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## The Testimony of Premillennialism



WHAT I shall say here will not be an argument, but rather a testimony. Proof of the truth of premillennialism abounds from the first verse of Genesis to the last verse in Revelation, and in the history of this planet, and in the physical, social, political, economic, and ecclesiastical status and trend of the world today. We prefer in this article to do honor to this truth by giving a testimony. It is a fact that God brings this truth often to the mind and heart as much in the way of an experience as in the way of intellectual conviction.

### RUDE DISCOVERY

Several things conduced to turn my thought to this subject quite awhile after receiving my Pentecost. My sad experience with an ecclesiasticism, love for which was my inheritance and my devout practice for nearly forty years, was one of these influences. I had venerated my church and her ministry, and knelt at her altars feeling they were the sacredest shrines to be found in the universe. A minister or an official in her communion, I had been taught to revere as a paragon of purity and unimpeachable sanctity. Mortal tongue or pen can not portray the harrowing emotions of disappointment and grief, of which I was made the subject, when brought to the rude discovery that the denomination of my choice, could become so faithless to the great depositum committed to her.

I was amazed to discover the shamelessness and gross inconsistency with which my church's leaders would betray and repudiate the very fundamental doctrine and experience on which the church was formed and nurtured by her founder and his colaborers and followers.

This saddened me, and led me to deep and prolonged reflection, and to a much broader and more accurate knowledge of the status and trend of all the great churches of the land. Amid my perturbation and reflection on these perplexing problems, and after having received the light and joy of perfect love, I was led to a still more serious study of the second coming of Christ by reading Blackstone's "Jesus is Coming." This book profoundly impressed me and led to still further investigation of the subject. I had inherited post-millennial belief as part of my very being and religious fabric, hence, my studies at first confounded me. Finally I was led to a sincere and absolute espousal of the premillennial, personal return of Christ to reign in righteousness.

### THE SECOND COMING AND HOLINESS

This "blessed hope," it seemed to me, was a natural and scriptural companion belief to that of holiness, holiness preparing for His second coming. There seemed then, and still seems, a fitness and comeliness in their companionship as Scripture places them. "Every man that hath this hope in him purifieth himself, even as he is pure." This glad truth saved me from utter and absolute despair. Taught from childhood that the church was gradually to overspread the earth with salvation until all mankind were saved, and that then the millennium would come, I plainly saw that this was not being done. I found that the heathen and Mohammedan populations were increasing numerically more than seventy times as fast as the converts to Christianity were being made, even during this present century of marvelous Christian missionary activity. I saw that militarism lived

and grew not only in spirit, but in ferocity and devilish refinements for human butchery and death.

I saw from a thousand facts all around me that there was not to be seen in any sense or degree anywhere, any gradual, general amelioration or betterment of human conditions. Human beings were still starving and freezing to death by the thousands in our own country, a land of plethoric purse, boundless resources, and millions of foodstuffs to ship abroad for the cash.

### OUTLOOK ON THE CHURCHES

Looking upon the Romish church, the most powerful, by far the most numerous, the richest, and the most autocratic ecclesiasticism of all the world and all ages, and then upon the hundreds of other great denominations of the world, I saw that all of them were over-run with worldliness, pride, and carnality, and were conducted very often, by self-seeking, ambitious hierarchies. Looking into this writhing, hopeless human vortex, and seeing that boasted Christendom (*not Christianity*) was formal, worldly, proud, and fallen—a flat failure—my heart would have sunk in despair had I not caught sight of this "blessed hope" of His glorious appearing.

This blessed truth came to me in the sense of a new experience. God seemed in mercy to bring it to my tried and tired heart as a balm and blessing of hope, courage, and strength. It not only comforted and rested and refreshed me, but it proved such a resolvent of intellectual difficulties. It gave sweet mental rest and quietude, while it gave me great elation of spirit and wonderfully nerved hope in the heart.

### OTHER RESULTS

Not only so, but my experience of this precious truth stirred me to greater compassion for sinners slumbering in the power of "the wicked one" than I had hitherto felt. It begot within me a burning passion and heart longing to do my utmost for the Lord in rescuing the lost while He tarried.

This experience of the second coming also broadened my vision of God and His infinite wisdom in His marvelous Plan of the Ages, the outlines of which plan grew plainer to view and more assuring and enrapturing to faith as I studied it.

### EFFECT ON THE BIBLE

It did another thing for me for which I will thank God to my dying day. I always believed in the Bible and loved and studied it, in a sense, but not with the delight and the satisfying results and the comprehension of its meaning which I always felt ought to be my privilege and wondered why I did not experience in its study. This precious truth of the second coming made the Bible the great passion of my soul. It made the Bible joyously luminous to my mind and heart. It caused me to love it with a depth and an intensity, and see in it a sweep of beauty and significance which was utterly foreign to my experience in its study before. It is a transcendent truth that holiness and the second coming do actually give a man an absolutely new Bible. If we add the Jew to these two and complete the trinity, we have three keys which practically unlock the whole Bible and make it luminous, plain, and majestic. These three keys—holiness, the second coming, and the Jew—will unlock this Book, reveal its secrets, and illuminate and imbed its precious truths in the human soul. We speak of the Jew of course as he *was*, as he *is*, and as he *is to be*.

## CONTINUOUS EFFECTS

This precious experience of the second coming calms my soul, refreshes my spirit, saves me from pessimism, or worse, elevates and ennobles my faith, and brings my Savior closer and closer to my heart day by day. I commit myself to this blessed truth with all the ardor of my soul, and yet with love and tolerance for all who dissent.

## The Two Lives

THERE are two distinct humanities taught in the New Testament, one called the "earthly," and the other called the "heavenly." The first humanity is derived from the first federal head of the race, Adam. The second, or the heavenly humanity, is derived from our second federal race-head, Christ.

Paul teaches the above distinction in 1 Cor. 15:48, 49, where he says, "As is the earthy such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

## THE DIFFERENCE

The radical and distinguishing differences between these two humanities are to be seen in the character of life which each possesses. This difference is clearly kept in view by Paul and other New Testament writers throughout their writings. Indeed the Holy Spirit who inspired the Scriptures has shown marked discrimination in the use of two different Greek words to signify life. The Greek word which means the Adamic life, or our natural life, is the word *psuche*. This word means the ordinary human life, and is often translated by the English word "soul." This Greek word also in its adjective form (*psuchikos*), is rendered "natural," as distinguished from the word "spiritual," which word always relates to that other life, the divine life, which is received as the gift of Christ. This latter kind of life is expressed by the Greek word "zoe."

## SPIRITUAL LIFE

This life expressed by the word *zoe* means "That eternal life, which was with the Father, and was manifested unto us." This is the kind of life referred to where it is declared "In him was life" (John 1:4). This is the life also spoken of in 1 John 5:11, "God hath given to us eternal life, and this life is in his Son." This same spiritual life is the kind spoken of in John 10:10, "I am come that they might have life, and that they might have it more abundantly." Also in that great classic on the spiritual life in Col. 3:3, "Ye are dead and your life is hid with Christ in God." It is needless to consume more space in quotations showing that the word "zoe" is used to designate spiritual life which is so different from the "*psuche*," or the natural life.

It is interesting to trace the marked difference between these two kinds of life as revealed in Scripture. It is a very great mistake to suppose that this spiritual life is a mere endless continuation of the natural life. It is indeed "eternal life," as the preceding passages prove and numbers of others also attest, which we might quote. This natural life has an end. This spiritual life which is the gift of God is veritably eternal life. But it is more than this.

## OTHER FEATURES

It is also *spiritual* life. This distinction is specifically pointed out by Paul when he says, "The first man, Adam, was made a living soul [*psuche*]; the last Adam a quickening [lifegiving] spirit. Howbeit that was not first which was *spiritual*, but that which is natural [*psuchikos*]" (1 Cor. 15:45, 46). The same apostle makes a similar distinction in the same epistle when he says, "The natural man receiveth not the things of the Spirit of God. But he that is *spiritual* judgeth all things."

Not only is this spiritual life eternal and spiritual, but it is also imperishable. Says Jesus, John 10:28, "And I give unto them eternal life; and they shall never *perish*, neither shall any man pluck them out of my hands." Peter declares that this spiritual life is also *incorruptible*. In the 23d verse of the first chapter of his first epistle he says, "Being born again, not of corruptible seed, but of *incorruptible*, by the Word of God, which liveth and abideth for ever."

This spiritual life, the Apostle John declares to be also a life free from sin. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he can not sin because he is

born of God." We have not space, nor is it necessary, to pause to give scriptural quotations in proof that this spiritual life possesses also the qualities of *holiness, goodness, dependence* upon God and His Word, *entire consecration, a single eye, obedience, and self-abnegation*.

## LIFE OF LOVE

We reserve the balance of our space to note two other aspects in which this spiritual life is so different from the natural or soul life. This spiritual life is a life of *love* and a life of *knowledge*. This is fundamental truth so let us put great emphasis here. When we say that this spiritual life in its completeness and divine fulness, is a life of love, we come to the crux of the whole question. Love is all-inclusive and no greater thing can be said of this life, and no loftier concept can be had of life, and no higher and holier teaching respecting this spiritual life can be found than the declaration that it is a *life of love*. The whole of this sublime truth is contained in those few words of St. John where he says, "God is love; and he that dwelleth [liveth] in love dwelleth [liveth] in God, and God is in him." How inevitable the conclusion therefore that "He that loveth not, knoweth not God; for God is love."

## LIFE OF KNOWLEDGE

Finally, this spiritual life which we are discussing is endowed with a capacity to *know God*. We do not mean simply to know *about* God, or to read and learn *about* God's doings and ways. We mean to say that the spiritual man can personally know or be acquainted with God, hold communications with Him, consciously experience God's presence, His care, His goodness, His power, and His marvelous providences in many ways. "And this is *life eternal* that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3).

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life" (1 John 5:20).

In the Sermon on the Mount, Christ announces this kind of life when He says, "Blessed are the pure in heart, for they shall see God." Purity of heart is really synonymous with spiritual life and the promise of "seeing God" is the definition of the life. To "see" God means to *know* Him; to participate in Him; to personally experience Him. How full and how wonderful is it thus shown to be to have that more abundant life which brings us into such an intimate, conscious, experimental knowledge of God himself. Such is the Bible revelation of the character of the new humanity, which Christ gave Himself to found. What a glorious conception is this of a new race of blood-washed, Spirit-cleansed, and Spirit-filled, holy beings in perfect unison with the God of heaven, in holy alliance with His Son, indwelt by His Spirit, restored to His divine image and absorbed with His glorious service.

Such is the work Christ came to achieve. Such is the work He is accomplishing in calling out a peculiar people. What a joy to be a coworker with Him in such a wondrous work. What a privilege to spend and be spent, to suffer and sacrifice for the on-going of such a marvelous plan. God help us to be faithful to the honor and dignity conferred on us in this holy privilege of being coworkers in the achievement of such wondrous results.

IF GOD CARETH FOR THE BIRDS, and counts the very hairs of our heads, surely we can trust Him to look after us if we are daring to serve Him in any department of His vineyard. Where and whence and how then can come discouragement in His service. Lift up the hands which hang down and strengthen the feeble knees.

PRAYER, PATIENCE, AND PRAISE are the best counteractants for doubt, fear, and worry. These three latter are the Devil's attempts to thwart you in your soul-concerns. The first three are God's ways of thwarting him.

IT IS EASIER TO WORK AND TALK and do things for God than to absolutely give ourselves up to Him in consecration. This gift or consecration is what He wants first of all and more than all, for if He get this He is sure of all the activities of the soul and life as a consequence. Do not undertake to substitute work and talking for Him for consecration to Him. You will find too late that this will not work at all. He says, "Son, give me thy heart."

# THE EDITOR'S SURVEY

## The Cause

In nearly all our city troubles, such as strikes, riots, and such like, whiskey is found to be the cause. It has always been the main producer of crime and always will be. A case in point is furnished by an exchange as follows:

A few weeks ago there was a riot in East Youngstown, Ohio, in connection with a strike, which resulted in a loss of life and property. The newspapers of the country featured the horrors of the outbreak. But they did not tell of that city with a population of almost ten thousand with nineteen saloons and not a single church; with a school enrollment of only 1,102, and of these only nine in high school and only twenty in the eighth grade; with only 462 registered voters, and only half of these exercising their franchise. Yet these were the things that should have been told.

## Time Enough for Duty

It is a silly and absurd claim, whenever and by whomsoever made, that there was not time enough for this or that duty. Pray what is time for if not the performance of duty? Is time given us for mere play, or trifles, or simply to be squandered in mere nothings? There isn't a duty incumbent upon us from the highest to the lowest which there is not ample time to perform faithfully and completely. To affirm the contrary is to insult God and impeach His wisdom. The *Sunday School Times* well says:

We have time enough to do all that God asks us to do. We have no right to any time for anything else. Writing from Africa of a great work of grace that is going on there, Dan Crawford says, "Their new watchword is as good for Europe and America as it is for old Africa: 'Time enough for the longest duty, but not for the shortest sin.'" God sees to it that the demands of duty never run beyond the time at our disposal. And God through Christ our Savior and life has made it unnecessary for one passing second of our time to be spent in conscious sin. So He would have all our time become one great gold mine for ourselves and for others. Are we trusting Him for this?

## The Power of the Gospel

The Gospel has power to save the sinner from the lowest dregs of sin, and put him upon a rock foundation and enable him to stand immovable against all the powers of hell. Dr. C. I. Scofield tells of the following case:

There drifted into my house once a human wreck. He had been the editor of a great daily newspaper, and was a man of rare gifts. It was the old story; little by little the drink habit had fastened upon him and dragged him down to a living hell. I could not tell him to "assert his manhood"; he had none. I told him that he could be born again; that he could become a partaker of the divine nature, and a son and heir of God. He fell upon his knees. "My God," he cried, "can a dog like me become God's son?" And he poured out his heart, giving himself to Christ. I shall never forget his transfigured face, nor the singular solemnity and loftiness of his bearing as he took my hand and said, "I am a child of God."

## Our Rich Inheritance

It is a glorious truth that our Father in heaven has left us a will which reveals to us a wonderful legacy of limitless wealth. How strange that men are so slow to prove this will and appropriate this rich legacy which it bequeaths to us. Sonship to God means much. If we are sons, we are heirs of God. If we are heirs we are inheritors of great riches from our Father. What a blessing when we come to realize this gracious truth. G. B.

F. Hallock relates the following in *The Herald and Presbyterian*:

A missionary in Brazil was making her usual visits when she came upon a poor, ignorant, ragged woman whose face was radiant, sitting in her little thatched hut with a copy of the Gospels in her lap and an "A, B, C" book by her side. When she saw the missionary she said, "Oh, senora, I am an heiress. Just think of all these riches for me." The missionary saw her labor hard to read the words, and asked, "Why do you take so much trouble to read?" The reply came, "It is His will. Just think how ashamed I would be to meet my Lord and have Him ask, 'Did you receive the inheritance? Did you read My will?' And I should have to answer, 'No.' Oh, senora, I want to learn it by heart, for He left it all for me." Heirs of God and joint heirs with Christ; greatly too good as that may seem it is not too good to be true.

## Moving Picture Censorship

There is crying need of a censorship of moving pictures which will really censor them. The harvest of crime and debauchery, especially among the young, which we are reaping from moving pictures is simply appalling. What are those in authority thinking about to allow photo-plays to flourish in all our cities, towns, and villages which would disgrace heathenism and yet practically without any censorship whatever in a so-called Christian land. The *New York Christian Advocate* says:

Any censorship of moving picture films that will clean up the business is preferable to the slipshod censorship which now prevails. The most casual patron of the film-shows will not deny that vice and crime, coarseness of incident, or suggestiveness of plot are so characteristic of the entertainments, that practically no screen is free from them. A thorough investigator asserts that three-fourths of the plays are melodrama, so crowded with sensational scenes as to set the brain of the spectator in a whirl, and so untrue to life as to pervert or debase the standards of the younger and weaker patrons. The theater at its worst is physically unable to do as much harm in two hours as these photo-plays, for which the producers ransack the world for picturesque crime and seductive display. We should hope that the church would not utter another wholesale edict against the moving-picture, but its ministers and members, the parents and teachers of its young people, should strengthen the hands of all who are striving to interpose the bar of a real censorship between the money-grasping producer and the impressionable youth whose morals are being stormed by a host of corrupting and debasing images, such as no previous generation ever had faunted before it.

## Self Examination

The saints in the olden days made much of the practice of self-examination. While this practice can be carried to an excess, a moderate and wise use of it has always proved helpful to the children of God. Periodical reviews of our past, with the purpose and desire of detecting mistakes and improving upon them in the future, will help any of us. It is like the merchant surveying his stock from time to time, running up the columns of his sales and his income and arriving at his exact status commercially. *Zion's Herald* says:

We noticed in a station the other day a commercial traveler who was going over his note books and memoranda, evidently footing up the sales he had made that day. His object in doing so no doubt was both to see where he stood financially and also to note where he had made a mistake, and thus to learn how to do better in the future. No live business man is satisfied with anything yet

accomplished. The Christian man may in this and other matters derive many useful lessons from the markets of the world. He, also, must continually take stock, to see where he stands. It is a useful practice, when the day's work is over, perhaps when lying in bed before falling asleep, to run over in thought the happenings, episodes, and actions of the day, in which case some will seem to have been quite absurd, some rather questionable, and others admirable. When night comes life's interests seem to fall into a truer perspective, the greater being discriminated from the lesser and the essential looming larger than the temporal and evanescent. Too many people, it is to be feared, live without a plan—so far, at least, as their moral interests are concerned. In their business concerns they are alert, ambitious, and progressive, but in spiritual matters shiftless and spendthrift. In order to correct such careless practices periodic reviews of the doings of the day or week are advisable. Think over the way you have come. Put an end to useless expenditures of time and means; correct mistakes and do not perpetuate failures. Take frequently a mental note of past performances, and in future beat your own record.

## The Murder Rate

It is deplorable to contemplate the murder rate in the United States. It seems our trend is to barbarism. The law's delays, dirty politics in our courts, rum rule, the carrying of firearms, and a dozen kindred evils seem to be combining to wreck the very fabric of our government. *The Pathfinder* gives the following:

Although reliable, comprehensive figures relative to the number of murders in the United States are lacking, owing chiefly to inadequate laws and the laxity and indifference of officials in the compilation of records, it is conservatively estimated that the lives of about 8,000 persons are willfully and unlawfully taken at the hands of others each year. From fairly trustworthy figures obtained from the records of thirty American cities, it is shown that the number of murders has increased from 4.8 per 100,000 of population in 1884-85 to 8.1 during the decade ended with 1914. In 1914, the total number of murders in the country was nearly 4,490, or 3.6 per 100,000 of population.

To Chicago belongs the unenviable distinction of having a larger number of murders than any other American city during the decade from 1904 to 1914; according to statistics there was 1,995 murders there in that period, or 9.3 per 100,000 of population. The lowest percentage was shown in the figures for Milwaukee, where 87 cases, or 2.4 per 100,000 of population, occurred. Memphis with 808 murder cases, had the highest percentage, namely 63 per 100,000. Figures for 1914 show Memphis to be still leading in the percentage of homicides, with an increased rate of 72.2. Reading Pa., had the lowest rate, namely one murder, or one per 100,000 of population.

## Righteous Indignation

The passion of anger is not allowed a child of God. Indignation is, however, allowable to the Spirit-filled. God exhibits such indignation, and no state of grace to which His children may attain debars them from the right and duty of the intensest indignation against wrong and corruption, injustice and outrage toward whatever class or conditions of society such wrongs are practiced. The *Central Christian Advocate*, discussing Dr. Jowett's utterances on this subject says:

It is not the purpose of God that His saints shall show no spirit, no capacity of indignation. "The Son of God goes forth to war." To war His followers must also go—against the powers of darkness and evil in this our age. There are people, says Dr. Jowett, who can be irritated, but they are never indignant. They can be offended, but they are never nobly angry. The souls who are possessed with the fire of God are the very opposite to all these,

The hot breath of God is like unto a blast that scorches things to their very roots. And if we share the breath of God's Spirit, we, too, shall be endowed with the ministry of the destructive blast, even the power of a consuming indignation. Any form of public iniquity will make our fire blaze with purifying wrath. Corruption in civic or national government, inhumanity in the treatment of the criminal and the unfortunate, the oppression of the poor, the brutal disregard of the rights of the weak and the defenseless, any one of these will draw out our souls in the hot and aggressive indignation which is the imparted fire of the Holy Ghost. If any one claims to be baptized with the Holy Ghost and with fire, and he is indifferent in the presence of licensed iniquity, and apathetic and lukewarm when gigantic wrongs glare and stare upon him, that man's spiritual baptism is a pathetic fiction, and his boasted fire is only a painted flame.

"But," says Dr. Jowett, "if a man suffers a personal injury, if some wrong is done to him, what kind of fire shall I expect to see in his life if he is filled with the Holy Ghost? Listen to this: 'If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head.' It is the very fire that rains upon us from the cross of our Lord. It is the same holy fire which flowed from the soul of the martyr Stephen as he was being stoned to death: 'Lord lay not this sin to their charge.' It is a marvelous fire, a most arresting fire; and we simply can not withstand it. It is the very fire of grace: it is live coal from the altar of God."

## A Revolution in Journalism

One of the finest evidences of the rapidly approaching doom of the liquor traffic is found in the fact that the great daily papers of the nation are rapidly coming to the point of banishing all liquor advertisements from their columns. The following article from *Zion's Herald* gives some facts and figures highly gratifying on this subject. We hail the coming doom of this traffic with inexpressible pleasure. The article referred to says:

Considerably more than one-third of the 2,123 daily newspapers of the country are excluding the advertisements of all alcoholic liquors from their columns. Attention is drawn in this connection to the fact that the Philadelphia North American was the first great newspaper of the country to take this position. This it did about seventeen years ago, and followed it with the exclusion of advertisements of patent medicines containing drugs in habit-forming quantities, and later still excluded all financial advertisements that were in the least questionable. These advertisements have cost the North American at least \$350,000. Lately that newspaper refused the advertising copy of a brewers' association which would have brought the paper \$27,000. In this we have an indication of the vast amount that the liquor interests are willing to pour into the treasuries of newspapers which are willing to accept their advertising. A very recent poll of the dailies on this question reveals a total of 840 daily newspapers that will not receive advertisements of alcoholic liquors, including some of the most prominent in the country, and representing a total daily circulation of 5,564,777. It is indeed a journalistic revolution that has taken place in this respect.

## Answered Prayer

God has marvelous and varied ways of answering prayer. Many an answer to our prayers we fail to recognize as such because they come in such different ways from what we expected. Hence we fail to give the proper credit to a prayer-answering God. We would do well to follow up our prayers with a more reverent and careful eye to the avenues of answers which God might use. We urge this because praise logically follows prayer and should always be ascribed to God for His gracious answers to our petitions. The *Sunday School Times* relates the following incident of answered prayer:

## Through Death to Life

Oh, what, if we are Christ's  
Is earthly shame or loss?  
Bright shall the crown of glory be,  
When we have borne the cross.

Keen was the trial once,  
Bitter the cup of woe,  
When martyred saints, baptized in blood  
Christ's sufferings shared below.

Bright is their glory now,  
Boundless their joy above,  
Where on the bosom of their God,  
They rest in perfect love.

Lord, may that grace be ours,  
Like them in faith to bear  
All that of sorrow, grief or pain,  
May be our portion here.

Enough, if thou at last  
The word of blessing give,  
And let us rest before thy throne  
Where saints and angels live.

—Sir Henry W. Baker.

I sat down to read a portion of God's Word in a Pullman sleeper early one morning, when a young gentleman, an entire stranger, in passing paused, and upon inviting him to a seat by my side, he gave this experience:

"I am a bond salesman from Chicago. Returning from Freeport, Illinois, one day, I discovered that I should reach Chicago too late for my work in the office that day; so I determined to stop off at a small town between trains and pay an old friend a visit. It was to be a surprise. Upon going to his home, I found the house locked up, and the neighbors informed me that my friend had gone away for a three-weeks' stay. This was a disappointment.

"A wait of five hours for the next train confronted me, but I determined to make the best of it; so I walked out into the country to pass away the time, and came upon an aged man in a field by the roadside, who was slowly turning hay, preparing it for the barn. After exchanging greetings, I engaged the old gentleman in conversation, but I soon discovered that while he was very courteous and kind in his replies to my questions, he kept at his work. The thought came to me, 'Why not help him?' Telling him of my disappointment, I took an idle fork standing near by, and side by side we worked and talked. When the hay was all raked up and gathered in small heaps, I found that I must return to the station. Extending my hand to bid him good-by, I remarked that my disappointment had been turned into a genuine pleasure by his acquaintance.

"Holding my hand he said, 'Let me tell you something before you go. This morning as we awoke, mother and I talked about getting up this hay. I remember that I was feeling so bad that I feared I should be unable to accomplish the task; but mother encouraged me, and assured me that the Lord would help me. At family prayers we both asked our heavenly Father for His help. I arose feeling refreshed and felt sure that in some way He would help, but,' he added, as he pressed my hand tighter and a tear glistened in his eye, 'I really did not expect the Lord to send a man from Chicago with kid gloves and patent leather shoes to help me do it.'"

## The Pathos of Old Age

The pathos of old age amounts to a tragedy, yet this period hastens to meet us all and we must face it whether we would or not, unless death intervenes. The companions of our earlier life pass away one by one and we soon grow to be comparative strangers to those about us. Our children grow away from us

and after awhile the dread reality comes upon us like a pall that everybody seems to think we have outlived our usefulness and we are not particularly needed or desired anywhere. In the *Apostolic Review* a minister's wife relates the following incident:

Not long since a man in middle life came to our door and asked for the minister. When informed that he was out of town, he seemed disappointed and anxious. On being questioned about his business, he replied, "I have lost my mother, and as this place used to be her home, and as my father lies here, we have come to lay her beside him."

My heart rose in sympathy, and I said, "You have met with a great loss."

Well, yes," he replied with hesitancy, "a mother is a great loss in a general way; but our mother had outlived her usefulness; she was in her second childhood, and her mind had grown as weak as her body, so she was no comfort to herself, and a burden to others. There were seven of us, and we had agreed to keep her among ourselves a year at a time, but I have had more than my share of her, for she was too feeble to be moved when my time was up, and that was more than three months before her death; yet she was a good mother in her day and worked hard to bring us up."

He stopped here, and without looking into the face of the heartless man, I directed him to another minister, and returned into the house with a heavy heart. I looked into the sweet faces of my three children and wondered if the time would ever come when they would say of me, "She has outlived her usefulness; she is no comfort to herself and a burden to others." I offered a prayer that I might die before the day would come when I had outlived the love of my children. I thought, "Let me die while my heart is a part of theirs; so that my grave might be watered by their tears."

By and by the bell tolled and I went to the meeting-house to pay my respects to an aged stranger—a mother who had outlived her usefulness. Those cruel, heartless words rang in my ears as I saw the pallbearers bring the casket up the aisle. The bell tolled long and loud, and its iron tongue at last chronicled the years of a toll-worn woman—a mother. The old bell seemed to say: "One—two—three—four—five—a sweet-faced little girl playing about home; six—seven—eight—nine—ten—her innocent sports in the meadow beside the brook." Eleven to eighteen spoke gravely of school days and of the awakening of a love that would last—although unloved in return. Twenty to twenty-five spoke of a husband, children, and the beginning of battles with a cruel world, which fell like hammer-strokes until "sixty" found her at family gatherings, surrounded by grandchildren. Seventy-five spoke of an old lady, bent with the toll of a useful life, a little childish, and somewhat of a care. She was not altogether satisfied, and sometimes not as patient as she used to be, as she went from home to home. She murmured, maybe, that after all her toil and worry she had no home of her own in which to live and die. Maybe she overheard occasionally that one house is not large enough to hold two families. But the bell tolled on. Eighty—and it stopped. It marked the end of a mother who had outlived her usefulness, or, in other words, had ceased to be profitable to her earth-craving, money-grasping children. There she lay, cold and still. She made no trouble, demanded no love, no soft words, no tender looks. A look of patient endurance seemed chiseled on her aged face, an expression of unrequited love.

Her children were there—those for whose existence she passed close to the valley of death. They were clad in black; they tried to look sad, but I remembered what her son had said: "She was a good mother in her day; but she had outlived her usefulness." Ingratitude is too mild a word to use in referring to such a man.

After the funeral they all went home—no more to be bothered or disturbed by the one who had watched them all night long, when the doctor had said, "Midnight tonight will tell the story"; nevermore to be worried by the one who prayed for her sons and daughters as only a mother can pray. They went home without her, but with a troubled conscience. They felt the stings and heard the footsteps of coming judgment, where all ingrates like themselves will get their just dues.



# THE OPEN PARLIAMENT

WHAT of the night?" This was the cry of a band of pilgrims camping in a narrow pass in Mount Seir, longing for the dawn of a new day, anxious to get an early start that they might reach their place of rest before the burning sun came down upon their heads. They were up early with their eyes gazing toward the East, longing for the daybreak.

In Eastern countries it is as common for them to inquire for the indications and the clouds of the morning and the night as a daily salutation is here. And the conditions in this mountain country strikingly illustrate the variability of human society in these days; not only so, but the advance and decline of nations, the rise and fall of thrones; not only so, but the apparent advance and certain decline and finally the awful fall of this wicked old world and the dawning of a new day—the day that shall never end.

When that band of pilgrims were mounted, ready to start, watching and waiting, at last the curtain of night began to lift and they saw the signs of coming day, and it was their custom, not only to lift up their voice but to lift up both hands and thank the great Father for the coming morning. But they were no more than through with this simple service, than suddenly the morning air was disturbed, agitated with conflicting currents of warm and cold, damp and dry. The morning winds hurried down from their chilly heights, and condensed the vapor in the valley, and suddenly they were all covered with a dense fog.

It was darker than before. They had had the stars but, they are gone, and they are bewildered and cry out to the old watchman in Israel, "Watchman, what of the night? Watchman, what of the night?" And he answered, "The morning cometh and also the night." He was where he could see not only the dawning of the day, but knew their bewilderment and the cause, and he knew they would have to wait further, but he said, "The morning cometh and also the night."

There is no morning in this dark world without a coming cloud, without an approaching shadow and many a time just when we are in the midst of our hilarity, by divine permission some strange and unexplainable circumstance appears as suddenly as the condensing of the morning vapor and throws us into a bank of fog. Not spiritually! Thank the Lord for that, but circumstantially and providentially, and there are things that overtake us just at the critical moment when we are just about to approach a climax for some good and wise purpose, there is a shadow comes sweeping down across the hills, and there is temporary darkness.

How many a happy, jolly band have started in the morning for a picnic and how quickly the morning has been turned into night. Some of you remember that happy band that took a trip to Mount Wilson and some of us will never forget what we saw depicted on your faces when we met you at the foot of the trail and one of your number was on a stretcher.

Brother, the lesson that we want to learn is the lesson that the pilgrims had to learn, to wait. The fog did not put out the sun and the darkness of that narrow mountain pass did not stay the morning star in its course. The watchman said, "The morning cometh and also the night." That is the place for faith; that is the place for patient waiting; that is the place to hold steady even if you have mounted your camel. You can afford to wait just a little. It won't be long.

When I was pastor in New England, it was not unusual, since we were on an island, for the fog to come in as suddenly as it did in the mountain canyon of Mount Seir, and it was often exceedingly thick, but we always expected that the old king of day would burn it out by 10 o'clock, and just about as regular as

## "Watchman What of the Night?"

A Sermon by SETH C. REES

"Watchman, what of the night? The morning cometh and also the night" (Isa. 21:11, 12). "So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand" (Luke 21:31).

10 o'clock came, the fog lifted. Say, brother, you may have to wait till 10 o'clock, you may have to wait till 11 o'clock possibly, but if you will hold steady and sit full in the saddle, you can go pretty soon, and you may go faster while you are waiting than you do when you are going.

Many a time I see the currents all about me agitated and I see conflicts and I see things that if I would bother my head about them, they would throw me into confusion, but if I hold steady, it is not long until it is all as plain as high noon and I get there on schedule time. Glory be to God!

The same is true of nations; the same is true of this old world and that is why I read that second passage. It announces that stupendous fact that there is coming a new morning. It will be an unclouded day. There is coming a time when the shadows will have passed by for ever. We are going to get by the graveyard, we are going to get by the hospital, we are going to get by the dispensary, we are going to get by the difficulties and the trials and the strange providences that seem so unexplainable, we are going to get by the night, and it is going to be morning, and it will be an eternal day without a cloud.

Now the times are full of finger boards, index fingers, pointing toward this new day. Many of the most scholarly and thoughtful, and many of the very best exegeses of the present times, say that it is about to dawn. Many others say that it is about to do something, they don't know what. There are thousands of people today who are looking for a radical change in politics of the world. There are hundreds of scientists and philosophers today who are expecting a change of some sort. They don't know what is coming. A bank of fog has covered their eyes so that they are kept wondering but the saints know that the morning cometh and also the night, and they know that the thickening gloom of this present time is but the darkness before the break of day.

Some of the greatest men living, I suppose, some of the greatest scholars—some of them have predicted some very remarkable changes, but they don't know what it is going to be. Well, I know some folks that do know and there are watchmen upon the walls of Zion that understand the signs and when the cry comes up from the pilgrims, "Watchman, what of the night?" they answer, "The morning cometh and also the night."

It is true you have not heard a sermon and you have not read an article in any magazine for a year and a half about this old world getting better. Why not? If the old post-millennial theory is true, this is a good time to stick to it. If this old world is really getting better and is about to have its millennium, then it is time to fill the *Review of Reviews* and the *Literary Digest*, and all the best magazines ought to be full of the fact that the world is about to be converted. No time now to back down; it is no time now for you to take to your heels. If you believe the world is getting better and the world is going to be converted before Jesus comes, this is the time for you to open your mouth and start your pen going and promulgate your doctrine. Nobody does it. Nobody! Everybody knows it is not so now.

But the facts are that these index fingers are

intended in the Word of God as an encouragement to the saints and the very war cloud that looks so dark and hangs over two-thirds of the world today is one of the fingers that it refers to as pointing to the fact that as soon as we are through with a few things, wars and rumors of wars are going to come to an end, when our Lord shall appear, the clouds shall roll away, the clouds that have hung so low in the valleys, and the knotty problems are going to be cleared up and Jesus himself is coming to take possession of things here.

Thrones are crumbling and tottering and the world wonders who is going up and who is going down and what sort of a reign will take the place of the present situation and they don't know what is coming tomorrow, but tomorrow it is going to be morning. The nations of the world that are nearest akin have each other by the throat and are ready to fight to the bitter end. Seven million men fell the first year and twenty million got right up and marched to the front. I was not surprised; I was shocked but I was not surprised.

You remember that it was right in the midst of the hopes of peace, and you remember that the conference was in session, and they thought that the dawn of it was just over the hill, and that they were going to have universal peace by a process and a method that never has been scriptural, but like thunder out of a clear sky, there came the announcement, "War, war, blood, blood, blood." I was shocked, but I was not surprised. I may be shocked when the Lord comes, but I am not going to be surprised. There will be some on the earth when He does come that will not be surprised—they look straight through a thousand afflictions and see the coming day just over the hill.

Oh, brother, sister, it don't matter so much what you think or what I think; it matters everything what the Book says. You can sit back and criticize and you may call up instances and incidents of the past to refute my argument this morning—I hardly have an argument—I have a tremendous fact; the fact is, the morning cometh and it is not as far away as the conversion of this old world.

Many of my hopes have been deferred; many of your hopes have been deferred, but a deferred hope still lives and mine will live for ever. Glory be to God! The Earl of Shaftsbury used to urge the clergy to go out into the streets and announce to the masses that Jesus might come any time. In 1829, this glorious truth flashed upon George Muller and at once he became a flame of fire, and it was a powerful influence all through that wonderful life. The morning cometh! Our Lord is coming back to earth again! Glory be to God!

Another finger that points toward His coming, that simply thrills me when compared with the scriptural description of the evening of this age, is the awful apostacy even in American churches and American pulpits. People say, "Do n't find fault." God forbid. But facts are facts and our young people and our students had just as well understand what they have got to meet in this old world. You know that the situation in the religious world and in ecclesiastical circles is simply appalling. The most popular preacher is the preacher who has the largest stock of wit and humor and sarcasm and vast audiences are simply amused and entertained by these things, when we ought to have the old-fashioned rugged gospel of Jesus Christ; we ought to have Pentecostal fire and Pentecostal truth and get people saved.

The history of nations is that the older they get the more corrupt they are. The politics of this world is so corrupt this minute that it can't stay together. It is so rotten that it can not hold together. I defy you to successfully contradict what I am saying. The older churches are the more corrupt and the more backsliden. That ought to be a warning to Nazarenes. Some people have seemed to think that we are im-

mune. No, we are not. There are great dangers. Somebody ought to lift an alarm this minute. I have nothing to gain or nothing to lose: I would just as leave do it. If the spirit of politics in religion is allowed to become current, it is only a question of a very short time till the Holy Ghost will be relegated to the rear and we will be as fireless as any other dead holiness church. The profession of holiness do n't make anybody alive. The name "Pentecostal" do n't make a church alive. It takes a real divine touch, the fiery tokens, it takes the energy of the Holy Ghost to keep a church alive.

I serve notice on you now that I am not married to any church, the Nazarene church or any other church. Whenever she is too dead to do the work, she is called to do, if I can find a hot crowd, I am going with the hot folks. Some people are as really priest-ridden and as really controlled by the powers that be as if they were in Catholicism. I dare to denounce it. But the morning cometh. Oh, there will be shadows and there will be deep sorrow, but sir, I am waiting and believing and expecting that some of these mornings, the King of Glory will ride down and will sweep away the last cloud and will bring a perfect deliverance to all who follow Him. He is going to do it.

You may sit back and criticize what I am saying, but it won't help you to get ready. You can find fault with this or that or the other, and it won't help you to get ready and won't change the fact that it is going to be morning, and won't change the fact that our Lord is coming.

Another sinner that I notice is the fact that out of every old dead church on earth, even the Catholic church, and the high Church of England, and the Lutheran church, and all the other churches, God has reached down with His hand and found a few souls and given them a vision of the coming morning and from every church on earth there are men of intelligence and learning that are writing and preaching and looking for the Lord to come.

The time was when nearly everybody who looked for the Lord to come, were Millerites. They set dates. The time was when nearly everybody who looked for the Lord to come were Adventists. They fixed dates. But the time has come, sir, when this doctrine and this glorious hope is no longer confined to any little crowd anywhere. Everywhere God is calling out a few. He is getting a Bride ready and He is going to have in that bridal company such a variety—He is going to have people from every tribe—the black and the white, and the red and the brown and the yellow, and the rich and the poor; the Lord is the Maker of them all, and from all these there will be folks that will come up and they will have on their white robes, which is holiness, and they will be ready for the coming of the day.

I watch these things with great interest. I have sat on the platform in the New England campmeetings where one hundred and fifty preachers, sometimes two hundred preachers met together, at Mountain Lake Park or Old Orchard, Maine: We were a motley crowd. You could have found almost every church represented on that platform even to Catholics, but sir, we never mentioned it. It was holiness. Holiness before breakfast. It was holiness the first course, and the second course, and holiness all day, and then holiness all night, and holiness when it was dark, and holiness when it was light, and it was just holiness, and we just got everybody we could to put on white robes because we knew that the morning cometh and we were getting folks ready.

That is our business today in the Nazarene church. Far more than to build up an ecclesiastical center or any educational center simply, our business is to get people ready for the coming of the Lord; to get them to put on white robes and get a vision that will let them see through a bank of clouds and see the Lord coming in the clouds of heaven.

When I turn back to the world, what do I see? I see the church and the world fraternal. I see a dissolution of parental authority. I have

traveled in all the states of the Union except one, and in many homes I have not been there long till I see that the children run the household. What is that the sign of? It is a sign that it is going to be morning. Brother, you allow your daughter to associate with unclean young men and then are surprised when she falls into sin. God help us to see that we can't allow our children to run the streets and have their way and then expect that they will make godly men or be used in the cause of the Lord. In some cases the old-fashioned Bible rod will have to be applied. When people sit under my roof, they must obey the rules of the house.

If I look around again and see what people are reading—suppose I go to the center table, suppose I go to the library—I see the very same thing. If I turn to the court, I find that murder and drunkenness and unmentionable crime is increasing everywhere. If I turn to the books and periodicals, I see unholy literature, and corruption in what is known as fine art in the halls of learning. High schools of these days, and colleges as well, are being corrupted by lust and licentiousness. While war is slaying her millions, the strange woman is slaying her tens of millions, and the daughters of so-called religious people are allowed to dress so as to embarrass the eyes of a decent man.

Oh, brother, I don't want my children to stand up at the judgment and curse me because I was too lenient. Many boys and girls are criminals now before they get into their teens. The boys and girls now know more at twelve that I did at twenty about things that they ought never to know, and all this indicates to me that it is darker than it was when there were stars, darker than it was at midnight, and it is darker than it has been at all, and I am forced to believe that it is nearly morning. I take comfort in it.

If I turn to the heathen world—O God, help me! I must not begin on that; that is a missionary sermon. When I think of what Sister Eaton has told us, of what Sister Lee has told

us, of what Byron Salsbury has told us, I think of that awful night. Byron Salsbury told me that the United Kingdom took the census of India in a single night and then people tell us that we can't give the gospel to the world in a single generation. If Great Britain could take the census of India in a single night (and they had to do it because the people go from place to place so much), oh, sir, all these excuses that are being made about not getting the gospel to a lost world are simply folly, the worst of folly. The only thing that we are short of in order to accomplish the evangelization of the world in a single generation is fire, holy fire, and we have not got much.

But sir, some of us are getting enough to reveal that there is more, and we are getting enough to feel the need of more, and we have got religion enough to want more.

"Watchman, what of the night?" I am telling you. I am a watchman and I am telling you what of the night and I could tell you by the hour of the awful situation as it exists in this world and yet when I turn back to the old Book, I see, sir, that the morning cometh, and I am going to sit in my saddle and I am going to hold steady and do my level best till it dawns. Then I am going up with the white robed band, out of every tribe and nation and tongue and people that have washed their robes and made them white in the blood of the Lamb.

The morning cometh. Of course there are shadows. The chilly winds from the mountains will come down and condense the atmosphere about you till you will feel like you have struck the Arctic regions, but you haven't. If you never freeze up at the mouth, you will never freeze up at all. Anybody that will stay in their testimony to the truth of God, will stay hot.

"Watchman, what of the night?" What of the night? What has happened? Nothing strange has happened. Nothing has happened to us that didn't happen to Israel. But it is nearly morning!

## Christian Humility

Written by PAUL J. GOODWIN

WORDS are inadequate to define this sweetest of Christian graces. We may be conscious of it in others, but not in ourselves. It can not be assumed for it springs from the heart. Seeking to manifest it is more childish than searching for the end of the rainbow. God begets it in men's hearts; Christ revealed it in His life, and we may pray earnestly for it, and "humble ourselves under His mighty hand," knowing that "God resisteth the proud but giveth grace to the humble."

Well may we pray that this beautiful Christian grace be made the keystone, yes the very foundation of our great church—and she will grow greater as she grows more humble. May it be the dominant characteristic of her ministry; may it permeate the atmosphere of her places of worship like the fragrance of the rose of Sharon; and may the adornment of her laity be not the extravagance of this world, but rather that of "a meek and quiet spirit."

Real humility means unselfishness, it means simplicity, it means tears. "He that goeth forth and weepeth, shall come." God has little use in His vineyard for the self-opinionated, but He takes "the weak things of this world to confound the mighty."

God is not out seeking talent or genius or brains—He does n't need them especially—but He is looking for that one who thinks so little of self that he will yield all unreservedly to God and be nothing but a mere "vessel of clay in the hands of the potter."

There are two blessed instruments to humility. One is prayer, the other is trial. One is human, the other is divine.

1. Trial is God's way of keeping us in the vale of humility. It is His instrument by which He lowers us to the humble plane of the greatest usefulness. My brother, let us not get discouraged when the very fumes of hell seem to

envelope us and the poisoned darts of the enemy fly thick and fast; when the flesh is worn and the mind seems dulled, and we can almost cry out in our pain, in the words of the Master, "My God, my God, why hast thou forsaken me?" The great interrogation point rises amid the fog of our bewilderment—"why Father dost thou so chastise Thy child?"

This is the supreme test of our love toward Him. It is the same test of the child yielding to paternal chastisement which is by him but little understood. True, the battle is hot, true we seem almost surrounded by foes, but right here is the real test of our loyalty. Shall we "fall of the grace of God," as the apostle feared some would? Shall we turn back, or shall we hold steady and trustful and yielded in Father's hands until the more complete revelation of His divine purpose is evident?

But why this darkness, why this trial? Ah, here we find the secret. Christ unfolded it on his own cross. Darkness just before dawn, conflict before victory, humiliation before exaltation. He might have come as a king wielding the sword of conquest, but God ordained that he should come in the lowly manger and meet death in the gloom and obscurity of Golgotha's rugged cross, be counted as a common thief, as the offscouring of earth—why? Ah, that He might be able to assume the most important position this wide universe could ever know—mediator between a holy God and sinful humanity.

Beloved, did we ask why those humiliating trials, why are we sunk in the obscurity of that lowly place? Out across the inclement hills of tribulation, just beyond that rough hewn cross, up past the mist of temptation and suffering, the divine mind is planning, achieving, preparing for our now humbled spirits wider and more effectual fields of usefulness than we have ever dreamed. Hear the words of the man who

## Bud Robinson's Corner:

Greetings from Alliance, Ohio, where the snow is piled up good and deep. Well, dear HERALD readers, how goes the battle? I trust that not one of the great Nazarene family has cooled off the least bit in the last week. Well, the battle pulls hard here. The Devil has done so much to the holiness cause in Alliance, Ohio, that it will take another generation to get over the awful blow that the Devil has struck this town. While that is so, thank God the battle is the Lord's and not man's, and the cause of scriptural holiness is nearer to the heart of the Son of God than it could be to ours, and there is nothing to do but draw up our belt another hole tighter, and wade into the battle just a little tighter ourselves. Well, the dear old HERALD of HOLINESS is such a comfort to a fellow when the battle goes hard and he reads the splendid reports from the boys in the field. Well, now, dear readers, do n't forget God's four great questions to man, and then don't forget man's answer. God said to man, "Where art thou? Where is thy brother? What hast thou done? What hearest thou?" Here is man's answer: "I have sinned; I was afraid; I hid myself; I am undone."

Well, see how different were the answers of St. Paul. He said: "I am crucified with Christ; I am now ready to be offered; I have fought a good fight; I have finished my course; I have kept the faith." There is so much contained in the five wonderful statements of the old apostle, no man can read them and not feel that he was God's man to the bottom and to the top, and clear out to the suburbs. He never played to the galleries, and he never rounded off the corners, and never offered an apology. He said, "For me to live is Christ, and to die is gain." He faced both men and devils and never faltered at a single point. God seemed to pick the little man up in His own great hand and dip him in the blood of His own Son, and write across the face of the earth, "Follow peace with all men, and holiness, without which no man

shall see the Lord." St. Paul was the thorn in the eye of the Devil. He was the joy of the angels in heaven. He was a wonder to the human family. Some are still cursing him, while others are still naming their children after him. He was a wholly sanctified man after the second blessing sort. He said: "I am not ashamed of the gospel of Christ, because it is the power of God unto salvation to every one that believeth." From the day that St. Paul was crucified with Christ, he never more fought the "old man" in his own heart, but thank God he did fight the Devil, both in public and also in private. St. Paul had many titles to his name when he met Christ on the Damascus road. You may read them in the third chapter of his letter to the Philippians; but after he was crucified with Christ his titles were changed in a most wonderful way. The last title that he gave the world was, "Paul, the prisoner of Jesus Christ."

No sane man can read the life of such a man and fail to see his greatness and his goodness also. Today he stands out as just one man in all the wide, wide world. We think of the greatness of Isaiah and Moses, and the wonderful man that is called John the beloved, but when it comes to hardship and endurance and faithfulness and obedience to the call of the Master and His work, both as a home and foreign missionary, the church has never had his equal. He was brain and backbone, faith and courage. He was as rugged as a mountain, and as gentle as a lamb; he was just simply a bundle of love closed with iron. He was so full of grace that he could walk to the ~~DECK~~ where he was to be beheaded, and so full of grit that when his head was cut off and dropped in the sand, it felt as soft as down. Hear him say, "Follow me as I follow Christ." Here is his last testimony, "I have kept the faith." Well, thank God for such a testimony. I believe it, every word.

BUD ROBINSON.

fainted beneath the cross, who bore the crown of thorns and meekly accepted the revillings and and scourgings and torments of a cruel, devil-possessed crowd, "He that humbleth himself shall be exalted." Praise His precious name!

2. But, there is the human instrument to humility. That instrument is prayer. Not five-minute, bedroom-prayers but the fervent, soul-wrestling, that regardless of flesh and blood, continues through the long hours of the night until the answer comes. It is the prayer that makes preacher and people realize the utter uselessness of formal service preparation unaccompanied by the divine presence in conviction and liberty. It is not a brief little talk to Jesus, but it is such close communion with Him that He speaks to us. It is the kind of prayer that grasps, that moves, that rifts the very heavens and lets down a deluge of divine unction.

Praying men are humble men and humble men are the greatest men. Great, not because of anything of self, but rather because they have prayed until they are little enough in their own eyes to completely abandon all to the coming of God's Spirit.

Alone in our closets or in the temple, upon our knees, is where we see the Lord sitting upon a throne high and lifted up; where, if we are un sanctified, like Isaiah we feel ourselves undone and unclean; where we make a complete consecration and yield our all to him; where the coal of fire falls upon our lips and we are cleansed from all sin. Here we reach the depths of self-humiliation and Christ becomes "all and in all."

This is the birth chamber of Christian humility—the closet of prayer—or if surrounded by multitudes, still must it be alone, individual vision and experience. In the secret place of prayer is the nursery of humility. Here the vail across the inner shrine of our being is drawn aside and in those sacred moments we commune with our enthroned lover and Lord.

We may not see him face to face, but as the spirit reveals his beauty, his unchanging love, we are lost to the world about us, to self, to all—we are consumed by his wondrous personality and unconsciously His own life is made part of ours. And when we walk out among men, all unknown to us, in our eyes, in our face and actions there is apparent to the world that rare and beautiful grace that comes by personal, conscious contact with the lowly Nazarene—and this grace we call Christian humility.

It is begun in heart perfection, it is honored and sought by God through His instrument of trial, and it is cultivated; it grows richer and deeper in the school of prayer.

May the dear Lord more and more increase this holy humbleness in us, the junior ministry of our church, we who will someday bear the responsibilities of her government and share together the victories made possible by her sainted leaders. And may the mantles of all the Elijahs fall upon the Elshas—those blessed robes of humility. For by far the richest of all treasures we may possess in these earthly vessels, and without which we may all make shipwreck of our ministry, is this godly, holy, Christian humility.

### Hindrances to Holiness

Written by J. A. CHENAULT

IN THE closing of my first article on "Hindrances to Holiness," I gave some Bible quotations which I hope my readers carefully and prayerfully studied, for I do not wish to even try to establish a fact that is not clearly supported by the Word of God.

Now, let us take another peep at this tobacco question and see if we can find a few more reasons why we should not indulge in the use of the filthy weed. Did you ever know a real soul-winner who used tobacco? I am not talk-

ing about card signing, church joining and big preaching. Some of the biggest preaching I most ever heard was done by those who were such inveterate users that they not only had to have a spittoon in their home, on the train, and in their place of business, but were miserable if they did not have one in your home, when they came to see you, and even in the pulpit if they had to tarry long. Seemingly it would have been a comfort to them if they had one tied around their necks. Now look at the question again—a real soul-winner. I was preaching in a great tent meeting once and made the statement that I never knew a real soul-winner who used tobacco, and a man in the audience reached into his coat pocket and took out his plug and pitched it to me on the platform. I immediately picked it up and hurled it out into the darkness. At his invitation, I spent the night with that gentleman, and he told me that he never intended to use it again, because he wanted to be a soul-winner and tobacco had been in his way.

Now I will bring the matter home to somebody when I touch on the money question. In America in 1914, the Protestant church members paid to both foreign and home missions an average of only \$1.25 per member, while the people of America paid for tobacco \$1,200,000,000, or \$12.91 per capita. Is it not a sad state of affairs that our American people can make a contribution of \$12.91 per capita to "Queen Nicotine," while the Protestant church members pay to the King of all kings only \$1.25 per member. I may be short sighted, but I fail to see how any one who claims to love God can so wastefully use the money that God has given to bless him. If wasting alone was all, it would be bad enough, but it is worse. It is sinfully destructive to both himself and family. I know a woman who would have died from the effects of snuff using had not God used me in rescuing her. I think she is still alive and will bear testimony to what I say. She lay dying, gasping for life, while the doctor administered medicine, but to no effect, as she could not swallow. Previously she had told her weeping family good-by, now she could not speak. When the doctor left the room, I poured ice-cold water over her congested heart and in a few minutes she was relieved. The next morning she promised me she would quit the use of snuff and she did, and the last time I saw her she was as strong and healthy-looking as any woman. While she used the weed, she looked like a consumptive. In that same county one of my members died from the use of snuff.

We must bear in mind that there was a difference between the standards of morality in Job's day and those of St. Paul. While Job was a perfect man and retained a life of holiness, none of the people of his day enjoyed the abundance of light that we do or St. Paul did. For he said: "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent," etc. (Acts 17:30, 31).

#### A PRICELESS, NEVER-FAILING CURE

I quote from Rev. M. W. Knapp, one of the most spiritual men of his day: It is absolutely free to all. There are never any ill effects from it. It cost an infinite sum and is attended by priceless blessings. It not only eradicates the appetite for tobacco, but all other unnatural appetites. The name of this wonderful remedy is "The Blood Cure." See Matt. 1:23 and 1 John 1:7.

#### DIRECTIONS ARE AS FOLLOWS:

Quit the practice and confess the wrong. Settle it that you never will taste it again though you should die for want of it. Abandon yourself utterly and eternally to God. Seek all the light He has for you and walk in all that He gives. Trust Him to forgive the past, and then with an utter commitment of all to Him, trust Him to fill you with the Holy Ghost as He has promised to do to all who obey Him. When He comes in, you will soon discover that the blood is applied, and the cure effected. God help you to apply the remedy.

A third great hindrance to holiness is the Devil's church—lodges and secret orders.

# MOTHER AND LITTLE ONES

## HAPPINESS TALKS

For centuries men and women have permitted themselves to be grossly swindled by the biggest humbug the world has ever known that money and possessions have power to purchase happiness. Money and possessions have no such power. Unless there is something within them independent of them they are absolutely worthless. Whatever they may contribute to happiness is from and because of that other element in them which they themselves are not. Although Solomon possessed every source which whole kingdoms could supply for the purchase of pleasure and enjoyment he, too, voices that almost universal lamentation, "All is vanity and vexation of spirit."

We need to be keenly alive to this fact—that possessions never operate to change the laws of the mind. Happiness is not from anything we may have in hand. A man may succeed in acquiring the wealth of the whole world, but that alone will not make him happy, for the bitter waters of his heart may overflow and hide it from his sight. What a profound truth Luther speaks: "Riches are the pettiest and meanest gifts God can bestow upon men. Therefore, he so commonly gives them to foolish persons to whom He can give nothing else."

No, you will never find your happiness in what you may have, never in the things with which you may seek to surround yourself. If you find it at all, it will be in what you are, in the things you have within yourself. —Apostle of Happiness, in *Boston News Bureau*.

## ETHEL'S GOLDEN OFFERING

"Granny," said Ethel Day one Sabbath, "there was a lady in our seat at church that I never saw before. She was not very beautifully dressed, but she must have been very rich."

"Why did you think so, Ethel?" asked granny, smiling at the child's eagerness.

"Because, when the plate was passed to her (for collection, you know), she put in a piece of gold money—real gold, I am sure it was. Oh, I should like to be rich enough to give as much as that!"

Granny was silent for a minute or two. She seemed to be thinking of something pleasant. "I know of a golden offering that my little Ethel could make if she were willing," she said presently.

"Tell me what it is, then, granny. I shall be sure to be willing," cried Ethel.

"The money the lady gave," went on granny, "was for the poor sick people in the hospital. Look out the window, Ethel, and you will see another kind of gold—a kind not counted so precious, perhaps, but really quite as beautiful."

Ethel looked out. She saw only the flowers in her own garden. Lovely flowers they were; for Ethel's father was a gardener, and he often gave his little daughter choice roots or cuttings for her plot of ground. But Ethel was accustomed to the sight of her flowers. Dear as they were to her and yellow as gold though they might be, granny surely did not mean to compare them with the lady's gold piece.

That was granny's meaning, however. "There is a sick woman in the village," she told Ethel, "who can not go to the hospital. She is so ill that, although she may live many years, she can never be cured; and so they can not take her in. Because her illness has lasted so long, people have almost forgotten to be kind to her. I have been thinking, Ethel, that if you could spare a bunch of your flowers for Mrs. Ansell, it would be a real golden offering."

It was Ethel's turn to be quiet now. Her flowers were her most cherished possessions, and to pick a good bunch for Mrs. Ansell would make her little garden look bare and shabby. Granny knew that; she knew that Ethel's flowers would in that way be quite as costly a gift as the lady's golden coin.

But she was not much surprised on the following morning to find the best and

brightest of the blossoms gone; and when next she went to see Mrs. Ansell, the poor woman still had the flowers in a jug by her bedside.

"You can not think how it cheered me up," said the invalid. "That dear little girl, with her bright face and the posy in her hands, was like a sunbeam coming in. She did me as much good as a mine of money."

"Ah!" thought granny, who knew how much real self-sacrifice must have been in the gift, "I felt sure that Ethel too could make a golden offering."—*Selected*.

## COMFORTABLE TO LIVE WITH

It is told of an aged New Englander that soon after he had lost his wife, a truly good

## SOMEBODY'S MOTHER

The woman was old and ragged and gray,  
And bent with the chill of the winter's day;  
The street was wet with the recent snow,  
And the woman's feet were aged and slow.

She stood at the crossing, and waited long,  
Alone, uncared for, amid the throng  
Of human beings who passed her by,  
Nor heeded the glance of her anxious eye.

Down the street, with laughter and shout,  
Glad in the freedom of "school let out,"  
Came the boys like a flock of sheep,  
Hailing the snow piled high and deep.

Past the woman so old and gray  
Hastened the children on their way.  
Nor offered a helping hand to her—  
So meek, so timid, afraid to stir,

Lest the carriage wheels or the horses' feet  
Should crowd her down in the slippery  
/ street.

At last came one of the merry troop—  
The gayest laddie of all the group.

He paused beside her, and whispered low,  
"I'll help you across, if you wish to go."  
Her aged hand on his strong young arm  
She placed, and so, without hurt or harm,

He guided the trembling feet along,  
Proud that his own were firm and strong.  
Then back again to his friends he went,  
His young heart happy and well content.

"She's somebody's mother, boys, you know,  
For all she's aged and poor and slow;  
And I hope some fellow will lend a hand  
To help my mother, you understand,

If ever she's poor and old and gray,  
When her own dear boy is far away."  
And "somebody's mother" bowed low her  
head

In her home that night, and the prayer she  
said

Was: "God, be kind to the noble boy,  
Who is somebody's son, and pride and joy!"  
—*Exchange*.

woman, a neighbor made him a visit of condolence, and said much in praise of the departed one. The bereft husband made no response to all this laudation of his wife until the caller had said all that she had to say. Then he added, "Yes, Lucindy was real comfortable to live with."

It was brief but high praise. The individual of whom it can be said that he or she is "real comfortable to live with" is a joy and a blessing to any home. Only the other day the writer attended the funeral of a man who stood high in the community. He was regarded as a good citizen. He was interested in the common good of the community. He was a faithful attendant at church, and his character was above reproach. It is pleasant to think of his many deeds of kindness. But the fact remains that he was not "real comfortable to live with." His family had convincing proof of this fact. He was that curious compound, a man of many most admirable traits of character combined with frequent lapses

into pettiness of spirit and petty tyranny when he was in his own home. He was not "real comfortable to live with." Are you? Do you present a smiling, kindly, cheerful front to the world, and reserve your scowls, your sharp words, your petty complaints; for your own family? The man who does this, the woman who does this, is in a certain sense a hypocrite.

A little girl who was the daughter of a man of this type was in the home of a neighbor who began to praise her father for being such a good-natured, altogether agreeable man, and such a good neighbor. Then she added:

"It must be delightful to live in the same house with a man like your papa."

To this the little girl replied, "Well, it is sometimes, but when he can't find the things he's looking for it's awful."

Only the suffering members of some households know how "awful" it is to live with a man who allows the evil that is in him to run riot in his own home and curbs it with constant care when out of his family, when things go wrong with him. He is not a high type of Christian manhood, even though his name be enrolled on the books of the church. He may be a man who is a "good provider," for a man of this type is apt to be mindful of his own comfort. He may be a man prominent in good works. He may be entirely above reproach when it comes to the integrity of his character as the world knows him; but, if he is not "comfortable to live with" in his own home, he stands in need of more of the grace of God than he has yet acquired.—*Exchange*.

## A BOY'S TRIBUTE TO HIS FATHER

In the American Magazine a boy tells why he would like to be such a man as his father was

Because my mother knew that from the day he first met her until he died, or for all the days in fifty years, she was the woman he loved. I should like the woman I marry to know the same thing of me, all our lives long.

Because he was gentle. Because he loved all flowers, in cool woods and in sunny fields and by dusty roadsides, and brought them home, gathered into clumsy bouquets "for Mother," if she could not go herself to see them in the places where they held up their shy faces. Because he loved all children and let them climb over his shoulders and pull his hair.

Because his eyes twinkled and his face was jolly. Because he smiled at us children even in days when he was hiding black despair in his heart.

Because, although his work kept him away from home for so many weeks at a time, he wrote jolly letters every day to mother and us, making jokes out of icy winds and beds covered with snow that had drifted in through farmhouse windows, and of all hardships.

Because he was deep-chested and strong and because his strength came from work in the fields in such days as he could find no work in his own profession. Because he thought no work of his hands beneath him if it brought us food and a shelter.

Because he talked to farmers and carpenters and to learned men and to diggers of ditches and to little girls and boys and to presidents alike, and all loved him.

Because he wore his overcoats for ten years and his shoes for two years and called his coat "as good as new, with a little fixing of the lining."

Because he thought no sacrifice of any importance if by it we were made to love more truly whatever is good and beautiful and true in life.

Because he used to put his arm around mother and tease her until her eyes twinkled and she said, "Go away, boy!"

Because everybody missed him when he went away, and will always remember him.

That is why I should like to be such a man as he was.



# THE WORK AND THE WORKERS

TELEGRAM

## NEW ENGLAND ASSEMBLY

PROVIDENCE, R. I.

HERALD OF HOLINESS:

The New England District Assembly convenes at First Church, West Somerville, Mass., April 26th to 30th. Let all the churches elect pastor according to 1915 Manual, pages 34, 36, also delegates to District Assembly, page 47. Send names of delegates to Rev. T. W. DeLong.

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

## Announcements

**REQUEST FOR PRAYER**—Request is made for prayer for J. L. Oliver, a life-time prisoner at Leavenworth, Kas. His cousin, who makes this request is a Nazarene, and especially desires the members of our church to join him in praying.

**CORRECTION IN PLACE**—Please make the following change in the Bud Robinson slate, which was listed by our mistake. Change Alexandria to read Urbana; time April 20, Texas trio; April 21, Robinson party. A. A. Kuepper, Alexandria.—C. E. Harding.

**ANNOUNCEMENT**—Would the singers who wrote me last fall from some Oklahoma point, please answer this, as I have lost their address, and I would like to hear from some man and wife or brother and sister, who are capable of playing and conducting singing. I have a tabernacle, and I expect my first meeting will be in Heaven, Okla. Please write at once.—Wilburn and Donie Middleton, evangelists.

**CHANGE OF ADDRESS**—The address of Rev. William S. Rice is changed from Riverview, Fla., to Sydney, Fla., R. F. D. 1.

**REMOVAL**—The Beheal Avenue Pentecostal Church of the Nazarene, of Columbus, Ohio, will move from the west side to 443 Taylor avenue, East Columbus, and will hold regular services there, beginning April 2, 1916.

**NOTICE**—A two days' convention will be held at the First Pentecostal Church of the Nazarene, Evansville, Ind., on April 1st and 2d. Special workers are Bud Robinson, Professor C. C. Rinebarger, and District Superintendent U. E. Harding. For further information, address the pastor, Ira R. Akers, 208 Grant street.

**REMOVAL**—The Pentecostal Church of the Nazarene, New York city, is to be moved, March 28th, from the corner of 23d street and Eighth avenue, to 210 West 14th street, between 7th and 8th avenue.—I. M. Jump, *Pastor*.

**EVANGELISTIC**—After being shut in most of the winter on account of sickness in our home, I am now ready to plan for the summer's work, am open for calls. Any one desiring my assistance, may write to my home address.—S. W. McGowan, R. R. 3, Santa Fe, Tenn.

**ANNOUNCEMENT**—The Pentecostal Church of the Nazarene of Greeley, Colo., will be without a pastor after the District Assembly.—(Mrs.) Laverna Bracewell, *Sec'y*.

**EVANGELISTIC**—I am again entering the evangelistic field, either as song leader or preacher, can give dates after June 1st. I would be glad to correspond with any one desiring my help.—D. Avery Hoover, 215 Fourth avenue, East Hutchinson, Kas.

## District News

### ALABAMA DISTRICT

God is blessing His work on the Alabama District. Our ministerial convention was grand, and fairly well attended. The Lord was with us to bless. Dr. Godbey was with us. The work in Birmingham is moving along fine. They have a splendid place to worship now. Their hall is located on 4720 First avenue. Brother P. C. Ramsey is their pastor. He is a splendid preacher, and we are expecting him to bring things to pass for God this year.

The little church at Empire is still on fire for God. Rev. H. F. McLain, the pastor of the Dora church, tells me that the work is progressing nicely there. May the Lord bless the good people of

Dora. It was my privilege to be with Brother Manasco, the pastor at Bankston. A brother met me at the depot and took me to the church on Sunday night. On arrival, I found the church packed with people, and very anxious for the preaching. The Lord blessed in preaching His Word. We made a call and the altar was filled with seekers. We had an old-time revival. There is a bright future for the Bankston church. They all love their pastor and are standing by him with their means, and with their prayers.

The church at Nauvoo has taken on new life. They are making an effort to build a parsonage. Brother H. H. Hooker is their pastor, a man full of God and good works.

The church at Carbon Hill is on the upward go. I was with them Saturday and Sunday. The Lord gave us some splendid services. Brother H. H. Hooker is their pastor.

Grace Chapel is doing fine work. The Lord blessed us in the service when we were with them. Brother J. W. Heathcock is their pastor. A man of God, he is in love with his work and his people love him and are standing by him in every way they can.

We had three good services with the Natural Bridge church. Brother Manasco is the pastor there. They have called the writer to help their pastor in the meetings in the summer. We are looking forward to a great time in the Lord. It would be worth any one's visit to see the great natural bridge at that place, a wonderful bridge made by our Father.

We found the church at Florence in a splendid condition. Sister Hall, the pastor, is a woman of God, and is bringing things to pass for God in that city. They have recently had a revival in the Florence church; forty-six professions, either saved or sanctified, and twenty additions to the church.

Brother Thrower, the pastor at Shiloh, tells me that God is blessing the work there. Good attendance and interest.

The church at Jasper is progressing fairly well. We have here a splendid Sunday school. Prayer-meetings seem to have taken on new life, and the preaching services are all well attended. Our own beloved Brother C. C. Butler has charge of the devotional services. He is a man of God and loved by us all.

P. M. COVINGTON, *Dist. Supt.*

### ARKANSAS DISTRICT

We are being richly blessed of the Master, for which we are glad indeed. Our mid-winter meeting at Little Rock with our General Superintendent R. T. Williams, to do the preaching, was a treat to all, and the Master put His approval upon the same by saving and sanctifying a goodly number of souls. Truly Brother Williams is a lovable character, and a great preacher. He grips the hearts of the people.

Immediately following the revival was our Preachers' Meeting, which proved to be a success in many ways. The program rendered was excellent, and there were quite a few seekers and finders during the few days. We have the new church completed, and it is one of the best on the District, for which we are thankful. Looking from many ways, it seemed impossible to build, but the church stands as a direct answer to prayer.

At the close of the convention, we went to Searcy for a meeting with Pastor Gibbons. He is a fine man, mighty in prayer and faith. The Lord gave us somewhere in the neighborhood of sixty

## THE NEW MANUAL

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souls, either saved or sanctified. We were able to string fifteen of them; that is, fifteen fine people united with the church. After all, that is what counts, in our meetings; it is the number we save. If we fail to get them in the church, they are soon back in the world, or gone into some fanaticism. These are awful days. How the Devil does work for souls. We must be up and doing for the battle will soon be over.

I will now make a trip over the entire District, and seek to help stir the boys, on the line of missions and the other church obligations. I desire an interest in your prayers.

B. H. HAYNIE, *Dist. Supt.*

### HAMLIN DISTRICT

I have visited Pastor M. W. Burgess' large circuit, which includes Cisco, Hico, Dublin, Beatie and Bunyan. I found him in labors more abundant, preaching almost every night somewhere on his work, and God was blessing his labors.

I visited Germany church on L. E. Northcut's work, and though Brother Northcut is young, he is taking right hold of his work and is loved by his people. He had an all-night prayer meeting not long since with one of his churches. I am sure that God will reward such faithful effort for a revival.

I visited Swedonia church, on T. C. Eason's work. Brother Eason is about the oldest preacher on the District, but he likes to preach as well as ever.

I have also visited W. P. Sibley's charge, Eula, Wilsonville, and Bitter Creek, which I think has the wrong name, as there are some saints there that are sweetly saved, and they did not look bitter to me. God is blessing Brother Sibley in his labors.

I must not fail to mention Compeere church, under the care of Pastor S. W. H. Buzbee, which is among the smallest churches on the District, but it had the best report on financial lines of any church yet visited. You may ask the reason; it is easy to explain. They pay the tithe. Brethren, if all the churches would quit robbing God and pay Him the tithe, all the apportionments would come up easy, and God would surprise us with blessings. Suppose we try it.

I am getting good reports from different parts of the District. God is blessing, and the work is moving along nicely. Some churches are coming up nicely with the missionary and other apportionments, while others have not done anything. Brethren, let's get busy, and get these apportionments so as to keep the blessings of God upon us. Will we do it?

Our next ministerial convention will meet at Pilot Point, Texas, in connection with the spring convention and anniversary of Rest Cottage, April 20th to 23d. A good program has been arranged, and we are expecting a number of visiting brethren with us.

God bless every faithful Nazarene. Do your best on all lines, and bring up the best report this fall that we have ever had.

J. C. HENSON, *Dist. Supt.*

### WASHINGTON-PHILADELPHIA DISTRICT

The Lord has made possible a new work to be opened at Clementon Heights, N. J., under the supervision of Rev. V. B. Persing. On March 5th, we were welcomed into a private home, where we opened Sunday school with seventeen members, followed by a preaching service. Brother Bowen writes from Clayton, "We had a good service here Sunday evening. One seeker came to the altar and

## "Why Not?"

Our readers will remember that a short time ago some mention was made in the HERALD of HOLINESS concerning preachers selling speculative stocks, etc. We received a letter from a poor preacher who labors among poor people. He argued that it was poverty which drove the poor preacher to that course. Among other things, he said that if we would offer liberal commission for selling holiness books, the preacher would not be compelled to sell stocks.

It is too bad that there were no books to sell at large commission, to keep the apostle Paul from starving. Notwithstanding that lack, it seems that Paul did not set out to sell stocks to the early Christians. He made tents with his hands. There is still abundant opportunity for ministers to use both hands and heads without "fleeing" their flocks.

One question propounded by this brother has come to us from other sources and we will try to answer it. Question—"Why can't the HERALD of HOLINESS give preachers 50 per cent. commission on both new subscribers and renewals, like the \_\_\_\_\_ does?" Although several persons have said the same thing about this, we do not know that this custom is generally followed; but whether or not it is, we can easily answer the question as to why we can not follow such a course. The subscription price asked for the HERALD of HOLINESS does not cover the cost of production. The paper is published as a necessity for the church. No organic church life would be possible without it, and of all persons, the pastors are most vitally concerned in its welfare. From a standpoint of self-interest alone, every pastor should be an enthusiast in the matter of the circulation of the church paper. Instead of writing to see if the Publishing House will give as much commission

as some other paper gives, every pastor should write thus:

"I expect to put the HERALD of HOLINESS into every home in my congregation, and in as many others as possible. Until this is accomplished, I have no time for attending camp-meetings, conventions, or any other outside interest. If the Publishing House can afford to give me a commission for getting subscribers, all right; if not, I will work just as hard without it, as I would be the greater loser should my people fail to read the church paper."

We are happy to say that a number are thus minded.

Perhaps some will ask, "How can \_\_\_\_\_ [another paper] pay such large commission?"

If you will examine the paper which has been named by our questioners, you will find a large amount of paid advertising. The current issue contains 133 inches of advertising, which at the rate charged, amounts to over sixteen thousand dollars a year. No other words are necessary to answer the question as to how commissions are paid.

The HERALD of HOLINESS carries no commercial advertising, and is strictly a holiness paper, devoted to the spread of the Gospel. Its mission is peculiar, and no effort is made to follow the customs of other papers. If the paper could be produced for fifty cents a year, the policy of the HERALD of HOLINESS would be to give it to the people for a lower price instead of giving agents half of the subscription price as commission.

Surely it is plain to all our readers that the publication of the HERALD of HOLINESS is not a money-making venture, but is more in the nature of a missionary enterprise. Let us all join hands to give it the widest possible circulation.

seven weeks' revival at this place with gracious results.

Our next place was at Warrington, Ind. Meetings held in the Christian church. We had strong opposition here. The pastor of the United Brethren church opposes holiness, while many of his people enjoy the experience, and it was these people that called us for the meeting. There had not been a revival in this town since the division in the United Brethren church, some twenty years ago. God gave us gracious victory. Several were saved and sanctified. Some fine people among them. They are asking for a Nazarene church building. These people have entrusted to them some of this world's goods.

We are now in a meeting in Richmond, Ind., a town of about 25,000 inhabitants. Have leased a deserted Methodist church, within one block of the Main street, one-half block of city hall. The church is large and in fairly good condition. We have an option on it and may purchase same at reasonable figures. A fine outlook here for a good work. No holiness churches in the town; fine class of people in attendance, and among them many hungry souls. We do not think we ever saw a better opening. Rev. C. E. Ellsworth, of Cleveland, Ind., secured this opening, and is laboring with us in the battle. Mrs. Harding has labored with me in meetings since the first of February, as we have been fortunate in finding a consecrated young woman to stay in our home. Miss Eunice Oakes, of Indianapolis, is acting as our pianist, and is doing excellent work.

Since our last report, amid the duties of these revivals, we have seen five Nazarene churches organized on the District. Sometimes we had to be out of the special meetings for a few services to attend to the organizations. One year ago we had eight churches. Last Assembly we had doubled. We now have twenty-five, and we expect to more than double this year. All of these, with the exception of three at present, own their own property. We are now planning for the big tour through the state with Bud Robinson, and we expect some good things to come from this.

U. E. HARDING, Dist. Supt.

### PITTSBURGH DISTRICT

In view of the fact that the revised course of study was not published until recently, the District Board of Examiners have decided to examine this year on the Course of Study in the back of the old Manual. Let all those desiring to take examinations in any study, write at once to the examiner for list of questions, as the Board of Examiners have arranged for all candidates to take exami-

nation before their local pastor. Let us get as much of this work out of the way before Assembly time as possible. We can then give ourselves more fully to the other work on hand, and not be kept out of the meetings because of examinations. Below find list of examiners and studies in which they examine.

- Studies No. 1, Rev. J. H. Sloan, East Liverpool, Ohio.
- Studies No. 2, Rev. R. L. Wisler, chairman, East Palestine, Ohio.
- Studies No. 3, Rev. E. Wordsworth, Uhrichsville, Ohio.
- Studies No. 4, Rev. H. W. Welsh, secretary, Troy, Ohio.
- Studies No. 5, Rev. James Davidson, Bradford, Pa.

Number given refers to the studies as numbered in back of old Manual.

Rev. H. W. WELSH, Sec'y.

TROY, OHIO.

### DALLAS DISTRICT

My visits to the churches for the past few weeks have been pleasant and encouraging.

At Culeoka, I had a precious day with Brother Fisher and his church. The communion service was especially blessed of the Lord.

We found Pastor Waggoner and his church at Valdasta full of encouragement; had good service, and received two excellent members into the church.

At Sherman, we found Brother Pritchett in revival with his aggressive church; I enjoyed preaching for them, and my service was received with real appreciation. Had a pleasant meeting with the Church Board.

We had three splendid services at Whitesboro, with a precious communion service Sunday morning. In the business meeting we launched a plan for building a new church, and appointed a finance committee for the work. Pastor Erley writes me they have now (two weeks later) bought and paid for the lot, and have \$195 in cash and good subscriptions for the building. He says, "we plan to have the church up, and dedicated before the next Assembly."

We had a real good service, and splendid Board meeting at Denison. Brother Waggoner has moved to Denison, and will give three-fourths of his time to that work. He is planning a great tent campaign for the different sections of the city.

I filled the regular appointment at Shiloh. Brother Waggoner having resigned that work. We had encouraging services, and arranged for Rev. C. J. Williams to fill the next appointment, and he will likely supply the work for the remainder of the year.

At Milton, I found Pastor Guthrie sick with la grippe, but he was able to be with us in the Sunday service, but was not able to go with me to his Blossom appointment. His work is on the upgrade, and the outlook for the year is encouraging.

I am now with Dr. Pinson. We had a fine service and Board meeting with his church at Bivins last night, and while the church work has been much in the background there for some time, there is some real indications for a revival of interest in the work. They have just organized a Sunday school which bids fair to be a success. We are now at Texarkana for services over Sunday. The work here is moving on beautifully. We will soon make this a station if the work continues to grow.

Our District has been lacking in missionary interest, but we are hoping for better things on this line, as all the churches that I have visited have pledged themselves to send monthly missionary offerings to our District Treasurer. Pastor Akin writes from Ash Grove, "We have organized our missionary society, and will now send monthly offerings."

The beautiful spring weather is on, and our evangelists are getting busy; revival fires are breaking out.

Rev. C. C. Cluck and wife have just closed a fine meeting at Windom, and are now engaged in a good meeting at DeKalb.

## Caleb of the Hill Country

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professed conversion. The Captain of our salvation is leading on to certain victory."—EDITH MATHEWS, District Reporter.

### NEW ENGLAND DEACONESS-PREACHERS' MEETING

The last Deaconess-Preachers' Meeting prior to the District Assembly, will be held with our church at Lynn, on Tuesday and Wednesday, April 4th and 5th, at Lynn, Mass. It would be a fine thing if every deaconess and preacher on the District would rally to this meeting. On Wednesday, April 5th, there will be a paper exceedingly timely and interesting presented by Rev. John Short, whose subject will be, "The Position of the District Superintendent Respecting the Ministers and Churches—His Influence and Responsibility." Every preacher on the District should be present to hear this paper. Remember, this will be the last meeting before the District Assembly, at West Somerville. The church at Lynn will look for a crowd. Do not disappoint them!

C. P. LANPHER, Sec'y.

### INDIANA DISTRICT

At Connersville, Ind., God gave us a gracious outpouring of His Spirit in our church. The church at this place has had a struggle since its organization; heavy indebtedness and strong opposition, but the light is breaking in. The indebtedness has been cut down where it is easily carried by the church. Rev. O. E. Enos, the pastor, is doing a good work. The members said that there were larger crowds in attendance at this meeting than there had been since their organization. Factory meetings were held, and two large mass meetings in an up-town theater on Sunday afternoon. Prejudice is being broken down. Several came into the church, and others have come in since the meeting closed.

Our next place was to visit the churches at Muncie and Anderson, Ind. Rev. C. E. Roberts and wife are pastors. They are doing excellent work. The church at Anderson celebrated their first anniversary on our stop there. They have more than one hundred members, a Young People's Society of nearly fifty members, and a brass band. They are planning to build a nice church before the Assembly, which will be held there this fall.

Muncie has a nice church property, which they will finish paying for this year, with a membership of more than fifty, while they are only about eight months old. There are some fine people connected with our church. Brother Roberts conducted a

Brother Hart and Miss Lena Sain are in a good revival at Cunningham, near DePort. Souls are getting to the Lord.

Rev. J. A. Collier and wife have closed their meeting at Edgewood, and have pitched a tent campaign in the heart of Grand Saline.

P. L. PIERCE, *Dist. Supt.*

LOUISIANA DISTRICT

The good work is moving on over the District. We have organized a new church at Pleasant Hill, with J. A. Pruett as pastor. The Lord gave us four preachers in this newly organized church, three brothers, the Spinks boys, and Miss Nora Bristow. Miss Bristow is of holy demeanor and a splendid preacher.

Closed a three days' meeting at Ellis last night. Good interest; one new member.

I am to begin a tent meeting in Jennings on the 23d. Miss Bristow is to be one of the workers.

Brother Slocum is in a meeting at Lockport this week.

Evangelist J. E. Gaar will hold meetings at Hudson, Hodge, and other points in North Louisiana during the month of April.

Our people are delighted with the HERALD OF HOLINESS and THE OTHER SHEEP.

T. C. LECKIE, *Dist. Supt.*

WASHINGTON-PHILADELPHIA DISTRICT

March 6th, we began a tour of the District. Northeast, Maryland, was our first stop. Here we had a good meeting and found Pastor Dean had things well in hand for the coming District Assembly. He has secured the use of the Methodist Episcopal church for the Assembly and has the town wide open for the Nazarenes to be comfortably taken care of.

We pushed on to Baltimore, and found pastor, L. B. Williams rejoicing over results from his revival meetings and an increase spiritually, numerically, and financially in his church.

Our next place was Hollywood. Rev. J. F. Penn was called to this circuit of four churches last September. He has made good progress; captured the hearts of the people, and had a revival. The church voted unanimously for his return.

Arriving at Grace church, Washington, we found dear old Brother Buckmaster, the pastor, awaiting us with a cordial greeting. After our sermon that night, five seekers came to the altar for sanctification, and others raised their hands for prayer. Here the pastor was unanimously called for another year. Twelve have united with this church in the last few months and forty-five have sought the Lord at the altar.

We next visited Bethel church, which is several miles distant from Grace church, but both are in the city of Washington. The weather was rainy the night we were there, and only a few of the members were present. However, we had a good meeting, and God made His Word a blessing as it was preached. They have had a few accessions to membership in this church, and the faithful few are making real sacrifice to pay the current expenses and maintain their pastor, Rev. R. H. Clark. They reported good meetings, and that Brother Clark's sermons were solid and scriptural.

Our trip to Chicamuxen was a stormy one. It snowed, rained, blowed, and finally froze. This very much reduced the congregation, and also pre-

vented us from reaching our appointment at Cherry Hill. However, we had a good and encouraging meeting with Pastor Sweeney at Chicamuxen.

We reached Martinsburg, W. Va., one day late, but having wired Pastor J. H. Penn, we found him ready for the meeting, having announced it the preceding evening. Here we had a good congregation and two hands raised for prayer. Brother Penn is now in the midst of a revival, being assisted by his son, J. F. Penn.

Sunday, March 19th, we spent with Pastor Henry and his good people at Norfolk, Va. This church has a remarkable history. It was built by Professor Ramsay, now in our University at Pasadena, Cal. He taught his people to pray and trust the Lord. Consequently the atmosphere is spiritual to a high degree, and the members are esteemed by the townpeople for their righteousness and faith in God. Here we saw a number of good, clear cases of sanctification, and not less than twelve asked for prayers during the day. Brother J. W. Henry is loved by his people and respected by the people in that section of Norfolk. He has received twenty-two into church fellowship in less than eleven months.

We are glad to be able to give a good report concerning Harrington, Del. This church has been the prey of wolves in sheep's clothing more than once, and recently had another tearing up. We providentially got Brother and Sister Duncan to go there about two months ago. They are having a revival, and the work is getting on its feet once more. We were much blessed in preaching there March 20th, and saw one soul brightly saved and seven raised hands for prayer.

We push on to our appointments up in Pennsylvania this week.

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

FLORIDA DISTRICT

We closed our meeting at Ojus, Fla., Sunday night, March 19th, with a good degree of victory. Up to this time there has never been a holiness meeting in the town, and of course some came through curiosity. A good many were under conviction who did not get saved. We had some ten or twelve professions in the two weeks' meeting. At the close we gave an opportunity for membership in the Nazarene church and three came forward and were received. We hope to soon have others and complete the organization of a church. We held the meeting in an old picture show and have secured the building for regular services. We will soon organize a Sunday school and also hold regular preaching services there, which will be in charge of Rev. S. G. House. A number of our people from Miami church were up often and helping in the battle, and added greatly to the meeting. Brother W. W. Dill carried quite a few up in his car, and also Brothers Titus and Enos Eby used their cars to help along. Brother S. N. House also has a car and he is using it to help spread holiness. Rev. E. H. Kunkel went up several times in his car. Our people here who have automobiles use them for the glory of God. Pray for us in this great District.

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

General Church News

SEYMOUR, IND.

Evangelist W. E. Shepard closed with us here Sunday night with ten or a dozen at the altar. We had good hard battles in the trenches. Fifty or more were at the altar. We believe some of them at least will count in days to come. The evangelist was in good favor with the people, both in life and ministry. He is one of our best.—C. H. STRONG, *Pastor.*

FORT LAUDERDALE, FLA.

I commence a tent meeting at this place on the 20th, to continue until victory comes. God is giving great liberty in preaching the Word. We have five churches at Miami and Princeton; not a backslider in them. This is a great open door for the Nazarene church. Pastors and evangelists should endeavor to keep the church clean, and God will keep the fire on His people. Without the mighty baptism of the Holy Spirit, we are no better than other churches. I want to see the miraculous in religion. Pray for old-time Holy Ghost conviction.—S. M. STAFFORD.

CALDWELL, IDAHO

The revival meeting closed February 15th, after running from December 17th. Between eighty and one hundred sought the Lord. Several have united with the church. Some that would not clean up left the church. Our Sunday school is fine; from fifty-eight to eighty-six in attendance. Prayer-meetings are wonderfully blessed of God. We have

MISSIONARY TOUR

Grace and peace be multiplied unto you. Please accept my sincere thanks for your faithful and effectual prayers in my behalf and in the interest of the work, and join me in giving praises to our God continually.

FLORIDA

The eight days with the saints in Miami, and Coconut Grove, Fla., were full of labors and blessings. It indeed was a delight to again meet my brother, Rev. E. E. Reynolds, and have him assist us in the special services in connection with the District Assembly. We were also highly favored, in that we had with us a member of the General Missionary Board, Brother J. F. Benson, wife and daughter, of Nashville, Tenn., to assist in the Assembly and connecting work of the Lord.

CUBA

We were helped of the Lord in making the further trip from Miami, connecting at Key West with steamer, arriving in Havana, Cuba, February 22d.

TRINIDAD

By making a close connection at Havana and Cienfuegos, we reached our mission field, the headquarters of which is Trinidad, on Thursday of that same week, and was met by our missionary, Leona Gardner and our assistant worker, Rev. Castellano, and rejoiced, wept together and praised God for His goodness and journeying mercies.

The sixteen days in Trinidad and the outlying territory, were crowded full of activities. As only Casilda and Condado could be reached by wheel'd vehicles from Trinidad, the other four towns were reached by horse or mule back, by our party, Miss Gardner and her lady associate, and Brother Castellano with the writer.

We found the people courteous and attentive in each place, and all gave expressions of earnest desire for us to open or re-open salvation work among them, a more detailed account of which we hope to publish later.

It requires much time to accomplish anything in connection with our work, it being in the interior, especially to get to and from it. The writer took steamer from Casilda, the port of Trinidad, March 10th, for Santiago de Cuba, but on finding the steamer was too slow to make connection, we disembarked on Sunday night, and made the rest of the journey by rail.

We are expecting to sail today on the steamship "Sixaola," of the United Fruit Company's great white fleet, and should reach, by the blessings of God, Puerto Barrios, Guatemala, C. A., March 20th. But we are not sure, as the steamer is already a day late.

We sincerely desire your continued prayers for a safe and helpful journey, and visitation to our mission in Coban.

Sincerely and to serve,

H. F. REYNOLDS.

SANTIAGO, March 15, 1916.

two every week with an attendance of from forty to sixty-eight. Last week we had three. On Sunday night a young man arose and said, "Brother Dilley, announce a cottage prayermeeting for Wednesday night." We did not know what it meant, but announced it of course. Tuesday night there was an attendance of forty-two, and Wednesday night cottage prayermeeting, forty-nine. They brought everything a preacher and his family need

New Evangelistic Sheet Music

We have just issued five new evangelistic solos, which are proving very popular. Most of them are two-page, songs bearing attractive two-color title pages. The retail price for the five songs is 83c, but in order to introduce them, we will send a copy, postpaid, to any address for 7c, or 30c for the five. The titles are:

- "MY TRUST SHALL BE IN THEE"
  - "TELL JESUS ALL"
  - "MY HEART SHALL NOT FEAR" (For low voice with violin obligato.)
  - "IT NEEDS BUT A TOUCH"
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## Latest News From Calcutta, India

We are witnessing "times of refreshing from the presence of the Lord." The Holy Ghost is as real and Jesus is as precious as in the "homeland." God answers prayer here; we have the evidences and results.

Now about my work. There is just more of it all the time. Sometimes the strain is quite heavy. Since I wrote you, Miss Mangum, Mrs. Franklin, one of our Indian workers and I, made a trip of about 800 miles. We went to visit the Garo work, and also to investigate a new field, that is open to us.

We visited the principal town of this District, called Kishorgung, and, stayed four days, over a Sabbath. During this time we were invited to the magistrate's home for two evening dinners. It would be interesting to say they consisted of ten courses. The magistrate is the head officer, of what is known as a subdivision which compares with a county in our country.

Another evening we took tea with the head master of the schools in Kishorgung. He and his family are strict Hindus, yet not too strict to allow us to eat in their home. As it was, I could not see the wife and mother; she entertained our lady missionaries in her room and he entertained me in another.

We looked over the place for prospective work, and Sunday afternoon we held a meeting in the Bazaar—market place. Here I saw for the first time some realization of my dreams of heathen lands. We picked out an open place and began to sing. The crowd that had followed us, became more dense and larger as we proceeded to preach—rather to tell the simple story of Jesus, coming to the world to heal us and deliver from sin and punishment. The crowd pushed and jammed, so eager were they to hear what we had to say, until some were crushed down, and we had to beg them not to crowd so hard.

I was not feeling well, but when I got started to preach through an interpreter I could hardly stop. By the way, I have considerable liberty now speaking through an interpreter, and when I had finished speaking I was as wet with perspiration as I was at home, often without an interpreter. Miss Mangum talked freely without an interpreter. Then our Indian preacher "dwarka" whom the University Church of Pasadena is supporting, poured out the truth on them. Hulda helped sing. When we went to our gharry (conveyance), you should have seen the crowd that followed. You may ask were these souls hungry for salvation? That I am not able to say, for to many it was the first time they ever heard the message of salvation. No doubt much of it was curiosity, for most of them had seen but few "white faces" and many told us it was the first time they had looked upon a white woman.

This great field is open to us—over 800,000 people and no missionary living among them. There are as many people as in the San Francisco Bay country, I mean San Francisco, Oakland, Berkeley, Alameda and then some. Think of a whole section like that without a preacher! We hope to work among these people. Will you not especially pray for this needy field?

Remember that there are more 800,000, perhaps nearer one million souls, who practically have not been reached. They haven't had a chance to reject, for they have scarcely heard of Jesus.

At last I have my Bible Training class started for workers. It is very hopeful amidst serious difficulties. One is I must talk through an interpreter, another is our Bengali language is faulty when it comes to explain "Second Blessing Holiness." There is no Bengali word for sanctification or, for Pentecost. We have some blessed services. Last Sabbath was a great day. In the morning service I told them how God saved and then afterward sanctified me. God honored the message, and many came to the altar and we had a praying time. In the afternoon we had another gracious service and closed with another splendid time of prayer. Oh, it is coming—I mean that which we and you folks have prayed for—a twentieth century Pentecost.

Monday morning at 2:30, a cablegram reached us from Brother Anderson, stating he had wired the money for the balance of mortgage. How we rejoice that God has helped Sister Eaton do the impossible. We know the financial stress at home, and what a task to get money. To God be all the glory, and He will also repay Sister Eaton for her tireless efforts. We seem to be living in a day when it takes great effort to bring things to pass. Thank God the whole amount is on hand to pay the mortgage.

I assure you I have my hands more than full. The teaching, the preaching, opening new fields and the business end of this institution—the feeding and providing for this big family in Hope School. I have to be on the lookout all the time.

The thing that concerns me most is to get the mighty fire of God upon us and keep it on us. Some of our boys and girls are growing up to be nearly young men and women. We are asking God for some Christian workers and preachers out of this number. God does not call every one in India to preach, even though they profess salvation, but I want some to be as definitely called to the ministry as I was. Our only hope for India or any other land, is for a divinely sent and fire-baptized ministry, to shake the powers of sin and evil and set the people at liberty.

From all appearances the Christian standard set up by many missionaries in India during the last decade is not what it ought to have been. Many missionaries have gone to seed on education. In many cases the only difference with the class, the missionaries have reached, and those not reached, is that the one are now educated Hindus; the other illiterate Hindus. We as a mission must educate, but we must do more—we must lead the people to God and true characters. In many respects the work here is the same as in the homeland, only here we must start from where the people are. You can not imagine what centuries of heathenism will do for a people. I never knew before what it means to be well born.

The news of Doctor Bresee's death reached us. We felt it so keenly, and that we all had lost a great man and a dear friend. After all it will not be long until we all will be at the judgment. God help us to be faithful a few more days.

All here are quite well. Some children are sick with colds and fevers. This is our cool season and the children hardly have sufficient clothes, neither do we have any way to warm our houses. Rev. GEORGE J. FRANKLIN.

greatly used of God in the revival, in song and preaching. God has given us a team of ponies to take care of the work that is in our circuit. Truly the harvest is ripe, but the laborers are few. We are marching on with double-quick step. Our heads are above the clouds, breathing the pure atmosphere of heaven.—OLIVE WILLIAMS.

### NORTH RIVER, N. Y.

We began evangelistic meetings at North River Baptist church four weeks ago. The time seemed to be ripe, and of God's ordering, and a revival broke out from the very start. Several have been saved and sanctified. Some desperate characters have found their way to the altar and wept through. Strong men are shaken under the power of God, something this place has n't seen for years. It pays to stay by the battle, and probably we will remain four weeks longer. The Methodist Episcopal pastor is a holiness man, and we are planning for special meetings with one of the best holiness teachers in the country. Together we hope to clear the country and plant holiness. May God give us more Baptist churches in which to preach the old time Gospel of full salvation.—Rev. and Mrs. M. E. MILLER.

### ADA, OKLA.

We closed our meeting with the Nazarene church here last night with great victory. God wonderfully blessed. The glory came in waves. Rev. F. C. Savage is the pastor, and is a pastor indeed. He stays by his work, lives among his people, and never gets discouraged. He is doing a great work for God. We go next to Ashland, Okla.—L. H. RITTEB.

### SOUTHERN CALIFORNIA CAMPMEETING

The campmeeting board of the Southern California District are making plans for the greatest campmeeting that Southern California ever saw. They have secured Rev. Guy L. Wilson, son of our late General Superintendent Wilson, as the special evangelist, and have called Rev. Will H. Nerry, of Upland, Cal., and Prof. A. J. Ramsey of the Nazarene University, Pasadena, Cal., as helpers. They have also secured Revs. Haldor and Bertha Lillenas as leaders of song. With such a band of preachers and consecrated and anointed workers, and with the whole Southern California District behind them, with our beloved and efficient District Superintendent, Rev. Howard Eckel, in charge, you may depend upon it that by the help of the Lord there will be something doing in the old grove in Pasadena from July 20th to 30th. If you are within a thousand miles, you had better begin to plan to come and enjoy the spiritual feast. Every convenience in the way of tents, good water, electric lights, a fine cafeteria, and all other necessities for a first-class campmeeting will be provided at the very lowest possible prices. A good grocery store on the ground. Let all the Nazarenes and their friends on this District plan to come, and pray God to make it the greatest time of old-time power and salvation we have ever witnessed. Commence to pray for the glory right now.—A. O. HENRICKS, Sec'y District Campmeeting Board.

### PASADENA, CAL.

We have seen a number of precious souls at the altar for pardon or purity since we last reported, and some have united with the church. A couple of weeks ago, Professor A. J. Ramsey, dean of the Bible College of the Nazarene University, preached for us, and we had seven at the altar; some very bright cases. Professor Ramsey is doubtless one of the finest and clearest Bible exponents in this part of the country, and our young people who are looking to the ministry or mission fields ought to avail themselves of his teaching. It has been our

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By C. E. CORNELL

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to eat, and oh, such a prayermeeting! The glory came down. When we came in October, they owed over four hundred dollars on the church, interest and all, and we have raised one hundred and sixty of that amount, nearly all outside the membership. The Young People's meetings are times of refreshing from the presence of the Lord. Brother Hugh C. Elliott was with us two weeks and over in the meeting, and did us good service. There were some wonderful cases of healing during the meeting.—CLYDE DILLEY and WIFE.

### JUDITH GAP, MONT.

The revival meeting closed last Sunday night at the Little Belt school house. There were eight souls saved, and three sanctified. They all prayed through in the good old-fashioned way. The meeting closed with a great wave of glory. The last two nights were nights of victory. The last night three raised their hands and wanted to be saved, and five raised their hands to be sanctified. Rev. W. A. Wilson, who is helping on the circuit, was

## Bible Gems

The 1916 Scripture Text Calendar

The 25c calendars were sold out before Christmas and we have had a fine business in the 50c calendar. We have a very few of the 50c calendars still on hand and will sell them postpaid for only 25c. Orders will be filled in the order received until the stock is exhausted.

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great privilege to sit at his feet for the past two years and a half, and we truly appreciate it more than we can tell. May the Lord bless our great university, and send us many more students next year.—A. O. HENRICKS, *Pastor*.

**REDLANDS, CAL.**

Rev. and Mrs. J. T. Black, labored in the Pentecostal Church of the Nazarene in Redlands, Cal., in a meeting opening January 9th and closing February 6th. They made impressions for God that will glorify Him here and hereafter. Seekers were blessed, refreshings came, and an inspiration was given. Evangelist Black does the things that please Him. He reads the individual. His spiritual eyes and ears are keen, and he quickly responds to the ring of genuineness and to the gleams of the glorious Christ in men. He manifests perfect love. He is bold but tender and long suffering. He has faith. He is mighty on his knees. He is a flame in the pulpit.—RICHARD B. COONS.

**NAZARENE MISSION, LOS ANGELES, CAL.**

We have just closed a gracious revival in the Nazarene Mission with Lewis and Mathews as evangelists. The Lord gave us wonderful victory, and the meeting was a success in every way. Many precious souls wept their way through to victory, and some scenes around the altar will never be forgotten. The preaching was with unction and power, and the singing drew large crowds and was a great blessing to hearts. Thank God for evangelists who are on the firing line today. We have enjoyed working with Brothers Lewis and Mathews. Glad to have had them in our home. The Lord continues to bless the work in the mission. The attendance is good, and there is scarcely a night in the year without definite seekers and finders at the altar. Through the kindness of Brother Sherman we now have an automobile, which is a great blessing to us in our work. Our hearts are encouraged and we are marching on.—CARL DAUEL, *Supt.*

**EVANSVILLE, IND.**

The Lord is blessing and answering prayer. On February 16th, we began what we supposed would be a five days' special meeting, but at the end of the five days it dawned upon us that we were in the midst of an old-time revival. Thus the meeting was announced for another week, and behold at the end of the week the tide had risen still higher. So on we went for another week with salvation at almost every service. Some men who we had prayed for for months were gloriously saved and sanctified, and several others wept their way to Calvary. The best feature of the meeting was the definite cures of salvation. Sinners prayed definitely, sought definitely, and found definite victory. A fine class of new members was received into the church as the result of the meeting.—IRA R. AKERS, *Pastor*.

**CORYDON, PA.**

I want the HERALD OF HOLINESS readers to know that at Corydon, Pa., there are still a few Nazarenes (about twelve). Rev. John Gould, of the Warren church, preached to us last Friday night and was a blessing to all. He received one into the church, and when the altar call was given, two men came to be reclaimed. We do not have holiness services often, but we do have fine prayer services and the Lord meets us there.—Mrs. B. M. STOLTZ, *Class Leader*.

**WESTMORELAND, ARK.**

The church is being built, in spite of the fact that it is about the busiest season of the year for farmers, and we are hoping to have it ready for dedication by Easter. The Lord has blessed us with some special favors. One was a visit to our church by Rev. R. E. Cummings, pastor of the

church at Kingsland. He was with us Christmas. Brother Cummings was converted in the first meeting the writer ever held. The Lord is doing great things for him, whereof we are glad. Brother Sitton, of Vilonia, Ark., has just closed a few days' meeting here. His rich experience and godly walk among us has caused us to fall more in love with the Christ of Calvary. One of the greatest blessings of this church is the child membership. They are moving right with us along all lines. In our Sunday evening Bible reading and study our little folks are encouraged to take part, and the little ones of only seven years and up handle their Bibles well in finding the passages called for and also in reading. The pastor who is failing to teach and help the little ones along the line of Bible study, is losing a blessing, and there is no way of estimating how much the child is losing in the way of being a future blessing. May the Lord wake us up along these lines. Israel's God says, "Ye shall keep my statutes and judgments and do them, and ye shall teach them diligently unto thy children." We are doing it. Some among us only seven years old can repeat from memory eighty verses of Scripture without help. Their testimonies strike conviction to the hearts of the unsaved. We are believing that our God is going to give one of the greatest revivals this year that the church has ever known.—ETHEL BARIAM, *Pastor*.

**BLOOMFIELD, IND.**

The pastor, Rev. James Randle, assisted by evangelists, Sadie and Lura McNeese, of Pennsylvania, closed a successful revival in the new Mt. Zion church, near Bloomfield, March 8th. Conviction was very deep. Forty-one prayed through to victory. Several were saved in their homes between services. One man was saved on the road to the church. A number of the converts were

**THE PAPER SITUATION**

A condition exists in the paper market such as has never been known heretofore. We quote from *The Boston News Bureau* as follows:

Bleach is scarce and has advanced enormously in price. Before the war it was \$28.50 a ton, but now manufacturers of paper are paying as high as 16.5 cents a pound for it, or \$330 a ton. Bleach, which is nothing else than chlorine, formerly came to the United States almost entirely from England and Germany. But we have been growing gradually more self-sufficient. Most of the supplies now used in the United States are made at Niagara Falls, in Michigan, and in Pennsylvania. Many new plants have recently started production but the demand is enormous. Not only is chlorine used as a bleach for paper and cloth, but it is now in great war demand for the manufacture of high explosives. The plants of the Du Pont company are using vast quantities of it.

Greater activity at the textile mills has increased the demand for bleach, and the paper mills, which a year or so ago were running not over two-thirds full, are now operating at capacity. Imports of paper from England, Norway, Sweden, and elsewhere have been very much reduced.

Everything entering into the manufacture of paper, including the pulp itself, has advanced greatly in price. All chemicals have gone up about 50 per cent. since the war broke out. Caustic, which was chiefly imported, is about 100 per cent. higher, and dyestuffs have risen 400 to 500 per cent. The pinch is being felt especially in aniline blues, such as rhodamine and indanthrene, which are used to give paper the white shade. So far as the manufacture of colored paper in the United States is concerned, half the concerns making it have been forced to suspend production. Colored paper today is very hard to obtain.

It will readily be seen that the difficulties which confront all publishers are sure to be met by the Pentecostal Nazarene Publishing House. We take this occasion to set before our people the conditions as they exist and more particularly their relation to the HERALD OF HOLINESS. For four years we have been publishing the paper at a financial loss. We have done our best to make it the best holiness paper in the world. To do this we have put into it much hard work and no little expense. At no time in its history has the cost for producing the HERALD OF HOLINESS been less than \$1.35 a year for each subscription for which we receive \$1.00.

Now on top of this loss which we have constantly sustained is added the additional loss occasioned by the conditions as related in the above quotation.

Aside from the present abnormal conditions it will be well for us to consider other facts which have a bearing on the situation. Right along through the years as we have furnished the paper at a fixed price the cost of labor and material has been increasing. Those who are familiar with the whole situation as it affects the publishing interests are confident that regardless of a possible early ending of the war it will be at least two years before conditions become anywhere near normal and the probability is that paper will never again reach as low a point in prices as has been the case in the past.

Facing these conditions it would seem that the sensible thing to do is for our people to squarely meet the issue and decide to pay a price for their church paper which will somewhere near meet the cost of production.

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### THE CHURCH AT EVERETT, WASH.

The church building occupied by the Pentecostal Church of the Nazarene at Everett, Wash., was crushed to the ground and destroyed, by a heavy fall of snow, this winter.

The church twenty months ago, had a membership of only ten members. Since then it has increased to fifty. They are alive, energetic, and doing a great work. It was a real treat to be with them in a business meeting, witnessing the beautiful harmony and spirit of brotherly love. They never missed a sabbage because of the destruction of their church building, but had another building bought, in which they held their service the Sunday following the collapse of this building.

This church, twenty months ago, although small in membership, called for their pastor, Rev. E. B. Fish, one of our best preachers, and undertook his support. They have stood by him faithfully. One good brother told me that he had put one-third of his income into the work, and I know that others have done nobly.

Brother Fish has done a great work in Everett, and has won the esteem of the people of the city, as will be seen when we enumerate the following offices which he holds: He is secretary of the Ministerial Federation, chairman of the county Anti-Saloon League, president of the Snohomish County Law and Order League, which embraces in its membership both judges of the Supreme Court, and is also superintendent of the Sunday School Association of Western Washington. He has been elected to these offices because he is the man of the hour, alive, energetic, and does with his might what his hands find to do.

Our next Assembly, May 31st to June 4th, is to be entertained by this church. They have already secured the use of the Holiness Association hall. The First Baptist church was also tendered them. We are expecting a royal time, and I am sure the many friends of the church will open their homes to us.

It can plainly be seen that if this healthy growth is to be maintained, they will have to have some financial help, in order to pay for the building bargained for, move it onto their lot, make the needed improvements, and again worship God under their own vine and fig tree.

They need \$1,000 in cash and pledges before Assembly time. If you desire to help in this matter, send all moneys and pledges to Rev. E. B. Fish, 2015 Lombard avenue, Everett, Wash. J. T. LITTLE.

heads of families. Conversion and sanctification were made so plain to the people that some said, "Things have been made plain that I never understood before." What most of the people need who are opposing holiness is light, and seeing it lived in the lives of the professors. Prejudice is giving way, and people that a year ago opposed the holiness movement in this community, attended and testified, and seemed to enjoy the meetings. The church building, with a little work on the belfry and some more painting and varnishing, will be completed.—Church Secretary.

### DE KALB, TEXAS

Our meeting at Windom was a success in every way. We closed on Sunday night, and went home for a three days' rest. From there we came to this place. Found everything in good shape for the meeting. We started on Friday night. The revival is on in good shape. Yesterday was a great day with us. Large crowds and fine interest. This is the place where we held our first meetings fifteen years ago, when God gave us such great revivals throughout this country, with the Walker band. We find the work is still standing. The saints are coming from every quarter. Prospects great for a good meeting.—C. C. CLUCK and WIFE.

### LERNA, ILL.

We accepted the pastorate here about four months ago, and God has been with us since the first service. Seekers have been bowing at the altar and finding God. We have just closed a series of meetings with Rev. R. M. Kell as the evangelist. Brother Kell did some great preaching, and many souls found God in pardon or purity. The church was greatly helped. We heartily recommend Brother Kell as a safe, sound, and sane evangelist. We earnestly solicit the prayers of the

readers of the HERALD of HOLINESS for the work here.—L. T. WELLS, Pastor.

### IDAHO-OREGON HOLINESS SCHOOL

This young institution has grown beyond the expectations of all. Its location seems providential and was demanded by the many holiness people that could not send their children to any other institution of their choice. This school is located over one thousand miles from any other school of its class. Rev. W. H. Tullis has been chosen by the School Board to act as financial agent. The campaign is started to raise \$100,000 as soon as possible. All this must come from God's consecrated people. We expect between 200 and 300 students next September. New buildings are to be started as soon as possible. We want every reader of this article to help us if possible. See if God don't want you to send us one of the \$1,000. Can't you spare some of that bank account? Don't send it until you are sure that you have the mind of God as to the amount. We want ten people to send us \$1,000 each. Ten to send us \$500 each, 100 to send us \$100 each, 1,000 to send us \$1 each. Make an investment that will bring great returns in eternity. Make it before you die. It can't be made after death overtakes you. May God lay this call upon your heart. It will be thankfully received and receipted. Send all subscriptions to Rev. W. H. TULLIS, Nampa, Idaho.

### CUCAMONGA, CAL.

The Lord was with us Sunday, March 19th, in the old-fashioned way. The attendance was good in all the services. Our Sabbath school is in the midst of a great forward movement. There were eighty-five present. Our Superintendent, O. W. Price, is pushing the work along in the Sabbath school. At the preaching service the Lord visited us in power. Fifteen people were added to the church. We have doubled the membership of the church since last Assembly. Our pastor, W. C. Frazer, is working hard to get the people saved. At the Sunday morning service the power of God came upon us so that our pastor did not get to preach. The people got so blessed that they took the meeting and testified to what the power of God could do. Brother Charles Smith preached to us in the evening service. Our pastor was detained through the sickness of his child. Brother Smith preached with power. Our Young People's meetings are alive, and growing rapidly under the leadership of Charles Smith. Our cottage prayer-meetings are well attended, and souls are praying through to victory. We are praying for a real revival with Brothers Lewis and Mathews in the near future.—JOHN V. SMITH.

### BROOKLYN, N. Y.

The three weeks' revival campaign just closed at the Utica Avenue church was owned and blessed of God. The church was generally edified, and a number were converted, reclaimed, or sanctified. Evangelists I. W. Hanson, of Haverhill, Mass., and I. D. Archibald, of East Rockaway, L. I., did some very effective and powerful preaching. The sermons on two occasions by Dr. H. C. McBride, the noted Methodist evangelist of New York East Conference, were noteworthy. We shall long praise God for this series of services. The closing meeting on Sunday night, March 12th, was a powerful time. The way souls got through to God was memorable. It was nearly midnight when the smoke of battle lifted from the scene of conflict. These men are open for evangelistic calls. They can be reached at the addresses given in this report. They can be engaged separately or together.—D. RAND PIERCE, Pastor.

### BURNS, ORE.

We closed a good meeting in Burns, Ore., March 1st. In many ways it was a remarkable meeting. We started from Boise to Burns on Monday, February 7th, and it took us until Saturday, February 12th to make the short distance. Burns is an inland town, seventy-five miles from the railroad. Snowslides in the mountains and muddy roads made it almost impossible to get there. When we did arrive at Burns, the pastor, Rev. S. L. Flowers had the meeting under way, and good interest on. For nineteen days the meeting went on with increased interest. We had great liberty in preaching, and good fellowship with the saints. The Burns church is a remarkable church. Had a great beginning, and has remained true. Their church is centrally located on the main street. Crowds were good all the time. About twenty-five sought God and were blessed. Some were saved, some reclaimed and some sanctified wholly. Conviction was strong, and the seekers came through clear. It was a real battle and a great victory for Jesus. The church moved up, and the town will not get over the effect of the meeting soon. We are back home again in Boise, Idaho, getting

things rounded up for Assembly that meets at Ontario, Ore., June 24th. May the Lord bless all the Pentecostal Nazarenes. This is our first year among them, but we like it. We have sold all our old church furniture (opinions and notions of our former church) and bought new Nazarene goods. We are about set up for housekeeping again in our new home. We feel we have landed where God wants us.—W. H. TULLIS.

### CHILLICOTHE, OHIO

I have resigned the pastorate at Owensboro, Ky., and am taking up evangelistic work again. My first meeting will be with Rev. C. E. Baird, Logan, Ohio. Please join with us in prayer for a gracious outpouring of the Holy Spirit.—G. W. ERSKINE.

### RACINE, WIS.

This church is rejoicing in a glorious work of grace which has recently visited us. For weeks, pastor and people had labored and prayed to this end. The battle opened February 13th and continued four weeks. For the first three weeks Evangelist Julius Miller and wife, of Ashland, Ky., assisted the pastor, who preached alternate evenings. The altar call was made the following Friday evening, when nine seekers responded. From then on nearly every service witnessed seekers, about thirty different persons being justified or sanctified, some receiving both experiences. The services were characterized by deep conviction for sin, with old-time repentance accompanied by confessions and restitution, mighty prevailing prayer that carried seekers to Christ, definite consecrations, with real believing, followed by "the blessing of the Lord, that maketh rich; and . . . addeth no sorrow with it." This church has moved up the hill wonderfully, and now has a blessedly sanctified membership, who are under the burden and pressing on to higher ground. Nearly every member of the junior classes of boys and girls was saved and sanctified, and give definite testimony to salvation. Most of these children prayed through with strong crying, seeking God with the whole heart. We received a lady and her little girl into the church. The pastor was rejoiced to receive his son Basil and daughter Justine into membership. We found Brother Miller a splendid yokefellow, a humble servant and a loyal follower of Jesus Christ. Sister Miller's solo work blessed all hearts. May God bless them in their new field.

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the pastorate at Stockton, Ill. Interest in our work is increasing, and new people are coming to our services. The band, under the leadership of Brother Tritton, is making progress, and getting in shape for open air work as soon as weather permits. The Sunday school is doing splendid work under the superintendency of Brother F. A. Hilker and his assistants. Doors are opening for extended operations and the vision of a much-needed church is before us. Our temporary chapel is cramping us now. The Board recently voted the pastor a weekly increase of \$3 in support, for which he is very grateful. During the third week of the revival, the writer was laid up with a severe inflammation of his dependable eye. He was permitted to imagine the possibility of total blindness, but faith beheld an all-sufficient God for even such a calamity. Praise Him! But thanks be to Him who answers the prayers of His children, the affliction is past, and we rejoice. Will you pray that the Lord will heal me of a very troublesome cataract that threatens more serious difficulties? Racine is entering a year of unusual prosperity and commercial activity. The factories are crowded with work, and good help is needed—capable workmen, artisans of every sort. Why not some of you Nazarenes locate here and help us push this warfare? We invite you to write us.—E. J. FLEMING, Pastor.

LYONS, KAS.

Our meeting closed March 12th, running nearly six weeks. Brother Thomas Keddie, of Hutchinson, Kas., was with us most of the time, and preached the gospel with the unction of God on him. This was a revival of seed sowing. We had good crowds, and about a dozen seekers. We expected a break but instead the crowd quit coming and they began to fight us hard. Indications are good since the meetings have closed. The truth is soaking in. We have been told by good authority that there had not been a pastor in town for the past fifteen years that preached holiness as a second work of grace. Church joining is taken for Christianity, and the churches are being filled with sinners until honest folks are disgusted with the church. We Nazarenes have a mighty big job on our hands. Error must go down before truth will rise. May God bless His holy people and help us to preach forgiveness of sins for the sinner, and the baptism with the Holy Ghost for believers, which eradicates, takes out, crucifies the "old man," and gives us freedom from all sin. On Sunday, March 19th, we took six members into the church. May God bless all the boys on the firing line.—E. S. LANG, Pastor.

HAVERHILL, MASS.

The bi-monthly missionary meeting was held March 1, 1916. It was a self-denial meeting, and the people brought their offerings and testified of what they had denied themselves. It was a gracious meeting, and the Lord wonderfully blessed it. There were about seventy-five people present, and the amount of the offering was about twenty-four dollars. On Sunday, March 5th, our revival meetings commenced, with Miss Lulu Barnard as soloist and Mr. Lewis Batchelder, the boy preacher, to assist our pastor, Rev. L. N. Fogg, in preaching. The services have been good, but so far there has not been the break that we expect. The truth is going home to precious hearts, and we believe God is working His wonders to perform. There have been about ten seekers for pardon, sanctification, and reclamation.—ILDA E. HANKS.

From Evangelist T. S. MASHBURN

We are on the firing line. God is leading, doors are opening, the Devil is on the run, and our motto is, "Souls at any cost." We are in this fight to

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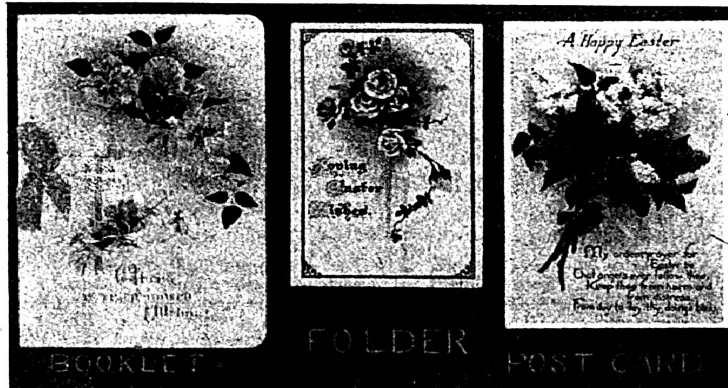
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stay until the war is over. We find a few hungry hearts everywhere, and sin and hell let loose on every side. We must hurry up and save, at least, some.

DERRY, N. H.

This is a town of about seven thousand and has a Pentecostal Church of the Nazarene. They are on the firing line. God has blessed in a ten days' revival. While the weather was unfavorable, God was favorable, and gave us precious souls, saved and sanctified. Some were quite remarkable cases. One young lady, a secretary for a college professor, was at home sick. Her mother came to the meeting, took down notes of the sermon, read them to her daughter, and her daughter believed and received the blessing of entire sanctification. She trusted God for strength, and came to church the next Sunday, testifying to the work done. Another case was a family of four clearly sanctified, who want to join the church. Also a man who had been separated from his wife and daughter. All joined together at the altar of prayer for the blessing of perfect love and unity. Praise the Lord, they got it. Others during the meeting were saved and sanctified, testifying clearly. We had a variety of people in the congregations from the rich bank president to the down-and-out drunkard. I found the pastor, Rev. Alexander MacNeill, to be what he professes, a holy man of God. I should judge the church to be in a fine spiritual condition.—FRANK E. TALBEE, Evangelist, Bristol, R. I.

EL DORADO, ILL.

I have been in five meetings since January 5th. I said five, but the enemy closed the doors in two places. In one place I preached but six nights, and the thing got so hot that the opposers had to close the doors. At another place I just preached three nights when the doors were closed, so I can hardly count these two as meetings. But the Lord has blessed me with souls in all five meetings. I have witnessed in all 123 conversions and sanctifications. I would be glad to give my service to any of our brethren who need help, especially to those who are in mining camps and amongst foreigners, because I am a coal miner myself and a foreigner, and I like to work among that class of people. If any of our brothers desire my help, I have a few open dates in front of me now.—S. E. POLOVINA, better known as Sammy the Nazarene.

GOTEBO, OKLA.

God is giving us one of the greatest revivals at the Glendale church we have seen for years. Skeptics, sinners and backsliders are being saved. One would have to be here in person and see and hear, in order to know the marvelous working of the transforming grace of God. We are now past the fourth week, but see no place to stop it yet. The crowds are coming, with seekers at every service. One dear old grandmother said she was so happy she felt like flying away to heaven. A few nights previous to that she said there was a cloud over her. Now she shouts the victory. The platform was well filled last night with singers largely made up of young converts. Young men, saved only a few days ago, were working hard last night in the congregation and leading others to Christ. We never heard more prevailing prayer at any previous time. It is a common thing to hear people say, "I am sure surprised to see that man, or that woman, up there shouting and praising God! Who would have thought it?" But by the help of God and our faith in Him, we are going to see many more yet saved and sanctified wholly. We are hopeful of the ultimate triumph of the church of Christ in this place. Several have already united with the church here. Last Sunday night, March 19th, the crowds were so large that many went away on account of no room, and many stayed near the windows looking in. The tide is continually rising; nearly every one you meet is talking of the marvelous work that's being accomplished here in Jesus' name.—J. H. GRAY, Pastor.

CLARKTON, MO.

The Rev. J. W. Ronch and the writer will begin a meeting at Gideon, Mo., the 16th of April. We covet the prayers of the HERALD of HOLINESS family.—L. HIBNER.

CULLMAN, ALA.

We are just back from the ministerial meeting held at Jasper, Ala., which was a blessing to all who attended. Our District Superintendent, Brother Covington, is one of the best men I have ever met. He seems to have his whole heart in the work, for which we thank God and take new courage. Our dear Brother Godbey was with us also. Just his countenance is enough to put people under conviction. We came from there to

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Hancerville. The Lord gave us some good services there. It is a fine field for work. Trust we will soon have a church here. Brother and Sister McMurry are standing by this work with their prayers and means. She is one of the most spiritual women here, with power in prayer. Our home church at Shiloh seems to be at peace with one another and in war against the Devil with all their might. The victory is in sight.—H. B. THROWER, *Pastor*.

**DERRY, N. H.**

The Pentecostal Church of the Nazarene held a very successful ten days' meeting with Rev. F. E. Talbee, of Bristol, R. I., as the evangelist. Although the weather was somewhat stormy, the attendance was good. Many souls were converted, reclaimed, and sanctified. One young woman who was a semi-invalid for several months was sanctified in her room between Saturday night and Sunday morning. The doctors told her she must not step on the snow. She went to church Sunday morning, and God healed her. The meeting closed the 19th with a wave of glory. Finances came easy. We expect to take quite a few into the church.—ALEX J. MACNEILL, *Pastor*.

**DEXTER, MO.**

The preachers in the Missouri District, who expect to attend the Preachers' Meeting here beginning April 27th, will please let us know by phone, wire or mail, so we can arrange for their entertainment. Our little band of holiness folks here is gathering strength, and are looking forward to greater things than we have yet seen. Our District Superintendent, Rev. G. O. Crow was with us for three nights and our God used him in relieving the situation. Two souls prayed through to victory.—JOHN A. HILL, *Pastor*.

**From Evangelist HOWARD SWEETEN**

After closing our last meeting at Galatin, Illinois, we came on to Murphysboro to help the pastor, Rev. A. E. Thomas, for three weeks. This is the second time we have tried to hold meetings here, being flooded out last month, the meeting was postponed until now. The blessing of God has been on the services from the start, but it was not until night before last that the real break came, and during the last three nights we have had about forty seekers, with twenty-one getting through to

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pardon or purity. Conviction is getting heavy upon many other souls as God continues to honor His Word, and we are looking for a real landslide that will sweep many into the kingdom before the meeting closes. The day meetings are especially proving to be a source of inspiration and help to the saints, while the old Sinai gospel at night has been making its way to hearts and producing the desired effect. We go from here to Grand Tower, Ill., to help Rev. O. C. Birdwell in a meeting the first of April.

**IRONTON, OHIO**

Just closed a ten days' meeting with good results. We had Dr. Coombs with us. He has lately come to our church from the Methodists. He is a man of experience, a scholar, a powerful preacher. We have engaged him for our annual tabernacle meeting in June. We are satisfied he will have plenty of calls in our church, when he becomes better known. We can recommend him; he can crumble down the walls of prejudice and opposition with ease. We are going nicely here; growing all the time; everything on the move. "All one in Christ Jesus." A more self-denying and loyal little band of saints are hard to find. We love our work, and "are determined to hold out till the end."—D. E. MILLER, *Pastor*.

**From Evangelist J. G. BIGNALL**

I left home January 20th for Studley, Kas. Arrived there Saturday noon. I preached Sunday morning and evening. Monday I was joined by Rev. Ira Stevens, of Plainville, Kas. We stayed and preached there until Wednesday night, and the weather and other conditions being unfavorable, we went back to Plainville, where we opened the battle. For six weeks, night and day, the battle was on in earnest. A goodly number were reclaimed and sanctified. Many were brought in from the outside. One whole family was saved and joined the church. There were some remarkable answers to prayer. Many testified to receiving new light on many lines. The church took on new strength. I expect to go back to western Kansas the last of April. I have some time unclaimed for the summer months. Address me at Cedar Vale, Kas.

**NORTH ATTLEBORO, MASS.**

On Sunday, March 13th, we closed the best revival this church has witnessed for several years. Rev. F. W. Domina, of New Bedford, Mass., and Brother John F. Gibson, of Andover, Mass., were the evangelists. We began March 1st, and for the nineteen days waged a hard battle. The weather was very stormy through the meeting, but the sun broke through the clouds and smiled on us the last Sunday to crown the victory and brighten the future. Brother Domina preached strong and clear sermons. He is a marvelous preacher with messages that ought to reach the ears of multitudes. Brother Gibson has no equal among us as a song leader and altar worker. He is full of life and holy fire, gets under the burden and lifts till things move. He is humble, sweet spirited and true. We trust the Lord will thrust him into the work continually, and send him beyond New England to larger fields of usefulness. No church will make a mistake in securing the services of Brother Gibson. Our church was greatly stirred and revived. This is a hard field to get results, but this meeting has lifted us out of the rut, and we expect by God's grace to keep the old gospel chariot rolling till Jesus comes.—L. D. KEELER, *Pastor*.

**KEENE, N. H.**

Rev. N. H. Washburn, our beloved District Superintendent, spent a night with us recently, and preached a powerful sermon, which was the means of being a great blessing to those present. Brother Washburn arrived in a snow storm, which developed into a New England blizzard, and so tied traffic up that we were unable to hold a meeting on the following night as we had expected. However, at the close of the meeting, Brother Washburn met the official board, inquiring into their spiritual and financial condition, and giving good sound counsel.—H. REES JONES, *Pastor*.

**BLOOMINGTON, ILL.**

I am here in a meeting with Brother Ashbrook. The meeting started off well last night; a good spirit and one conversion. We are looking for a great time. Will be here two weeks. Had a big day in Deacatur Sunday; seven seekers, all old folks.—L. G. MILBY.

**NORTH YAKIMA, WASH.**

We have just closed a four days' convention, in which Sister Wallace, of Walla Walla, Wash., and Brother J. T. Little, our District Superintendent, were the principal speakers. The Lord gave us a high time in Zion. Many souls were saved, sanctified or healed. Sunday, March 19th, was the climax, and an avalanche of glory from the skies

**SUPERINTENDENTS' DIRECTORY**

**General Superintendents**

- H. F. REYNOLDS.....Kansas City, Mo. Res. 4924 Agnes ave.; office, 2109 Troost ave. Central America.
- Alberta District Assembly. Manitoba, Sask.
- E. F. WALKER.....Glendora, Cal. Residence, Glendora, Cal.; office, Olivet, Ill. Washington-Philadelphia District Assembly, Northeast, Md. April 12-16 New York District Assembly, Syracuse, N. Y. April 10-23
- New England District Assembly, West Somerville, Mass. April 26-30
- Pittsburgh District Assembly, Columbus, Ohio May 3-7
- J. W. GOODWIN.....San Diego, Cal. 1235 Twenty-third st.
- R. T. WILLIAMS.....Peniel, Texas

**District Superintendents**

- ALABAMA—F. M. Covington.....Jasper, Ala. Nazarene Chapel, Ala. April 1-2
- Sragossa, Ala. April 3
- Carrollhill, Ala. April 4-5
- Brilliant, Ala. April 6
- Windfield, Ala. April 7
- Taylor Springs, Seven Oaks, and Gula Postoffice, Ala. April 8-9
- Cascilla, Ala. April 26-30
- Bankston, Ala. April 1
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- BRITISH ISLES—George Sharpe, No. 1 Westbourne, Parkside, Glasgow, Scotland.
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- COLORADO—L. E. Burger, 1505 Ninth st., Greeley, Colo.
- DALLAS—P. L. Pierce.....Peniel, Texas
- DAKOTAS-MONTANA—Lyman Brough, Surrey, N. D.
- FLORIDA—C. H. Lancaster, 828 Fourth st., Miami, Fla.
- GEORGIA—W. E. Hanson.....Glenn Dale, Ga.
- HAMLIN—J. C. Henson.....Roscoe, Texas
- Hillsboro March 27-30
- Hullwood April 1-2
- Dewey April 3-4
- Shelbina Falls April 5-6
- IDAHO-OREGON—Harry Hays.....Nampa, Idaho
- INDIANA—U. E. Harding, East Thoraburg st., New Castle, Ind.
- IOWA—E. A. Clark.....University Park, Iowa
- KANSAS—H. M. Chambers, 817 N. Maple, Hutchinson, Kas.
- KENTUCKY—W. W. Hanks, Box 233, Abland, Ky.
- LITTLE ROCK—B. H. Haynie, 3208 West Eleventh st., Little Rock, Ark.
- LOUISIANA—T. C. Leckie.....Lake Charles, La.
- MANITOBA-SASK. MISSION—C. A. Thompson, Box 298, Regina, Sask.
- MICHIGAN—A. H. Kauffman, 233 Mt. Vernon ave., Grand Rapids, Mich.
- MISSISSIPPI—J. C. Mitchell.....Sallis, Miss.
- MISSOURI—G. O. Crow.....Springfield, Mo.
- NEBRASKA—M. F. Lienard.....Hurr Oak, Kas.
- NEW ENGLAND—N. H. Washburn—Beverly, Mass.
- NEW MEXICO—E. E. Dunham.....Terstin, N. M.
- NEW YORK—R. J. Marvin.....Tuckahoe, N. Y.
- NEW ZEALAND—J. T. Little.....Newberg, Ore.
- EAST OKLAHOMA—F. R. Morgan, Henryetta, Okla.
- WEST OKLAHOMA—S. H. Owens, Bothay, Okla.
- PITTSBURGH—N. B. Herrell.....Olivet, Ill.
- Vanue, Ohio April 1-2
- Marion, Ohio April 3
- Logan, Ohio April 4
- The Plains, Ohio April 5
- Manning, W. Va. April 6-7
- Bunola, Pa. April 10
- McKeesport, Pa. April 11
- Forentum, Pa. April 12
- Claytona, Pa. April 13
- Oil City, Pa. April 14
- New Brighton, Pa. April 15-16
- New Galilee, Pa. April 17
- East Palestine, Ohio April 18
- SAN ANTONIO—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2323 McKinley ave., Berkeley, Cal.
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 East Third St., Los Angeles, Cal.
- TENNESSEE—F. W. Johnston.....Dickson, Tenn. Erle March 28-30
- Clarksville April 1-4
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

was precipitated upon us. Sinners wept their way to God, believers stepped over into Canaan, restitution was made, including some letters written to outside parties, and we feel that we are miles ahead of where we were before these special meetings. Brother Little's sermon on "Sin Covered Up," is one of the most heart-searching sermons on this line we have ever listened to, and some things were dug up that have never been disclosed before. We feel that some got their last call in this meeting. God help us to keep on fire for souls with the glory of God.—VERT ANGLIN, *Sec'y*.

**SALEM, MASS.**

We have just closed a series of revival meetings with the Rev. C. H. Wilson, Jr., pastor of our Dennis Port church, as evangelist. Brother Wilson is one of our most promising young preachers, a talented young man, and deeply spiritual. God blessed his labors among us, and gave us fruit in the salvation of sinners and sanctification of believers.—MARY A. CONSTANCE and ANNIE S. ALLEN, *Pastors*.