so regarded the tithing system that when Israel failed to pay their tithes He counted them backslidden (Mal. 3:8, 9). He gave the only remedy for such wickedness. "Bring ye all the tithes into the storehouse [church treasury]" (Mal. 3:10).

3. It is a farce to think that a man can possess the spirituality of the New Testament and at the same time ignore the teachings of the Old Testament as to the doctrine of tithing (2 Tim. 3:16).

4. Some attribute the tithing system to Moses (Lev. 27:34). They say that it was fulfilled in Christ (Matt. 5:17). Thus exempting themselves from this obligation. The New Testament gives Abraham as the source of this doctrine (Heb. 7:1-9). It was handed down to Isaac, Jacob, Joseph, and only renewed by Moses. It flows like a stream by the side of all the other doctrines of the Bible, from Genesis to Revelation.

5. Is a man who robs God any better than the man who robs a bank? Is a man any better who steals from God than the man who steals a horse from his fellowman? If the God who changes not (Mal. 3:6) called men who refused to pay Him his tithes and offerings "robbers," and put them under a curse (Mal. 3:8-9) three hundred and ninety-seven years before the birth of Christ, how much less are we robbers today who enjoy the white light of this age, and refuse to pay Him His tithes and offerings?

6. How about that pastor who refuses to preach and teach the tithing system to his people, because it stirs up some of his members to a boiling point? Is not this the very reason others give for not preaching and teaching holiness? The facts are, that holiness will soon cease to be a virtue unless its possessors will worship God with their substance in a scriptural way. Never mind, my dear brother pastor, God sees and knows just why you dodge this issue.

7. Reader, did you ever hear of any one testifying of how the Lord was blessing him because he was not tithing? I have heard many testify of how the Lord was blessing them because they were tithing. That God places His approval on the tithing system should be enough to convince any fair-minded person. An honest man invites the truth regardless of the cost; the other fellow should be compelled to hear it. A testimony meeting on this wise is a good thing for any church.

8. Are you a tither? If not, why not? Will a man get rich honestly by robbing his employer? Do you ever study the Bible on tithing? If you do not, why don't you? Do you know that we will be held accountable for wilful ignorance? "Thou shalt not steal" means, thou shalt not steal from any one, even God. Are you a thief? God knows. So do you.

## The Altar Service

Written by REV. E. D. HENCHMAN

THE altar service is an important part of every meeting conducted for the purpose of getting men saved from sin; more important than many people think. As the devil fights to the last ditch for every victim he loses, the altar worker should study to show himself approved unto God in this, as in every other work, lest Satan bring defeat when victory seems assured.

But someone says, "Let the seekers alone; let the Lord deal with them."

There might be more sense or wisdom in that expression, if we let the Lord bring them to the altar, but under our present method of evangelism the altar becomes not only a place to pluck ripe fruit, but about half of those who come are exceedingly green, and have to be brought to maturity on their knees.

Truly, when men are ripe for the kingdom—when they have given up, when they are in a place where God can lead them without human instructors—there is no need of a visible altar, but as long as men are more or less blindly seeking after God, more or less deceived by the wickedness of their own hearts, prejudiced, and unable to apply truth, or appropriate the promises, uncertain, or unsteady in their faith, just that long will we need an altar service and that long will we need competent altar workers.

As intimated, almost every phase of spiritual work is represented at the altar—comfort, warning, exhortation, encouragement, teaching—even the confessional is represented here, and important work along all these lines can be done if the worker is prepared to do it.

In an ordinary service one usually finds among the seekers those to whom God has been talking for some time. They have been ripening for the kingdom under the Word and the Spirit, and are usually not difficult to lead into the final surrender.

Interspersed with these will be those, mostly young people, to whom the world has great attraction as in the form of social fellowship, but who, nevertheless, earnestly desire to follow God.

These not only need to be prayed with, but advised and exhorted by those who, understanding their difficulties, can do so wisely. Many a soul is lost to God through unwise or harsh treatment here.

The man under the influence of drink is another proposition. You don't ordinarily get him through unless he got drunk fighting

off conviction, or attempting to drown despair. But you can help him, and face to face at the altar you can enforce truth that will shake his very soul. Later, with a clear head, he may land at the altar and go through.

In the stress of revival effort we usually have two other types that are not so much in evidence at other times.

These are, first, the super-sensitive, conscientious soul, who is ready to cast away his confidence if he feels any pressure or heaviness upon his spirit; and, second, the over-persuaded man not properly convicted, who is at the altar to please mother, wife, or friend, or because some stronger personality has dominated his will.

The first usually has to wear himself out, when he will usually get back on the "praise committee" with a little help; the second, if possible, must be kept in a hot atmosphere of prayer until he ripens.

While there can be no hard and fast rule as to the proper way to conduct an altar service, there are general rules that are helpful.

At the opening of the service, ask someone with a good voice and some wisdom, who can lead souls right up to God and inspire the faith of the saints, to lead in prayer. Often those who are ripest will follow at once into the kingdom.

Don't make too much noise. It has been our observation that there is very little accomplished by a general chorus of audible prayer, interspersed with equally audible exhortations to "pray through," "dig through," and "die out." Most of the work is done after that kind of exercise has died out and the seekers have recovered their scattered senses, and been able again to concentrate them upon God and the business in hand.

The main thing is to get the seekers to open up and go to praying audibly, earnestly. The first effort of the worker should be to urge this; make them feel that they are among friends; that your whole desire is to get them to God, and that this is the sure way.

If, after a reasonable time, there are any left at the altar who have not gotten the victory, endeavor to locate them, to find out the reason why, so that you may advise them. Above all things, do not send them away as long as they will stay and pray. A great weakness in altar work is lack of grace in the workers to stay with it.

We are willing to stay an hour or so, and then our attention is divided between the seekers and our comfortable bed or a steaming dinner. The spiritual atmosphere drops about forty-five degrees in temperature, and there is not much hope for that session. Of course, a seeker could get through under those circumstances, but the chances are against him.

Having gathered the ripe fruit, we still have some at the altar, and these especially need help. Some of these chronic seekers, either doubting or disobedient professors, men who get into darkness by doubting God, or grieving the Spirit, we must locate, encourage, warn, as the need may be. Others know too much. About all you can do with these is to give their egotism a jar and leave them alone. Nothing will cure a man of an over-weening sense of his own wisdom and importance but the hard knocks of experience.

Lastly, we have and should stay with the soul who, though not exactly ripe for the kingdom, is ripening fast. We got them to the altar by urging that tomorrow might be too late. Let us keep that concern upon their souls by the evidence of our concern for them.

Never force a seeker into a corner with a proposition; a suggestion, a quotation, a song

of faith, a prayer leading him up to God, is sufficient. If he is ripe he will grasp hold somewhere, and enter in. If not, your proposition will only serve to disgust or confuse him, and while you may make him admit that according to the Word of God he is saved, yet, having failed to inspire faith, you have sent him away distressed and mayhap totally discouraged.

We have often found it helpful, having located a soul, to pray, suggestively, along the line of their need, ending up with a cry of faith that has landed them right into the kingdom. Again, we have listened to their prayer, emphasized the vital points, and then, as they came to an end, held out the promise or hope their prayer suggested.

## The Almighty God

### II. His All-Seeing Eye

Written by L. B. TROWBRIDGE

"There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

GOD'S ways are not man's ways, neither are His thoughts man's thoughts. As the heavens are higher than the earth, so His ways are higher than our ways and His thoughts than our thoughts (Is. 55:8-9). Therefore, it is for us to pray, "Who can understand his errors? Cleanse thou me from secret faults" (Ps. 19:12), and "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me" (Ps. 139:22-23).

1. God's eye sees all that is done, said, or even thought. He knows the hidden secrets of every heart (Gen. 10:13; 1 Sam. 16:7; Job 34:21; Ps. 11:4; 33:13-15; 94:9-11; Prov. 5:21; 15:3; Jer. 7:11; 13:27; 16:17; 20:12; 32:19; Ez. 8:12; Zech. 4:10; Matt. 6:4, 16; Heb. 4:13).

2. God's eye looks upon the lives of men either approvingly or with condemnation, according to their deeds (Gen. 6:12; 7:1; 18:21; 38:10; Ex. 33:12-13; 2 Sam. 11:27; 1 Ki. 15:5; 22:43; 2 Chr. 14:2; Is. 1:16; 49:5; 65:12; Amos 9:8).

3. God's eye, when it shines favorably upon people, causes what they do to prosper in spite of opposition (Gen. 31:12; Ex. 14:24-25; Deut. 11:12; Judges 6:14; 2 Chr. 16:9; Ps. 33:18; 102:19-20; Jer. 24:6; 1 Pet. 3:12).

4. God's eyes are opened in response to the prayers of His servants when in distress or need (Ex. 3:7, 9; 4:31; Deut. 26:7; 1 Sam. 9:16; 2 Sam. 16:12; 2 Ki. 19:16; 20:5; Neh. 1:6; Ps. 25:18; Dan. 9:18; Matt. 8:24-26; Acts 7:34).

5. God's eye looks with pity upon His chosen ones but does not spare the wicked (Gen. 6:5-8; Ps. 34:15, 16; Ez. 5:11; 7:4, 9; 8:18; 9:10; 20:17; Hosea 13:14; Amos 9:4).

6. God's eye looks for goodness, faith, and fruit-bearing in His children, but often finds it not (Is. 5:2, 7; 41:28; 59:16; 63:5; Ez. 22:30; Lu. 18:6-9; 18:8).

7. God's eye guides His people in the way that they should go (2 Chr. 7:16; Ps. 32:8; 73:24; Is. 49:10; 57:18; 58:11).

8. God's eye sees not as man sees (1 Sam. 16:7; 2 Sam. 7:19; Job 10:4; Is. 55:8-9; Zech. 8:6).

9. God's eye cannot look upon sin or willingly permit it to go on (Ps. 5:5; Hab. 1:13; Acts 17:30).

God's eye of wrath cannot be escaped from by those who have committed sin (Gen. 8:8-10; Ps. 139:7-12; Jer. 23:24; Amos 9:2-3).

# MOTHER AND LITTLE ONES

## The Little Gatekeeper

Judith lived in the country because her father was a farmer. She was so small for her age that strangers thought she was only five years old, when she really was eight on her last birthday. Her eyes were blue and her hair was the golden color you read about in the fairy tales. Her blue eyes were bright, probably because she went to bed early. Perhaps the reason her hair was pretty was because she never made any fuss when her mother combed it.

Anyway, Judith was an unusually good little girl. That is why her father was surprised, and her mother was surprised, and her brothers were surprised the summer day she was naughty. And she was naughty, and cried because she had to be her father's gatekeeper, instead of going every afternoon the week before Children's Day, to rehearse a little piece at Miss Edson's home. Miss Edson was Judith's Sunday school teacher. There were six other little girls in the class. Going to rehearsals at Miss Edson's house was as much fun for the class as attending a party every day; that is the reason Judith cried and was cross when her father said:

"The men are coming next week to haul stone from the back lot, and Judith will have to tend the gate to keep the colts from getting out of the pasture. If one of the men should forget to shut the gate the colts would be sure to get out."

"Can't one of the boys tend the gate?" inquired Judith, pouting so her mother turned away and looked at a cheerful robin for comfort.

"I have other work for the boys," answered Judith's father.

Now, the hired man, who never went to church, liked to tease. When he saw Judith looking cross, he pretended to be astonished.

"I thought you were a Christian?" said he. "I am," grumbled Judith, cross as ever. "Why not?"

"Because," answered the hired man, "I supposed a sure-enough Christian would tend her father's gate—cheerfully."

Judith stared at the hired man and stopped pouting.

"It looks to me," the hired man went on, "as if a sure-enough Christian would n't shirk her duty."

Those were big words for the hired man to say, and big words for Judith to think about as she watched him walking slowly to the barn, shaking his head.

The next thing the hired man knew, there was the little gatekeeper playing with her dolls beside the big gate, happy in the June sunshine, while Jim, her dog, mounted guard close by. The hired man grinned and the little girl smiled. The next afternoon, when the hired man passed, the little gatekeeper was studying something and Jim was asleep with his nose on his paws.

"What's the news?" he inquired. "Oh, I've got to learn the First Psalm to recite on Children's Day," replied Judith. "The superintendent said so. It is long, too; six verses. I wish you'd hear me say the first verse, and see if I've got it."

The hired man took Judith's Bible and listened while she repeated: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

"You see," commented the hired man, "I suppose you would have been standing in the way of a sinner if you had kept on fussing and pouting about doing your father's work like a Christian when he needed you. I'm a sinner because I have n't been to church regular since I was your size and went with my mother; but I know a sure-enough Christian when I see her. You're acting like one, all right, opening and shutting the gate for your father's men, cheerfully. Well, I must be a-going."

Although she was sure the hired man was still teasing and certainly didn't know how to explain the First Psalm, Judith felt much comforted.

One day, when the Sunday school superin-

## How's This for a New Year's Resolution?

A little more deed and a little less creed,  
A little more giving and a little less greed;  
A little more bearing other people's load,  
A little more God-speeds on the dusty road;  
A little more rose and a little less thorn,  
To sweeten the air for the sick and forlorn;  
A little more song and a little less glum,  
And coins of gold for the uplift of the slum;  
A little less kicking the man that is down,  
A little more smile and a little less frown;  
A little more Golden Rule in marts of trade,  
A little more sunshine and a little less shade;  
A little more respect for fathers and mothers,  
A little less stepping on the toes of others;  
A little less knocking and a little more cheer,  
For the struggling hero that's left in the rear;  
A little more of love and a little less hate,  
A little more of neighborly chat at the gate;  
A little more of the helping hand by you and me,  
A little less of this graveyard sentimentality;  
A little more of the flowers in the pathway of life,  
A little less on coffins at the end of the strife.

—Selected.



tendent passed in his automobile, he noticed the little gatekeeper happily tending the gate, Jim close beside her, as usual. He bowed and smiled to Judith, and when she waved her hand he had a sudden happy thought. You see, he knew why Judith could not take part in the class exercises.

Every day Judith and Jim guarded the gate. And every afternoon until Children's Day the hired man listened to Judith repeat the First Psalm.

"You have learned that piece by heart, and so have I!" he declared the last Saturday afternoon, laughing as if it were a great joke.

Children's Day was a day of surprises. To begin with, the hired man went to church dressed in his best, and looking rather fine, his face shining and his shoes blacked. Jim cried because he could n't go, too.

"Judith invited me," the hired man explained. "You see, we've worked rather hard this week a-learning that sam." The hired man said "sam" for "psalm."

The second surprise was a surprise for the whole Sunday school. You remember the superintendent had thought of something, and this was it. He had built a beautiful, white fence across the space separating the Sunday school room from the church auditorium. When the big door was lifted on the morning of Children's Day, there was the white fence, trimmed with trailing rosebuds, and in it the prettiest white gate you ever saw. It must have been copied from a fairyland picture. Back of the fence, in the Sunday school room, were all the little children, sitting in their classes; and, seated in a wee white chair, against a bank of roses, was Judith, tending the gate.

The hired man's eyes were round with astonishment when he saw his little friend, Judith, tending the children's gate on Children's Day in the morning.

When the babies who were to graduate from the cradle roll into the kindergarten marched to the platform, the choir sang, while the big pipe organ played, "Open the door for the children," and little Judith opened the gate, while the babies passed through. She opened the gate for all the graduates when they marched up on the platform and back again; even for big boys like her brother John, who graduated from the primary that day.

When at last the superintendent said, "We shall now ask our little gatekeeper to repeat the First Psalm," the church was so still, except when the canary birds sang, you might almost have heard a pin drop. The hired man was so interested that he bent forward and

whispered the First Psalm, word for word, with little Judith.

The minister noticed the stranger whispering the First Psalm word for word, and when the service was over the minister walked up to Judith's father's hired man, shook hands with him, and said, "I trust, sir, that you will come to church and Sunday school every Sunday. We have a men's class you should join."

"I thank you kindly," answered the hired man. "Me and Judith'll be here every Sunday!"

Judith's family were very happy when they heard that, and no one smiled because the hired man said "Me and Judith" instead of "Judith and I."

Judith has been glad ever since that she tended well her father's gate.—By Frances Margaret Fox, in the Continent.

## A Dream of Christ

A good Christian lady living in Sweden opened a home for crippled and diseased children—children whom nobody really cared about but herself—and received nearly twenty of them into it. Amongst them was a little boy three years old, who was a more frightful and disagreeable object than you ever saw, or are ever likely to see in your life. He resembled a skeleton. His poor skin was so covered with blotches and sores that he could not be dressed. He was always crying and whining, always peevish. And the poor, little fellow gave more trouble almost than all the others put together.

The good lady did her best for him, she was kind as possible—washed him, fed him, nursed him; but the child was so repulsive in his ways that she could not bring herself to like him, and her disgust, I suppose, occasionally appeared in her face.

One day she was sitting on the veranda steps with the child in her arms. The sun was shining warm; the scent of the autumn honeysuckles, the chirping of the birds, the buzzing of the insects, lulled her into a sort of sleep; and, in a half-waking, half-dreaming state, she thought of herself as having changed places with the child, and lying there, only more foul, more disagreeable than he was. Over her she saw the Lord Jesus bending, looking intently and lovingly into her face, and yet with a sort of expression of gentle rebuke in it, as if He meant to say, "If I can love and bear with you, who are so full of sin, surely you ought, for my sake, to love that suffering child."

She woke up with a start and looked in the boy's face. He had waked up, too, and she expected to hear him begin to cry; but he looked at her—poor, little mite—very quietly and earnestly for a long time, and then she—sorry for her past disgust, and feeling a new compassion for him, and a new interest in him—bent her face to his and kissed his forehead as tenderly as she had ever kissed any of her own babes.

With a startled look in his eyes, and a flush on his cheeks, the boy, instead of crying, gave her back a smile so sweet that she had never seen one like it before, nor will, she thinks, until it will light up his angel features some day on their meeting in heaven.

From that day forth a perfect change came over the child. Young as he was, he had hitherto read the feelings of dislike and disgust in the faces of all who approached him, and that had embittered his little heart; but the touch of human love swept all the peevishness and ill-nature away, and woke him up to a new and happier existence.—Flowers from the Garden of God.

## Soap

Willie's composition on soap: "Soap is a kind of stuff made into nice-looking cakes that smells good and tastes awful. Soap pieces always taste the worst when you get it in your eye. My father says the Eskimos do n't never use soap. I wish I was an Eskimo."—Christian Intelligencer.



# THE WORK AND THE WORKERS

## Announcements

**NOTICE**—I have the month of March open for evangelistic singing. Any church or evangelist desiring my help may address me at 724 H Ave. W., Cedar Rapids, Iowa.—B. D. SUTTON.

**ANNOUNCEMENT**—There will be three days convention at the Union City Mission, 1135 West Broadway, Council Bluffs, Iowa, March 5th, 6th, and 7th. This meeting is in the interest of the newly organized Nazarene church. Workers: J. M. Wines and R. W. Leischer. Let those near us come; those who can not come, pray.—EDNA McDONALD, Secretary.

**CORRECTION**—By an error which slipped through the head-line of the article announcing the union of the Pentecostal Mission with the Pentecostal Church of the Nazarene read "Pentecostal Union." The Pentecostal Mission is so well known in the land, and the body of the article giving the correct designation, we are sure that none of our readers were at loss to understand.

**BORN**—A son was born to Rev. B. A. Moores and wife, February 19th. Brother Moores is pastor of the Church of the Nazarene, at Blossom, Texas.

**SITUATION WANTED ON FARM**—An experienced farmer, sanctified, with family, would like to get a place on a farm, preferably with a sanctified landlord. Have a fifteen-year-old boy to work also. Address, FRANK BECHTLE, 627 King St., Ottawa, Kansas.

## District News

### MISSOURI DISTRICT

Supplementary to the various local reports that have appeared from time, we are glad to report the generally prosperous condition of the work of our church in this state. It has been our desire to visit the greater portion of the District before giving a general report, thus acquainting ourselves with the real conditions prevalent.

By letter we have kept in close touch with the work, through the workers, from week to week, and thus we have striven to weave our hearts together in a unity of purpose and unction. To date we have visited eleven churches, holding the revivals in two of them. We have seen a number saved, sanctified and taken into the churches, also baptizing two infants and administering the Lord's Supper.

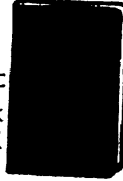
At Charleston, Mo., we have a new church as the result of a meeting held in that place by Evangelist Hibner. Sister Nannie C. Dick was called as pastor, and the prospects are good for a substantial work.

Recent reports from Malden and Drexel tell of the revival spirit being on the churches. Souls are seeking and finding salvation in almost every regular service. Some members of the Malden church are aiding assisting in a revival at Clarkston. Pastor Hill, of Dexter, reports an attendance of ninety-nine in the Sunday school of his church, which has been organized since New Year's. Pastor Linza, of Malden, has been with our church at Ellington in a revival campaign.

Pastor Mason writes of steady progress, real cases of salvation, and good victory at Fredericktown and Riverside. The church at Des Arc is doing the best work, on some lines, that it has ever done, some say, and still going on to improvement. A number have been saved and added to its membership.

Not long since we visited our work at Ellington. We found Brother and Sister Linza there in their meeting. Pastor Gelts reports several seekers at the regular services since the Assembly.

It was our privilege to be with our church in Maplewood upon the occasion of their burning of the old "A. P. Davis mortgage," January 31st. It was an epoch in the history of this church, which has been through seas of opposition and strife. Brother Samuel G. House, in a few able remarks, gave the assemblage an epitome of the history of the work from its beginning, carefully rehearsing the matter of finance, clearing up numerous unfortunate misconceptions that have spread abroad. In conclusion, he introduced Sister A. D. Davis, who has been a loyal friend to the church from its founding. In her reminiscences touching incidents were given, that brought tears to many eyes. The Spirit of the Master pervaded her message, and, as the mortgage which she held was burning to ashes, she said in substance: "As the embers of the old mortgage are dying, so let any



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and all uncharitable feelings, remarks and memories of the past die out forever." A scene of glory followed. Not alone was there rejoicing, but joy permeated by the undercurrent of new and holy unity and purpose. Among those present were Brother Hurd, of Chicago First Church; Brother Sneed and Brother S. B. Shaw, of Grand Rapids, Mich., who in glad response to the call of Pastor Crow, made inspiring and encouraging remarks. In the last few months God has greatly blessed and helped our beloved Brother and Sister Crow in their labors at Maplewood church. They have the undivided love and support of their people, and if Jesus carries, they will undoubtedly be the means of doing a still greater work from this strategic position.

In our short experience we have been closely connected with the work of two other Districts and numerous churches of our connection, besides an acquaintance with the work of holiness in several states and territories, and their various associations, and we have yet to meet with a more truly self-sacrificing and thoroughly devoted company of workers than those comprising the pastors and evangelists of the Missouri District. God bless them every one, and may He keep them true to the last.

H. H. HESTER, *Dist. Supt.*

### NEW ENGLAND DISTRICT

On February 9th we started out to make our final visit of the year, to the churches in the State of Maine. Our first call was at Saco, where Brother A. W. Morrell has taken charge of the church. Following our preaching in the evening, several seekers came to the altar for the blessing of holiness. The church is well pleased with Brother Morrell's ministry, and hope to retain him for another year.

On the 10th we held a service with our Portland church. This church is making some gain under the ministry of James M. Chestnutt, a young man who, with his wife, was converted under my ministry a few years ago.

During our preaching we were interrupted by a man who arose and came to the altar crying desperately for God to have mercy on his soul. He found peace, and we have since learned from the pastor that he is doing well. This has been a hard field, but the church is winning its way.

The following night we were cordially greeted by our old friends at South Portland. The meeting was well attended, and the pastor and church reported an excellent spiritual condition. They are looking forward by faith to a time of victory in special meetings soon to be held by Evangelist St. Clair. The church is standing by their pastor, Rev. O. L. W. Brown, as they did by me for twelve years.

At Bath we found the pastor, Rev. J. W. Gillies, slowly improving from his illness, but yet unable to leave his house. The church is holding on nobly until the pastor is able to resume his work among them. They have held a meeting with Rev. Martha

Curry, evangelist, who was made a blessing to them in this time of their need.

I was with them Friday night and Sunday. The Lord blessed, and several seekers were at the altar. They have a loyal band of faithful people.

The work in and about Old Town is doing well under the efficient leadership of Brother Leslie Mann. Several conversions have taken place in the last few weeks.

I arrived in Milo, a thriving little town in northern Maine, where we held a tent meeting last summer. We found Brother Hanson and Brother Grant, who were already on the field, and had the meeting going in Milo, and also holding some services in Orneville, a country district about three miles from town. The meeting was not largely attended, but we had good results. Some sought the Lord for pardon, and several were clearly sanctified. In order that the work might be conserved, there seemed to be a demand for a holiness church, and we organized them into a Pentecostal Church of the Nazarene on February 21st. They are making arrangements for the support of a pastor who can look after the interests of the church in Milo, and reach out into the surrounding farming section.

A few hundred dollars would make it possible to open a dozen new places, and establish holiness in as many towns and cities at once. The District Superintendent can enter and open work, but the field is too large for him to remain to establish. Who can help us?

N. H. WASHBURN, *Dist. Supt.*

### KANSAS

Since last report I have visited Wichita, Pleasant Hill, and Maize. At all these places the work is prospering. I found a continuous revival spirit both at Wichita and Pleasant Hill. Pastors Calhoun and Fugate are working hard and faithfully, and God is giving precious results. At Maize property has been purchased, and our work there is now well sheltered. Pastor Avery Hoover finds time to push the work well though carrying a course at Kansas Holiness College.

On my way to St. Joseph my heart was blessed as I met with the saints at Topeka and Lawrence. Pastor Ballinger has a growing and very hopeful work at Topeka, and Brother Stevens reports the outlook good for the completion of our church building at Lawrence in the early spring. Brother W. E. Miller expects soon to leave his home in Topeka to take charge at Dodge City.

We are just getting well started in a good hard campaign in St. Joseph, and are being assisted by Brother and Sister Charles W. Davis.

The present prospects are that I shall need to hold not less than three revival meetings before beginning my second round among the churches. God is graciously giving me good health in body and soul.

H. M. CHAMBERS, *Dist. Supt.*

### MISSISSIPPI DISTRICT

I have visited our people at Derma, and preached for them. We have a large store building seated for our services.

Next I visited our church at Thaxton, where Brother H. H. Hooker is pastor. I found the work moving along nicely.

I preached once at Vaughn Springs campground, and twice at Hurricane for Brother Curtis. Here the people have built a nice campshed, where I am to hold them a meeting this year.

I preached once for our people at Ecru, and next visited Houlika, where I found Brother Westmoreland had fitted up a nice mission hall, and called it the Nazarene Mission. For any of our preachers coming this way he will have a crowd to preach to.

On my next trip I preached once at Tupelo, and then went on to Rev. J. W. Dodd, whose work I found in fine shape. I stayed several days at Union View, and received eight members into the church, among them a Baptist preacher and his wife. At Encaba church we found a fine people, and received in one new member. Brother Dodd has won the confidence of the people. He has two good prayer-meetings that are doing good work. We are in need of more pastors on this District like him. Our work at Houston is doing real well. Our pastor, Brother Jay, has added some good members since Assembly. The Sunday school and prayer-meetings are well attended and of good interest.

Our people are doing their best for missions, but

## Annual Meeting of the Board of Publication

The third annual meeting of the Board of Publication was held February 18 to 21, at Kansas City, Mo.

The Board filled the vacancy caused by the death of Brother A. S. Cochran, by electing John F. Sanders, who was nominated by the General Superintendents.

Plans for the disposition of all the affairs of the Nazarene Publishing Company, of Los Angeles, Cal., and of the Pentecostal Advocate Publishing Company, of Poniel, Texas, were completed, and the final settlement will be made as rapidly as possible.

The necessary details to complete the thorough organization of the Board of Publication of the Pentecostal Church of the Nazarene were perfected.

The books of account of the Treasurer of the Board and also those of the Business Agent were audited and the report fully presented and adopted by the Board, together with the recommendations made, for the systematizing of all departments so that the highest point of efficiency may be attained, this including a complete cost finding system

for the Publishing House and a permanent stock record and inventory.

The General Assembly authorized the raising of \$50,000, which, in their judgment, was the capital necessary to establish the Publishing House and central church paper. Of this amount \$19,175 has been raised, leaving the balance of \$30,825 yet to be raised to carry out the original plan of the General Assembly.

In addition to the above, the Sunday schools of the church undertook to provide funds for the purchase of the property for denominational headquarters and Publishing House plant. The total of the several annual offerings to date amount to \$7,512. This makes a balance necessary to complete payment of property of \$4,488.

Notwithstanding the limited amount of capital, and the great difficulties of such an undertaking, the Board, through the Providence of God, has succeeded in establishing a church paper of the highest character and an excellent and rapidly increasing book and Sunday school business.

In order to complete the work of rais-

ing the necessary capital and to care for the growing business, the Board has added an additional Business Agent in the person of Brother John F. Sanders, who is to share an equal responsibility in the management of the Publishing House. For the immediate future, he is to give special attention to the finances of the Publishing House.

The full Board was present and great care and attention was given to every detail of the business. Much earnest and prayerful consideration was given to the review of the past business and also to the plans for the future.

The Board enters on the new year with increased confidence in the success of the great enterprise, which lies so near to the heart of the Master and means so much for the church.

[SIGNED] B. F. HAYNES, *President.*

C. J. KINNE, *Vice-Prest.*

J. F. SANDERS, *Sec.-Treas.*

DEL. WALLACE,

L. D. PEAVEY,

WILL T. MCCONNELL,

W. M. CREAL.

as this is in a cotton country, we are in the midst of the hard times. I have not heard from some of our preachers since Assembly. I would like to hear from them.

I. D. FARMER, *Dist. Supt.*

### NEW ENGLAND DISTRICT PREACHERS' MEETING

The February meeting was held with our church at Manchester, N. H., on Monday, February 22d. It was a blessed season of grace and profit. In the absence of District Superintendent Washburn, Brother Riggs presided as chairman, and as usual by his wise counsel and holy fervency stimulated the whole session. What a miss it will be to us when he joins the heavenly gathering, and is absent from our circle of brethren here below. Lord, stay the day! One of the best papers ever read before our Preachers Meeting was brought by Rev. Charles Washburn, on "The Problem of the Small Church as Regards Evangelists." It was the voice of the meeting to have the paper published in the HERALD OF HOLINESS. The preacher of the evening was Rev. Fred Domina, who preached to a good congregation on "The Sin of Covetousness." The Manchester church entertained the brethren in a gracious manner.

C. P. LANPHER, *Secretary.*

### EASTERN AND NEW ENGLAND NEWS

While en route to our school at North Scituate, R. I., Pastor Schurman made a pleasant call on the writer. We had a good season of prayer ere we parted, at the writer's home.

Brother Roberts writes us that he is having a real revival in Los Angeles, Cal., and goes to Long Beach, Cal., next. He bids us godspeed in our new holiness church just started in Providence, R. I.

We are informed that Brother Rees is likely to come on to Portsmouth camp for next summer. Many of the old campers will be made glad to get this good news, as well as the new campers. Come on, Brother Rees, and help us celebrate the twenty-fifth anniversary of dear old Portsmouth camp.

God gave the Wesleyan Pentecostal Church of Providence, R. I., another blessed day last Sabbath. Seekers at the altar, and all weekly current expenses met. God is with us.

Brother Schurman is in his sixth year as pastor

at Haverhill church. He and his church are as sweet and harmonious as they were when he first went there. This speaks well for both parties.

The writer received a good letter from our General Superintendent, Dr. E. F. Walker. All our New England people are glad to learn that our brother has so greatly improved, and hope that he may soon be perfectly restored to us again.

In spite of all the fanaticism connected with the name "Pentecostal," we think it the best and most comprehensive name a holiness movement can have. That is why the devil hates it so much. We shall indeed be very sorry to have it dropped from our denomination, as it stands for what we preach, much more so than the latter part of our church name. The name "Pentecostal" will ever be asso-

### SPECIAL ANNOUNCEMENT

*It affords me the greatest pleasure to announce to our people that Brother J. F. Sanders has been elected one of the managers of the Publishing House to share equally the responsibilities of conducting the business. While he has some other responsibilities from which he will have to be released before he can come to Kansas City, he has already assumed the responsibilities of his position, and is giving special attention to the finances. He requests me to say that, until he can be here in the House, the ordinary business of the House will be conducted as heretofore. Remittances for Publishing House business for the present are to be made in the same manner as heretofore. Brother Sanders is now Treasurer of the Board of Publication, and remittances to the Board of Publication for pledges or donations to the funds being raised by the Board should be made to J. F. SANDERS, Treasurer.*

O. J. KINNE.

ciated with the holiness movement, long after these fanatical movements, now named "Pentecostal," shall have died and been forgotten. Let us go slow about changing our name.

New England District needs more firemen than it does brakemen.

Let every saint in the New England District pray God to put a greater move on Brother Norberry, as things are too still in this great city of Providence, with a population of about 250,000. Oh, for more holy dynamite!

This scribe has been so busy since the first Preachers' Meeting of the season, held at Fitchburg, Mass., that he has been deprived of every session since then. He hopes, however, to get to one of them before Assembly time.

"Safety First" is the motto in and about Boston, but our Malden saints have selected "Church First" — a wise scriptural motto. King David had the same motto through life in Psalm 27:4-5. Too many people in New England make the church their last consideration rather than their first.

In his recent flying trip to Malden, the writer was very glad to meet many of his old parishioners once more and enjoy their holy fellowship. The church has certainly prospered under the present pastorate.

Pastor Jones, of our Keene, N. H., church, has at last taken to himself a wife. He has added one more good sister to that large, good family of the Jones'. We are sure all their friends on the District wish them a long life and blessed happiness.

Rev. M. R. French, pastor of the Methodist Episcopal church at Norwichtown, Conn., writes us that he closes up his work there at the close of this conference year and feels drawn to come with our church. Brother French is a godly man and really belongs to us.

Every holiness church in New England needs some one in it who will be used of the Lord to be a "big stick" to keep the members from getting settled down and crusted. Every District needs at least one brother on it who will keep them stirred up. One great danger with many holiness people is that they are too easily satisfied with present attainments. Pray the Lord to raise up some one on the New England District who will everlastingly stir us up to good works, everlastingly provoke us to dig in for more souls, more revivals, more churches, greater enthusiasm for foreign missions. Brethren, we are all too slow! Let us awake!

Time is rapidly passing away. Let us work while the day lasts. The night will soon be upon us, when no man can work. Oh! my Lord, wake me up! Wake up all our preachers and people. The District Assembly will soon be here. How many souls have been saved on the District the past Assembly year? How many members have been added to our church records? How many revivals have we seen on the District this year? How many new churches have been built? How many new societies have been organized this past Assembly year? Oh, beloved! there only remains a short time before the next Assembly. Let us be up and doing. What our hands find to do, let us do it with all our might.

"KEEP ON BELIEVING."

## General Church News

### BETHANY, OKLA.

We have just closed one of the most successful revivals that we have ever had in the college here. Scores of people were blessed, and the student body mightily strengthened. The host was led on to victory by Rev. Roy T. Williams, former president of the Peniel University. Having been a school man for years, he knows just where to touch a student body most effectively. Besides this, he is a deep, searching preacher, with melting tenderness that reaches the very souls of people, and draws them to God. He set the torch of inspiration to the student body, that will burn years after he has gone to his reward, and aroused the ambition of many a student that has already put them to action. The unsaved, both in and out of the school, were reached through the power of the Holy Ghost, who put such awful conviction on them that they ran to the altar and prayed through in the old-time way. Often waves of divine glory swept through the congregation, until the people shouted for joy. The last three days all lessons were suspended, and the whole school went to prayer, and fasting, and rejoicing, as the power of God swept through the community. Truly God has visited His people. The Sunday afternoon services were held in the Nazarene Rescue Home, where the altars were filled with hungry seekers, who prayed through to victory. The Oklahoma Holiness College received a divine uplift that will last while the faculty and students live. The call of God was made clear to many, who will go out from this meeting to preach the Word with power from on high, and our young prospective missionaries were mightily aroused to press on and carry the gospel to the regions beyond. The new auditorium, which was in the course of construction, in which we hoped to have the meeting, was wrecked by a storm just a few days before the meeting was to begin. It was built of concrete, and was sixty feet square, but was demolished save the walls on two sides. We have already begun to clear away the rubbish, and to rebuild, and will have it ready for the commencement exercises of the college in the spring. The altars were often crowded to the limit, and most of the seekers came out with victory. If you want a real revival, like we used to have, secure Rev. Roy T. Williams. He is a preacher of the old type.—C. B. JERNIGAN.

### HOMER, LA.

The weather has been inclement through the winter months and our progress has been rather slow; however, we are looking forward with expectancy. Our dear Sister A. T. Nelson, aged eighty years, has gone to glory. At 11:15 a. m., Sunday, January 24th, while her sainted husband, seven children, and a few friends were kneeling about her bedside, with Sister Walker leading in fervent prayer, she was released from the afflictions of mortality, and was caught away to ever be with the redeemed. It was indeed touching to behold, while many loved ones and friends were crowded in the old homestead, at the closing of the funeral service, when dear old Brother Nelson, with a broken, yet submissive heart, laid one hand on the casket and with the other lifted towards heaven, witnessed to the fact that this woman had lived her profession of Christianity through the entire sixty years of their married life. And then at the close to see six strong men carrying the body of their mother to its last resting place, to await the resurrection morning. How our hearts cry out for more such mothers! We had the pleasure of having District Superintendent Leckie with us several days in February. The Lord blessed us while he preached at both services of the second Sunday. We are looking forward with delight to the beginning of a revival effort in our church April 28th, with Rev. C. E. Roberts and wife and Miss Taylor

as our human leaders. Pray with us for a great awakening. Our Jonesboro work, where we give the third and fourth Sundays, is prospering. While the financial strain is making it hard to finish the payment on our splendid new church building, there are some saints behind it who know no defeat, and will very likely raise the debt within another year or two. We are expecting Rev. J. S. Sanders, of Shreveport, to help us at this place in a series of revival services in the near future, the exact date having not yet been determined. I don't think we have a member of the Nazarene church at either Homer or Jonesboro who is not delighted with the HERALD OF HOLINESS.—E. G. THEUS, Pastor.

### PENIEL, TEXAS

One of the best meetings in the history of Peniel University has just closed, under the leadership of Dr. H. C. Morrison. We had been planning for several weeks for his coming. Our prayer-meetings had been largely attended, and had been times of special prayer for the meeting. Doctor Morrison was at his best. His years of experience and faithfulness to God have developed in him a disposition of great kindness. His sermons were strong, and brought out large and attentive audiences from Greenville as well as Peniel. The altar was filled at every night service, even from the first Sunday night. Many prayed through either to pardon or purity at every service. On the last Sunday afternoon he delivered one of his four lectures on the fulfillment of prophecy. A great congregation gathered in the large auditorium, and for two hours listened to this great man with a great message on a great theme. The closing Sunday night was a time of power. The message was brought from Mark 8:36. The entire audience listened with intense interest and deep conviction. When the call was made fully fifty people were forward, and I am sure that thirty of them were definitely blessed. The shouts of new-born souls were heard until late into the night. We are looking forward to greater things yet. Our students are doing well in their work, and in all, we have a very fine band of them. Pray for and come to Peniel.—J. E. BATES, Pastor.

### YORK, NEB.

We just closed a four weeks' campaign here, under the leadership of our beloved District Superintendent, Q. A. Deck. No accurate account was kept of the seekers, both for pardon and purity, but there were in the neighborhood of twenty-five. Mr. Deck's preaching was of the best—vivid and searching, and I am sure larger results would have followed had the weather been more favorable. Each week was broken into by inclement weather. The first three weeks the sermons preached were on the second coming. Much conviction was upon those unprepared for this event, and much edification to the church attended the preaching of this vital and timely truth. My people and attending friends are now in fine trim for work, and, I believe, realize more than ever the

force of the words, "Every man that hath this hope in him purifieth himself, even as he is pure." Summing up the results, we would say this: a better hold upon the city has been secured; for a good, attentive hearing was gained (a difficult matter here); a Tuesday evening evangelistic service and a Sunday afternoon meeting arranged for, aside from our regular services; happy finders of the narrow way; and a much-strengthened church. God bless our Superintendent. We trust he can again be with us in the future for another siege.—C. E. RYDER, Pastor.

### FROM REV. J. W. OLIVER

Have just returned from Blackwell, Okla., where I went in the interest of home missionary work. After speaking on this great question, and taking the offering, it was decided to continue the revival another week, and it was arranged for me to remain over. It was a great week in many ways. Quite a few were converted, sanctified, or healed, and several added to the church. Brother Potter, our pastor, is one of the most congenial men I ever labored with—always ready to work in any place, and always at it. Since he took charge of the work there have been about \$250 raised for all purposes, and no oyster suppers nor old-maid parties. A number of good, substantial people are looking our way, and with Brother Potter's tact and sense I am sure a bountiful harvest awaits him. When this week was up, another hitch was made, and the meeting continued another week. This was a hard week; some of our best people got sick, one died, and it rained—or rather, just poured down. God bless this dear pastor and his good people. We are certainly expecting something from Blackwell. Anyone desiring my services may address me at 1319 West Third St., Oklahoma City, Okla.

### FROM EVANGELIST ELSIE N. CUNNINGHAM

On January 31st we began a two weeks' meeting at Westgate, Cal. The work is in charge of two consecrated young women, Sisters Tina Wilson and Cora Adams. They know God, and how to make a meeting go. The revival spirit seemed to be on when we arrived. A number of souls had recently been born into the kingdom. The congregations are largely composed of old soldiers, most of them over seventy years of age. They have fought for their country and now some of them are fighting the good fight of faith and seeking a city whose Builder and Maker is God. We held two services daily, Monday and Saturday excepted. Deep conviction rested on the unsaved; a goodly number came to the altar as definite seekers, and a number requested special prayer who were not ready to make the final plunge. Sister Horton gave some real soul-stirring messages. God blessed the truth, and carried it home to hearts. The last night of the meeting was a great night. Sister Horton took for her text, "Thyself hath decided it." All things considered, it was a very gracious meeting, for which we praise our Heavenly Father. At this writing we are at home resting, and the blessing of the Lord is upon us. Address: 6195 Pasadena Ave., Los Angeles, Cal.

### JOHNSON, VT.

Sunday, February 21st, was a red-letter day in the history of the Pentecostal Church of the Nazarene. The morning service was one of blessing and power. Brother Sulston preached. Ten united with the church on probation. Of this number were a mother and her four sons, grown to manhood. What a blessed scene to see parents and children one in the fellowship of the gospel! Heaven was opened on our souls, and the saints wept for joy as fervent prayer was offered for God's choicest blessing upon this company of mostly young people. The Young People's Praying Band is proving a great blessing to the young converts, and the entire church. The writer's health is poor. I have not fully recovered from nervous break-down last spring. Husband has been preaching Sunday nights of late, and expected to do so last night, for I did not feel physically able; but after the praise and prayer service was closed and the time came for preaching, we were about to make announcements for services of coming week, when suddenly the Spirit of the Lord came upon the writer and she preached under the demonstration of the Spirit for over an hour. All pain had left her head, and nerves took on new strength. The Holy Ghost power was in our midst. The saints got blessed; some laughed, some shouted, others wept for joy. A flood-tide of glory swept over the entire congregation. The devil was stirred, and several went away mad. Others sought the Lord, and a passion for the lost gripped the children of God. Thank God we are obeying the Holy



## Sanctify Them

By E. F. WALKER

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Ghost. Our face is set like a flint Zionward, and we purpose to be obedient to the Heavenly vision.—J. J. BURNS-SULSTON.

## STOCKTON, ILL.

The church here is moving on steadily. Have added four new members recently. We are holding cottage prayermeetings at the homes of some outsiders, in which the Lord is graciously blessing. Our pastor, Rev. E. R. Berry, recently held a ten days' meeting at Martintown, Wis., and reports a good meeting and some souls sanctified.—HATTIE TUCKER, Secretary.

## RAMSEY, IND.

We are again at home, after a hard-fought battle at Milltown, Ind. The meeting began January 28th and closed February 21st. This was an old-fashioned revival. The convicting power of God seemed to settle down upon the whole town. There were eighty-nine professions, and a goodly number were as bright as we ever saw. Robert Merryman and wife, Fred Patterson and wife, and a few others are standing like a Pike's Peak for God and full salvation. We are expecting to see a Nazarene church organized there in the near future. Miss Cleo Flanagan, of New Albany, had charge of the music, and rendered good service. She knows how to sing, pray, and hold on to God for victory. Our next engagement is with the Methodist Episcopal church at Leavenworth, Ind. We are expecting victory. Pray for us.—CLARENCE L. DAVIS AND WIFE.

## COUNCIL BLUFFS, IOWA

We are very glad indeed to send to the columns of the HERALD of HOLINESS our first report of the Nazarene work in Council Bluffs, Iowa. Brother R. W. Leischer having been called here to hold a meeting during the fall, came and preached with no uncertain sound the rugged old truths, and the folks after twenty-eight days began to be convicted. Between sixty and seventy people have been converted and sanctified. A Nazarene church has been organized, and thirty-three have united already. There is much liberty and freedom in our services, and things are moving on. Brother Leischer is acting as our pastor now. We are, as a church, expecting to push ahead for greater things. We are to have a Nazarene tabernacle meeting next summer.—CHURCH SECRETARY.

## HAMLIN, TEXAS

God is blessing the school at Hamlin, and souls are getting to God nearly every service. Brother J. E. Gaar, the pastor, is a man of much prayer. Professor Moore surely is an ideal holiness college president, who feels the tremendous responsibility of his position. Brother Hudson, the business manager, needs no introduction in this country. We have a Spirit-filled faculty, a fine student body, and one of the most spiritual communities the writer has ever been privileged to live in. A few days ago I was out in the interest of our school. At Wellington, Texas, I met some fine people, and preached for them on Wednesday night. I came down to Dodsonville and preached there Thursday night. While there I had the pleasure of spending some time with Brother Dodson, Brother Driscoll, and Brother Yarborough and their families. From there I went to Altus, Okla., where I preached for Brother Dillingham in his fine tabernacle on Sunday morning. I had a fine congregation, and by the time I finished preaching I felt like I had gotten religion over again. We had a good service. The Lord is surely blessing Brother and Sister Dillingham at that place. I begin a meeting at Royston, Texas, February 24th, to run for ten days. I am to assist Brother Eason at Swedonia, Texas, the first, second, and third Sundays in July, and to be at the Nazarene chapel the fourth Sunday in August to the first Sunday in September.—A. J. VALLEY.

## DENISON, TEXAS

We have just closed a good meeting at the cotton mills here. Several souls prayed through, and a number got sanctified. Rev. H. R. Lee and the writer will begin another meeting in the City Park. We covet your prayers.—W. F. CLEGG-HORN, Pastor.

## AUGUSTA, KAS.

We have just closed three very fruitful meetings in this country. The first was at Hutchinson, Kas., in the Bible College. There we witnessed the mighty power of God. A large number prayed through to definite victory. At Auburn, Ill., in the Nazarene church, we had quite a hard fight for a while, but the Lord showed His arm, and salvation followed. Here again quite a number were saved

## Oklahoma Holiness College

Praise God for victory through the blood of the Lamb! Our school is moving on nicely in all its departments. We have just closed our mid-winter meeting, with Rev. Roy T. Williams as evangelist in charge. God gave us a splendid revival; quite a number of seekers for both pardon and purity, and some reclaimed from a backslidden condition. I think I can safely say that nearly the whole church was blessed, strengthened, edified, and built up in the most holy faith. We all enjoyed Brother Williams' preaching; it was clear and unctuous, and fell with power upon the congregation. He was not only faithful in his preaching, but tender and loving in his spirit. May God bless him as he goes on to spread spiritual holiness over the land. Any church, school, or campmeeting will make no mistake in securing R. T. Williams for their evangelist.

E. J. LORD, Pres.

and sanctified, and some joined the church. This last meeting was at Augusta, Kas., in the Methodist church. There had been no revival for twenty-five years. The last three years its pastor had fought holiness. Members were taken in without a conversion. How awfully cold it was! Hard was the plowing for a long time, but finally the people began to yield, and God came down. One Sunday morning twenty-one came, and we had a general smashing-up time. We believe that real, thorough work was done. The past week people have been getting through. The revival was almost wholly inside the church. It could not have been otherwise, unless we had had a card-signing revival. Well, we praise the Lord and go on. Next to Santa Ana, Cal., in our church. The blessings of God upon the HERALD of HOLINESS. It is food to our hearts. We can hardly be patient for each issue to get to us. Doctor Haynes' editorials are worth twice the price of the paper.—FRED MESCH.

## ST. DAVID, ILL.

Through the efforts of our dear pastor, A. H. McClain, I have been receiving our church paper, the HERALD of HOLINESS. Words cannot express the help and blessing these few copies have been to me. I am afflicted with deafness and do not at any time hear all of the sermons, and but few prayers and testimonials. True, I have the Bible and love to read it and feast upon it, yet I believe every member of the Nazarene church should read our church paper. Not only is it written by inspired writers, but it keeps us in touch with the rules and regulations of our work. Also what other churches are doing. God has wonderfully blessed our efforts of late by sending Rev. A. H. McClain, of Lehigh, Iowa, as pastor both to this charge and Canton. It would be useless for any one but a humble, sacrificing Holy Ghost man, on fire for God, to undertake this work, as our little church is made up of poor working people. It would be hard to find a more humble, consecrated all-for-God-and-holiness man than Brother McClain. We have the only church here, except a small colored church. A debt of \$600 rests on our church. We have a splendid Sabbath school, young people's society, junior society, in all of which young and old pray and testify with the Spirit. We are at present trying to get a church library, and do earnestly seek the prayers of all saints, for our God is able.—Mrs. LILLIE DAVIS, Deaconess.

## RANCHITO (RIVERA), CAL.

Since the dedication of our new church, there has been a steady preparation toward revival effort. Our preaching, prayings, and labors are being crowned with anticipated results, both in an increased attendance at the services and also in the spirit of earnestness which has come upon the people. The Lord has been graciously leading on and removing obstacles that seemed to be in the way; as the members are neither rich nor numerous, we could not see our way clear to call an evangelist to our help. But we felt that the Lord could arrange matters better than we, and so kept praying and believing. At the prayermeeting, on February 17th, Brother Walker, of Pasadena, with some of the students from the University, paid us a visit, and with earnest testimonies, prayers, and pleadings the hearts of those present were graciously moved, and five souls were at the altar, most of whom prayed through. At the Sunday night service, the Lord was also present in con-

victing power, and one young man was saved on Wednesday night who was forward for sanctification, and arose rejoicing in the blessing, while others were at the altar praying for their families. The spirit of revival is upon us, and we aim to have things in readiness by March 7th, when Evangelist Harry C. Elliott, of Portland, Ore., begins a month's campaign with us. We are looking and believing for a great awakening of the community, and ask the readers of the HERALD of HOLINESS to pray to that end. We are still in need of \$100 to help us in this revival, and also to finish some necessary repairs on the church. Any one desiring to help us can send same to the pastor, Rev. R. Pierce, 4071 South Main St., Los Angeles, Cal.—R. PIERCE.

## LATHROP, CAL.

Lathrop was again visited by the Smith band on Sunday, the 21st, and God blessed their music to the hearts of the hearers. Brother Smith gave the message, and the Spirit did His work convicting of sins, righteousness, and judgment. We begin a series of meetings March 7th, to continue indefinitely, with Dist. Supt. H. H. Miller.—J. A. McDONALD.

## CHINOOK, MONT.

Praise God for victory in Montana! I came here about two years ago to take up a homestead, and worked for the salvation of souls wherever God would open the way, preaching in churches, schoolhouses, homes, tents, barns, and open air. God has blessed, and many have found Jesus as their savior and sanctifier. In December I was called to Malta, by Rev. H. G. Cowan, to help in meetings, and it did my soul good to meet him. During the holidays I was called to the new German Mennonite church, at Hydro postoffice and store, about thirty miles north of Chinook. It was a dead, formal church, but God blessed, and soon souls were crying mightily to God. Sunday, January 3d, when the tide seemed to be the highest and eighteen rose for prayer, the devil was so stirred as to stop the good work and I had to leave, knowing that my work was only half done. I did not cease to pray for this church till they called me back, and I now have been pushing the battle here for ten days already, with great victory. God has come in power. During this time, six whole families have been brought to God, and many others—have not had a dry service. There have been from three to fifteen seekers every day for pardon and holiness. The Justice of the Peace of this place was saved. By visiting a well-to-do family, and preaching, teaching, and praying with them, first the son broke down, then the mother, and soon the father, full of pride and stubbornness, got as wax in the hands of God. At the same time the two little girls were weeping their way to the cross. The preacher of this church, who did not know what it meant to be born of the Spirit, is one of the seekers. Being by myself to do the preaching and most of the personal work, and many seekers following me to the home where I was being entertained every night to seek help, I found my physical strength giving out, but Rev. F. A. Newfield came to my rescue and with united strength and the help of God we are continuing the battle. My voice was about gone when, after praying, I suddenly had my voice again and strength in body. Praise God for answering prayer. When I commenced these meetings only five or six members were really saved, and today only about that many are not saved. Many have confessed and made restitutions, and at present about twenty-five are seeking holiness. Some have already struck fire. We mean to stay with them till all are through, and we have made a clean sweep in the neighborhood. I preach in both languages, German and English, which is a great privilege in this country. Pray for us that we may be able to start a Nazarene work here soon. We held services both day and night most of the time, and people having three and four miles to drive have not missed a single service, storm or sunshine. May the Lord bless the dear saints who are praying for me. God is answering prayer.—FRANK B. JANZEN.

## FROM EVANGELIST C. E. ROBERTS

We have just closed a great revival which lasted over five Sundays at the First Pentecostal Church of the Nazarene, Los Angeles, with Rev. C. E. Cornell. It was estimated that there were four hundred people at the altar for pardon or purity; seventy or seventy-five the last day. There were some wonderful cases of salvation; several children and young people, lots of strangers and new cases. The last Sabbath two men seventy-five years old prayed through. How their faces did shine as God touched their evening of life! Brother Cornell knows how to advertise and get the meeting

ready for the evangelist. Much prayer was offered before the meetings began, and was kept up until the close. Each evening at 7 o'clock there were seventy-five or a hundred gathered in the prayer room, who got hold of the Lord for the night service. Each Friday night, after the regular service, there was a special prayermeeting that most always lasted until midnight. Such praying will always bring a revival. First Church has a revival the whole year through. We learned that there had been on an average of fifty souls at the altar every month for a number of years. Brother Cornell goes in for definite results each Sunday, and at every prayermeeting. It is often said that to try to have a revival the year around would create an abnormal condition in the church, and that the people would become indifferent and hard to move, but we never worked in a church where they responded to the truth so easily. It was a revival from the first service. Out of the fifty-one regular services, there were only two but what there were seekers. The attendance was large, especially for the afternoons, and the salvation work was the best for the afternoons we have ever seen. At present we are in Long Beach, Cal., with our church. Three services, and thirteen have already been to the altar.

SCIENCE HILL, KY.

A holiness revival was held by the writer at Science Hill, Ky. It was about a three weeks' meeting. Some fifty or sixty were converted under his preaching. We have now started in on a two weeks' meeting at Norwood. We have erected a large tabernacle to preach in, and twenty-one have been converted and reclaimed. The meeting will continue this week, and I guess we will organize a Nazarene church.—F. P. CASSIDY, *Evangelist*.

CHICAMUXEN, MD.

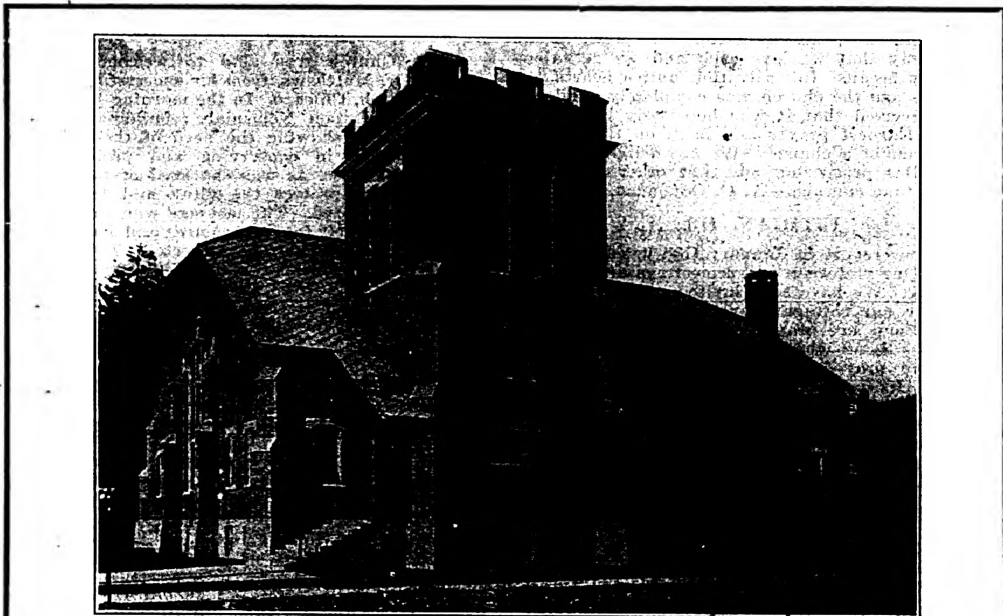
We have just returned from an evangelistic trip on the eastern shores of Maryland. God led us as He did the children of Israel of old, and displayed His wonderful power in saving souls and establishing believers in the most holy faith. Seekers were at the altar for pardon and purity. We feel more than ever like crying out against sin in all shapes and forms. We assisted our dear Brother Will H. Berry, at Harrington, Del. The church was full, and deep conviction prevailed on the congregation. Our brother is being used of God there to lead the people on to victory. He has the hearts of the people, and the church is in good shape. The Sunday school is the largest the writer has ever known it to be. We are trusting that the day will come before long that old Harrington will come to the lead. While we remained with our brother we learned to love him.—J. W. HENRY.

STOCKTON, ILL.

Our work in Stockton is on the move. We have taken in four members since I came here. We are looking for quality, and, thank the Lord, we are getting it. We need more members who are Nazarenes at heart, and not by head. The prejudice here is something terrible. It is a case of drive us out by just giving us a good letting alone. But we are marching on to victory by the Lord's help. We have been able to show people that we are interested in them, and want to see the sinners saved and the backsliders return to God. We have been holding some good cottage prayermeetings. Our aim is if they do not attend church to have a good prayermeeting with them and invite them out to church. My people are standing by me, and we expect some day to see a strong church in Stockton. I ran over to Martintown, Wis., and held a ten days' meeting. Had lots of conviction, and four young people were sanctified. One lady said she prayed in her home and asked God to forgive her sins.—E. R. BERRY, *Pastor*.

DAYTON, OHIO

The two weeks' revival which was conducted in our church by Evangelist W. R. Cain, closed Sunday night with a great service and a packed house. It was a good meeting from the beginning, with souls praying through daily. The interest and attendance increased to the last. Several nights people were turned away, and many stood during the preaching. We are praying that the Lord will help us to secure a larger church. The holiness folks stood by the meeting royally, and prayed and gave to help make the meeting a success. Brother Cain's singing was an interesting feature of the services. His preaching was with no uncertain sound, clear, and forceful, and many bowed at the altar-seeking God. The last Sunday was the great day of the feast. The Sunday school was turned into a revival service and about twelve children testified that they had been saved or sanctified.



PENTECOSTAL CHURCH OF THE NAZARENE, WARREN, PA.

REV. JOHN GOULD, *Pastor*.

It affords us pleasure to present the picture of this new church. The church at Warren, Pa., is worthy of emulation in many ways. They are thoroughly loyal to all the general interests of the Church, and continued their liberality toward these interests right through the period of their church building operation. So many churches think that when they are building a church they are excused from their obligation to the general interests of the Church. They forget that almost every congregation in the denomination is loaded down with local burdens, and if such condition constituted a release from obligation to the general interests we would have no missions, no schools, no Publishing House.

It is worthy of note that in the same year when Warren church completed this beautiful church, they were the banner church in the banner District in making a Sunday school offering for the purchase of our denominational headquarters.

By reference to the *Minutes* of the Pittsburgh Assembly we find that for the year ending April, 1914, this congregation of 155 members gave \$232 for missions, \$250 for education, \$166 for rescue work, and \$282 for other benevolences. They raised for all purposes, \$5,321.

Give and it shall be given unto you.

TRY IT!

Sunday afternoon service was glorious; ten men and one little girl came to the altar and as the fire struck them the glory came down, and we had a great time. Four new members were received. Sunday night, to a packed house, Brother Cain preached an impressive sermon on the Second Coming and a number went forward.—J. W. SHORT.

TARENTUM, PA.

The Lord is blessing us in Tarentum. We have been having some spiritual cottage prayermeetings, and God has been visiting us with salvation. Last Wednesday night a Lutheran sister got victory and came through shouting. Her husband, who was one of the most profane men I ever knew, has been blessedly saved, and filled with the Holy Spirit. We dug ditches with this brother a few months ago, when he was chained by sin. He has testified since he has been converted that when I worked with him he tried his best to get me "riled" and mad, but he did not succeed. He was a genius at coining profane language. Thank God for salvation that keeps a fellow sweet when you are digging ditches! We are now holding our second revival meeting with our Claytonia church. We have a daily half-hour of special prayer, from 9 o'clock to 9:30. The Lord is hearing prayer. I am expecting Mr. E. S. Curry, my father-in-law, to help with the singing.—E. WORDSWORTH, *Pastor*.

ANDALUSIA, ALA.

We came to this place just before Christmas, in company with our District Superintendent, Rev. C. H. Lancaster, who, after a few days' meeting, organized a Nazarene church and left us to pastor it. We have enjoyed our stay with the people of God here. His blessings are upon us. Things are moving on nicely. We have just returned from our Monday night prayermeeting. Monday and Wednesday nights are our regular prayermeeting nights. Also we usually have one to two other prayermeetings in this and nearby communities, generally conducted by members of our church. Our church building is going up, and we hope to have it ready for use within a few days. Our preaching services and prayermeetings are seasons

of refreshing from the Lord, and our Sunday school is going in good order. God's blessing seems to be upon every department of the work. The attendance and interest are increasing, and souls are being blessed. We hope to have our District Superintendent with us again right soon.—HENRY COOK.

GEORGETOWN, ILL.

Revival services began here December 25th and continued five weeks, with Elder Middleton, evangelist. The Lord blessed the brother in preaching the Word, and seventy persons sought God either for pardon or purity, and most of them, we believe, received definite help. There were several accessions to the church. The revival spirit still continues. The Lord meets with us in all our services and showers His blessings upon us. Prayermeetings are well attended, and the Sabbath school is on the increase. We have some soldiers of the cross here in Georgetown who never tire in their labor of love for lost souls. So the good work goes on.—C. W. JAY, *Pastor*.

PITTSBURGH, PA.

We have just closed a ten days' campaign in McKees Rocks, Pa., closing with an all-day meeting, February 21st, which was a high day in Zion. Mrs. Walls was again permitted to bring her messages in song, as in former times, which were honored by God. Truly it was a time of progress in holy things.—Rev. S. H. WALLS.

SEYMOUR, IND.

Another good day yesterday. Three at the altar.—C. H. STROG.

SOUTH MANCHESTER, CONN.

As many as fifty are present at our Wednesday night meetings; sometimes thirty-five or forty. Our Sunday school had seventy present last Sunday. We received twelve persons into the church last communion day, and expect to receive a few more next month. We procured ten new subscribers to the *HERALD OF HOLINESS* recently. We shall soon have the paper in every home connected with the

church. Fifty-seven parties take THE OTHER SHEEP. The membership of the church is made up of Irish, Scotch, German, English, and American people, and the pastor is a converted Jew. I am glad to say that we love each and we get along splendidly because full salvation unites hearts. A few years ago the church was completely rundown, until it seemed that it was hopelessly beyond recovery. Earnest prayer and faith on the part of a few wrought a change. We are delighted to see how God is prospering us. Let other struggling churches take courage.—A. C. GOLDBERG, Pastor.

#### FITHIAN, ILL.

Since our report in January God has been blessing us. Our mid-week prayermeetings are times of refreshing. We have been invited into several new homes for our cottage prayermeetings, on Friday nights. Some are praying through in our prayermeetings. Some who were hungry during the revival have prayed through and are praising the Lord for His goodness to them. The Lord is blessing in the Sabbath services. Conviction is on. Several held their hands for prayer Sunday evening. We are trusting God to answer prayer and save many more souls. Expecting to have Brother I. G. Martin, of Chicago, some time in March for a few days.—Mrs. M. REEVES.

#### SALTILLO, MISS.

During the past month quite a number of seekers have been regenerated or sanctified, and the work is moving on nicely. Dist. Supt. I. D. Farmer has been with us since the twelfth of the month. He is greatly loved by the people here of all denominations. This was his first visit to this work. He took in nine members.—J. W. Dobb, Pastor.

#### MATHISON, COLO.

After a journey of 800 miles from home, I have arrived in this place, where I am to engage in a meeting with Rev. Harry Huscher, of the Evangelical Church. The snow has been falling, so that the attendance has not been large, but we are looking to God to give victory.—B. F. PRITCHETT.

#### CALVERT, TEXAS

Brother P. L. Pierce, District Superintendent, has been to this village of Baptists, and preached twice. They liked his preaching, and said he preached the Bible, though they don't see how any one can live without sin. It was the first holiness they had heard. Brother Pierce is planning to hold a meeting here this year. Help us pray that this people may get their eyes open to the truth as it is in Christ Jesus.—Mrs. L. M. WILKINSON.

#### RUTHERFORD, TENN.

I am trying to spread scriptural holiness over this section of country, and one of the best ways I find is to get people to take our church paper, the HERALD of HOLINESS. I find occasionally an astonishing thing, that some of our people are taking other papers, and not our own. I think no true Nazarene should be guilty of such a thing as to take another paper and not take his own church paper. I have taken twelve subscriptions to the HERALD of HOLINESS recently, and expect to place the paper in every Nazarene home in my circuit. I have taken seven good members since coming upon this charge. We have good prayermeetings and the blessing of God is upon them.

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We ask your prayers for this nice little town of 1,500 people.—E. T. Cox.

#### KANSAS CITY, MO.

First Church was glad to welcome back its pastor, Dr. Matthews, from his successful visit with First Church, Chicago. In the morning he preached with power, upon Nehemiah rebuilding the walls of Jerusalem, showing the need of the Church of the Nazarene in conserving and protecting the work of holiness, as was the need of the walls of Jerusalem to protect the altar and temple that Ezra had restored. The message was well received and we each fell into our place, and have a mind to work. As might be expected, Tobiah came quickly into evidence, and said that there was "nothing in it." Five members were received during the day, and at the evening service there were three seekers at the altar.—REPORTER.

#### AT CHICAGO FIRST CHURCH

On February 7th we closed a most blessed ten days' meeting in the Nazarene church in Kansas City. Brother Bud Robinson did the preaching. The addresses were spiritual feasts. All were blessed. Several prayed through to victory. On the following Monday I went with Brother Robinson to Chicago, where we began a ten days' meeting in the First Church. Brother Bud only stayed two days, and then I tried to follow him. I followed—a long way off. Really, it was like a little Ford following an express train. But, in the week forty or fifty got aboard with us. We had a most delightful time. If there is any preach in a man, the saints in Chicago will get it out of him. The brethren treated me lovely. The pastor and people did all possible to make our stay delightful. This great church is moving on. The Lord is in the midst of her, and great things are being done for the Lord, whereof we are all glad.—JOHN MATTHEWS, Pastor First Pentecostal Church of the Nazarene, Kansas City, Mo.

#### DEXTER, MO.

The Lord is giving us a remarkable meeting here. Old, grey-haired men, and young men and women, are getting saved and sanctified. Our house does not nearly hold the people who come.—JOHN A. HILL.

#### DECATUR, ILL.

As I went through a serious operation recently, it was the most triumphant time of my life. I went under the influence of the ether singing, "The blood is all my plea," and came out from under singing the same song. My church did much praying and weeping for their pastor, but they did not forget lost souls. They had seekers at the altar at every service. I preached again last night, and there were seven seekers. Since our last Assembly we have had about one hundred and fifty seekers, and thirty-five additions to our church.—L. G. MILBY.

#### BENJAMIN, TEXAS

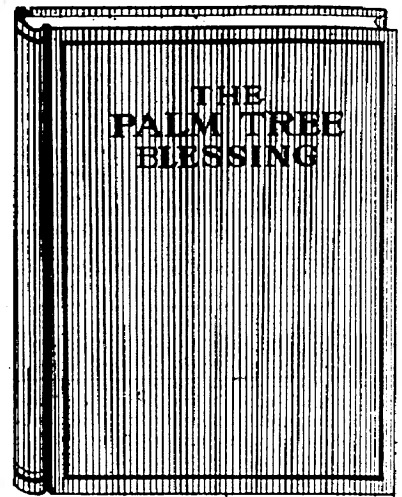
I was at Dennis chapel, Saturday, where Rev. Charley Montanden is pastor. I preached Saturday night, and the Lord blessed. Sunday morning the pastor brought the message, and the hearts of the unsaved were touched. Sister Martin preached her second sermon under the approval of God. As all my household goods have been burned, I find that I am unable to purchase the books for the course of study. I would appreciate the loan of some second-hand books in the first three years course.—G. W. DORRIS.

#### CHILDRESS, TEXAS

Unless one was acquainted with the local conditions he could not appreciate the work that has been done in the meeting at Childress, which has been running for four weeks. On January 23d, Brother Tom Cornelius, of Arlie, came over and pitched his tent. After running a week he phoned for Brother P. R. Jarrell. As the meeting ran on the interest increased and the crowds grew until many had to be turned away on Sundays. I dropped in on the third Sunday night of the meeting. By this time a number had been definitely blessed, and many more were hungry for God. There was much straightening up, confessing out and getting blessed. There have been something between forty and fifty professions, and every body is loving every body else better than before the meetings began. Now the prospects for a great work in Childress are flattering. Brother Bruce Walker has been assigned to this work, and while he is young, I feel that he will do his best for God and the work. My own churches are getting along fine. Wife writes me that they had a great day at Shannon yesterday. It is good to have a preacher wife who can fill your place once in a while.—J. W. MANNEN.

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#### SALLISAW, OKLA.

God has given me some precious services at my appointments. On February 21st I preached at my appointment out in the country at 11 a. m., and back in town at the Methodist church in the evening. We are pressing on, and expecting God to make this the best year of our life.—F. C. SAVAGE.

#### FROM EVANGELIST FRED ST. CLAIR

The meeting at Morrisville, Vt., was in some ways a victory, and in others a seeming failure. It was a terrible grapple. About fifteen really prayed through. The congregations were the largest I have had anywhere in the East. We have a small but heroic church here, manned by two as fine women as you will find—Sisters Constance and Allen. No-hellism has well nigh damned the community. Think of four no-hell churches in a community of 1,800 inhabitants! We expect to return and fight it out to a finish. I will be in South Portland, Me., February 28th to March 21st; North Scituate, R. I., March 28th to April 18th; Chicago First Church, April 29th to May 23d.

#### CANTON, OHIO

We are closing here with victory. This is the third meeting in this place, and one with the tent association. Each time the Lord has given us blessed results. We go home for a rest, as this is the ninth week of constant work.—T. J. ADAMS, Ozark, Ark.

#### WALLA WALLA, WASH.

On January 29th we had a membership rally and service in our beautiful new church. Brother Hunt, of North Yakima, preached for us. On Sunday, January 31st, Evangelist W. E. Shepard, of Pasadena, Cal., began revival services. He was assisted by Brother August N. Nilsen, of Spokane. The meetings continued until Sunday night, February 21st. It is considered the greatest we have ever had. It surely was wonderful. There were seekers at the altar every time, with one exception. Truly, Brother Shepard sent arrows flying in every direction, until the saints were obliged to come to the self-examination point to see where they really stood in God's sight. The results were wonderful. Many were reclaimed, and there was plenty of going over the back tracks. Nearly all the time the evening audiences were large. A great many were under conviction, but all did not yield, and we are hoping we may yet glean after the reaper has gone his way. Sunday was a great day; a number were at the altar in the evening. The three last evening sermons were on hell and the

judgment. It is a mystery why every unsaved person did not run for the altar. We regret that all Walla Walla did not hear these sermons, for this is a city thoroughly sown with Russelite literature. Sunday morning, before our hallelujah march, a class of seventeen lined up at the altar as probationers until a convenient time for their being taken into the church. They led the march, and we all felt as we sang "I'm happy, so happy," etc. We are looking ahead with interest for the Assembly, when our church will be dedicated. Glory be to God for His wonderful dealings with His people here.—M. E. WILLS.

NEW BRIGHTON, PA.

Kenwood chapel has just completed the eighth week of a wonderful revival. Sister Mary E. Whipple has been conducting the services, and God has blessed her efforts in sending about four hundred souls to the altar. God still continues to pour out His spirit upon us, and the meetings are growing in interest. Some wonderful demonstrations of God's saving, sanctifying, and healing power have been witnessed, particularly during the last two weeks. Some have been stricken down with God's wonderful power while kneeling at the altar, and have lain as dead on the floor. The meetings often continue to the early morning hours. Several cases of healing have taken place, due directly to these meetings. God's presence is felt at every service. As Sister Whipple begins the ninth week on Sunday, we ask you who read this to offer a special prayer for these meetings.—JOSEPH BREW.

NORTH YAKIMA, WASH.

God is still blessing us here. There were eight seekers at our regular meeting last Sabbath evening. Conviction is upon the people. God's children are getting hold of Him in prayer for the lost as never before. In one case a whole family of eight are coming, one at a time, until all but the father and one little girl have been saved. We find that if God saves a boy or girl who has unsaved parents, that the parents soon follow. We are looking forward to our meeting with Brother Shepard, and praying for the greatest meeting that we have ever seen in North Yakima. God has been so good as to put the husband of one of our members as jailer in the county jail, and he turns the jail over to us Sundays for meetings. The street meetings are well attended by large crowds who listen intently to the gospel in song and testimony. We find that at least half of the services on the street bring some one to church.—VERT ANGLIN, Church Secretary.

FULLERTON, CAL.

The special revival meetings have closed, but the revival fire is still burning in the Olinda church. Brother Harry Elliott was with us the entire month of January, then Brother Joseph Kiemel, of Pasadena, came down and helped push the battle for another two weeks. We were not privileged to see the altar filled with seekers, but we thank God that there were some who dug down until they struck the Eternal Rock and became established on the sure foundation. It took some confessing and unloading, but this was not worthy to be compared with the glory that has been revealed to these hearts. Our prayermeetings are times of refreshing. Last Thursday night heaven came down our souls to greet, and at the close four came to the altar. The second Sunday in the month the pastor received three new members into the church. The meetings at Placentia, on Sunday afternoons and Wednesday evenings, are being crowned with victory. One young woman was saved in the hall a few Sundays ago, and another prayed through in the prayermeeting. These have both claimed their inheritance with the sanctified, and are now shouting the praises of our Christ. The Lord is giving Brother Elliott messages of real unction and power for this work. Grandma Wright has moved there now, and is a great inspiration and help to the new comrades. The Lord is putting His seal on the ministry of Brother and Sister Elliott in this oil country, and these loyal people are holding up their pastor's hands by their prayers and faithfulness in the work.—REPORTER.

FROM EVANGELIST W. E. SHEPARD

We have just closed a gracious meeting here at Walla Walla, Wash. The meeting was held in the new Nazarene tabernacle, just completed. This church is to be congratulated on their beautiful, plain, commodious bungalow tabernacle. The building is 50 x 84 feet with a number of Sunday school rooms opening into the main auditorium with folding doors. Rev. Mrs. DeLance Wallace, the Nazarene Deborah, has been leading the Walla Walla hosts for several years, and through her the Lord has built up a fine, strong church. She is

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CHAPTER 15

**I** AM the true vine, and my Father is the husbandman.  
 2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.  
 3 Now ye are clean through the word which I have spoken unto you.  
 4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.  
 5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.  
 6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.  
 7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.  
 8 Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.  
 9 As the Father hath loved me, so have I loved you: continue ye in my love.  
 10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.  
 11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.  
 12 This is my commandment, That ye love one another, as I have loved you.  
 13 Greater love hath no man than this, that a man lay down his life for his friends.  
 14 Ye are my friends, if ye do whatsoever I command you.  
 15 Henceforth I call you not servants; for

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the right preacher in the right place. In the neighborhood of one hundred and twenty-five different individuals were seeking during the meeting, but quite a number of these had discovered their lapsed condition during the revival. Between fifteen and twenty made application for membership the last day. The finances came easy and well. The Walla Walla church always does the right thing in this respect. The last night of the revival was a glorious victory, the long altar overflowing with

seekers. I begin at North Yakima, Wash., February 25th, for a four days' convention, and the next meeting will be in the First Nazarene Church of Portland, Portland, Ore., beginning March 4th.—W. E. SHEPARD.

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

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

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

How to Remit — Send money order or bank draft, payable to C. J. KINNE, Agent.

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

PUBLISHING HOUSE of the PENTECOSTAL CHURCH OF THE NAZARENE 2109 TROOST AVE., KANSAS CITY, MO. C. J. KINNE, Agent

Notice

Hereafter the Superintendent's directory will be published the first week of every month only.

The third week of the month we will publish a list of those regularly commissioned evangelists of our church who desire to have their names and addresses published.

We have a revival the whole year through. Many souls are at our altars and some are gloriously saved and sanctified, and are shining for Him in our midst, by their life and testimony. Our Wednesday afternoon meeting, at 2:30, has proved a blessing to some who cannot come in the evening. There are different speakers, but always the same blessed Lord, and the fire comes down. Our hearts were encouraged and our souls refreshed by the coming of our Brother Fogg, who, passing through the city, stopped with us for a few days. How glad we were to see him! Friends, if you only knew how much good you do us by thus looking in upon us, you'd not pass our corner without coming in and saying "how-d'-do." God willing, we will soon have our fifteenth anniversary; it comes the first of May. Watch the paper for the notice of it later, and plan to come to the city and attend the services. Don't forget to pray for us in New York City, for I can assure you the fight is on, and it is a constant battle. His grace is sufficient, and we are more determined than ever to have faith in God.—IDA M. JUMP, Pastor.

ENTERPRISE, ORE.

We are in the fourth week of our revival here, with Evangelist Clyde T. Dilley. The attendance is good; house packed several nights, and the people are giving fine attention to the preaching of the Word. Brother Dilley does not shun to give the whole gospel. He speaks plainly and plows deep. Quite a few souls have found God in pardon, and a number sanctified. Sunday evening we had a great victory as the Holy Spirit fell on us all in great power, and the souls at the altar came through praising God. We had a great time rejoicing in the Lord. The altar service lasted until after 12 o'clock. We are praying for a sweeping revival here, and expect our prayers to be answered.—Mrs. PAUL E. KNAPP.

FROM EVANGELIST R. T. WILLIAMS

Since my last report to the HERALD of HOLINESS the Lord has graciously blessed me in several revival meetings. In these meetings a great many souls have sought and found salvation. The last two revivals were in Kansas and Oklahoma. The one in Kansas was with Rev. A. C. Tunnell, Enterprise, Kas. The meeting was in the country, and in the midst of as bad weather as one could well imagine. We had one cold wave after another, which reduced the crowds at times and made it very hard indeed to keep up interest and to maintain a high tide of victory. In spite of these conditions, some souls were definitely blessed and the church was built up in faith and spiritually strengthened. It was my privilege to be in the

home of Rev. G. B. Burkholder, whom to know is to love. He, with his excellent family, is a great power for God and holiness. Brother Tunnell, the pastor, has won his way into the hearts of all the people in the church, and outside. Brother Tunnell is a cultured man, a fine pastor, and a good preacher—and naturally is building up a good work there. Success is sure to crown his efforts. My last meeting was at Bethany, Okla., with the Oklahoma Holiness College. Here the Lord gave us a gracious revival, souls sought and found God from the first to the last, and there was not one dry service in the entire meeting. We had some wonderful services in which the Holy Spirit gripped the entire congregation, convicting, converting, and sanctifying. Divine power was always evident. We found many excellent features in the Oklahoma Holiness College and in the town. The faculty is made up of consecrated, godly men and women, whose work God is crowning with success. It was indeed pleasant to be associated with Brother Lord, the president, Brother Widmyer, Brother and Sister Jernigan, and others, all of whom are among God's elect. The school this year has a goodly number of most excellent students. The enrollment is much better than one would expect in such hard times. The school is full of the Spirit, and holy zeal, and surely God will continue in the future as He has in the past to make this a center of power and blessing to the world. The Nazarene Home, in Bethany, has the blessing of God upon it in its great work of rescuing erring girls. We were in two services in the home, both of which were unctuous and powerful. In one of these services three girls were beautifully saved, and in the other one a young man was sanctified. Brother and Sister Jernigan have certainly been used of God in this important work, which should lie close to the heart of all humanity. We also had good report from the Oklahoma Orphanage, located here. Our next meeting is at Little Rock, Ark., with Brother Speakes, beginning March 7th.

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