

HERALD of HOLINESS

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Perfect Love

PERFECT love may be called that state of the human heart realized by the incoming and infilling of the Holy Spirit, which occurs only after the heart has been cleansed of all sin, by the act of entire sanctification, by the Holy Ghost applying the power of the blood. This state is needed, and is possible to all believers, because necessary to them, and because revealed as obtainable in Holy Writ. Hebrews 12:14 teaches that it is obtainable by all. "Follow after peace with all men, and the sanctification, without which no man shall see the Lord" (R. V.). There is for us, according to this solitary verse, three things: (1) A way of peace; (2) a way of cleanness, or "the sanctification"; and, (3) a way of assurance—all who secure it shall see the Lord. These are three great things which all men ought to desire above everything else. They are richer than rubies, better than health, superior to man's highest wisdom, and more to be desired than all things else in this world.

Some one says "but is such a state livable by fallible and weak mortals?" Yes, assuredly, unless God is a monster who would tantalize us by such allurements to see us fruitlessly strive after them only to fail and fall, in sorrow and dismay. Our God is not such a God. Yes, we can live in perfect love with our neighbor, and will find it the happiest life after all that can be lived in the world. This blessing will bring us down to the exalted plane shown and enjoyed by the Master in John 13:14: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Yes, this is downward to a lofty pinnacle of spiritual excellence, alone to be obtained by the infilling by the Holy Spirit of hearts cleansed of all impurities. It is certainly very great and comforting to think that provision has been made by which we can gain such acclivities of spirituality and Christ-likeness as the washing of one another's feet, as our blessed Lord did while in the flesh. This life of humility and self-abasement is our privilege through this great grace of perfect love.

This grace is also entirely practical. It suits every day and every need of every day, and every testing and every changeful scene and relation in life. It gives a serenity and a solidity and a kind of immovability which enables us to say: "None of these things move me." It is victory complete and blessed and glorious.

Where Holiness Is Needed

Holiness is the highest state possible to man. Hence it is needed to put man where God can reach him in His loftiest bestowments and broadest provisions and purposes. God can only come to and use man on the level where He finds him. He thus is greatly limited and trammled in His use of many of us. He has provided for us a level where He can use us to the greatest possibilities of our natures. Too many of us are afraid to trust Him to do so much for us, and content ourselves with a bare spiritual subsistence and with no breadth and enlargement of vision and usefulness and divine activities. Holiness is God's intended sphere and realm in which He desires us to live, and in which He can use us, and direct and control us for the largest and widest work in His kingdom here and hereafter. It is on

the plane of holiness He can meet us and most blessedly reveal Himself to us in communion and fellowship.

Holiness enables us to live the justified life. It is thus complementary and in a senso supplemental as a grace. No man can afford to risk living the justified life without God's rich provision in holiness by which we may undertake the justified life. This is His own divine plan for us, and we dare not neglect or ignore it, for we will offend Him and grieve the Spirit.

This is likewise the working grace. It is workable, as ten thousand can testify who have tried it out. It is not simply a luxury, but the most practical of things. It enters into all the details of life. It suits the home life, the shop, the office, the factory, the farm, the tourist, the invalid, and all the needs and varieties of human beings here below. The holy fire puts all the machinery of life into activity, and things come to pass.

Holiness is the preserving or keeping grace. It is holiness and the marvelous fruitage to which it leads in its possession, that keeps us and preserves us from successful attacks from the enemy of our souls. It is the lean and slothful neglecters of holiness who are a prey to these attacks of Satan. The holy man of God is the kept man, and the man whose life is hidden with Christ in God.

Holiness is the social blessing rendering us happy, cheerful and courteous, and influential to a large degree by these graces.

"As Sorrowful Yet Always Rejoicing"

Such is the paradoxical statement of the great apostle to the Gentiles. Look for a moment at the connection in which these marvelous words are found in Second Corinthians, and the paradox will become more apparent. It comes right in the midst of such expressions or testimonies as these: "In everything commending ourselves, as ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; in pureness, in knowledge, in long suffering, in kindness, in the Holy Spirit, in love unfeigned, in the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left, by glory and dishonor, by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed."

Right in the midst of this aggregation of opposites and of sufferings and trials and exultations and mysteries of experience, Paul adds the startling words: "As sorrowful, yet always rejoicing." What a mixture! Stripes, hallelujahs; necessities, shouts; distress, victories; imprisonments, songs of praise in the night hours; tumults, peace flowing like a river; fastings, fullness; afflictions, praise; in labors, rest inexpressible. Such is the life of a God-called man whom God had led through the wonderful experience recorded by the man in Gal. 2:20, "I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me" (R. V.). This explains the wonderful secret of this paradox and the marvelous series of

paradoxes which marked the career of this great man. The life of the holy is a life of equanimity, whatever may be the apparent surface life to the eye of the beholder. There is deep down in the abyss of the soul a peace and a calm and a victory unreached by outward storm and stress and hurricane and fury from whatever source these may come. The soul can triumphantly exclaim, "Let cares, like a wild deluge, come; let storms of sorrow fall." With this bold defiance in Christian humility and faith the holy look up and find victory present and perpetual and precious.

Mission- aries Wanted

Mary Isabel Brush, in *Saturday Evening Post*, gives a marvelously inspiring and definite blow in favor of prohibition, as she relates her interview with the minister of finance, and other dignitaries in Russia, as to how they would make up the deficit of a thousand million rubles caused by the loss of revenue from the sale of vodka, which had been

abolished by the Czar. The prime minister said to her: "When we sold vodka the people were poor. Though the money for the drink went into the treasury, the human machine which made that money became weaker and weaker. So that the nation was really cutting off its revenue at the source. A thousand million rubles of income we have given up; a thousand million rubles, and more, we get back in the vital energy of the people. In coal regions we have sent thirty per cent of the male inhabitants to the war, and yet the output of the work is not what it was before, but greater by thirty per cent, because everybody is sober. Heads of large concerns employing labor have said they would pay in cold cash the sums that were necessary to cover the deficit in revenue, and could afford the money easily, from the larger incomes they derived by reason of the increased capacity of their employees. Delegations have come from employers all over Russia, asking that we never again sell vodka."

The same eminent authority said in this interview, speaking of Russia's enemy, that the Germans were not the greatest enemy of Russia. He said: "It is not the Germans; they are nothing beside our big foe, which has been alcohol." Such are a few scattered fragments of extracts from this wonderful interview. These are the words, not of a heated fanatic of the temperance cause, as such advocates have been so long called. These are figures, not irresponsibly copied from the wild ravings of these fanatics, who knew not whence the figures emanated. No. These words are from the heads of a great nation now engaged in a death struggle with one of the most powerful nations in the wide world, and who seek naturally for every dollar of income from every available source to prosecute this war. These heads risk the loss of a thousand million rubles at such a critical time, and aver that the loss is more than made up in a very few months in the increased earning capacity of the people, and, in addition, the government gets better fighting and better powers of endurance on the part of the soldiers as well. What, we wish to ask, will our anti-prohibitionists do with this testimony?

And yet, tell it not in Gath! in refined, Christian (?) America, the hub of civilization, the Mecca of learning and science, the Ultima Thule of all that is most advanced and extraordinary in governmental science and civil policy, in this proud and phenomenally advanced America, there were found among our patriotic and distinguished solons in the national House of Representatives *one hundred and eighty-seven* proud and patriotic and advanced statesmen (?) who voted against nation-wide prohibition of an infamous alcoholic traffic. This number of these representatives registered their votes against letting the nation even speak their sentiments in favor of a saloonless nation. Will not densely ignorant and benighted Russia send us missionaries to enlighten our advanced statesmen?

Related- ness of Prophecy

No department of sacred truth is more important than prophecy. We had almost said that no department of sacred truth was as important as prophecy. Perhaps this might be considered extravagant, and we content ourselves with the more conservative statement.

Prophecy is but history written before it takes place. It is God's plan outlined in advance, and hence giving the best chance for challenge and disproof if untrue to subsequent events on which it relies for confirmation. Prophecy is the unanswer-

able proof of holiness as God's heritage and privilege for His people. No richer field of revelation is to be found for holiness evidence and teaching than in the prophetic writings. Peter speaks of "the more sure word of prophecy," and in relation to no one phase of truth is it "more sure" than in relation to God's plan for holiness for His people.

No character of proof for the authenticity and inspiration and divine authority for the Bible can be found than the prophecies afford. On this point, they are decisive and absolutely and overwhelmingly conclusive. It is for this reason, therefore, no doubt, that the attacks have been so furious on this department of the Revelation of God. Critics and unbelievers and infidels have leveled their batteries against this bulwark of Inspiration, seeking to batter down this prophetic fortress, knowing that if successful in this they would undermine and destroy the strongest part of God's defense against the enemy's assaults.

In view of these facts, it is hard to understand why the professing church of today should almost entirely neglect and ignore the study of prophecy. It is true that the study of such books as Daniel and John's Revelation and other books is not only neglected, but frowned upon, and sometimes is considered as evidence of a spirit of crankiness in an individual who dares to ponder these books. Yet, why should not God's children desire and seek to know what God has said about the future? Is it not appalling that in the very age when people flock to and pay fraudulent mediums and clairvoyants for their miserable lies as to the future, there is so general neglect of the only reliable source where we can get the real truth about the mysteries of the future of our lives, and of our governments and of God's kingdom? Only from the prophetic Word can we learn of God's plan and the future of man. Neglecting these, men become an easy prey to lying inventions and delusive theories.

As a seeming punishment for this gross neglect, we today face the fact of the most widespread denial of the inspiration of the Bible. In the highest quarters this denial prevails. In our educational institutions and on our editorial tripods this denial flaunts itself. If the prophecies were studied; this could not be the case, for these books vindicate themselves abundantly by current as well as ancient history, which men have never disputed.

Neglect of this department of divine truth helps to keep alive doubt and denial of personal holiness as man's privilege and God's requirement. This neglect also is the foster-father of that blind optimism which sees in the marvelous, material advance of civilization, proof of spiritual progress and gospel triumphs. Thus, the Devil's deception is made possible by which to conceal the real deadness and appalling spiritual death which prevails all over the world.

We offer these observations in the firm belief that we need an awakening on this subject of prophetic study. We are persuaded that diligent study of these books will richly repay all of us. We recognize that there is required, however, a degree of spiritual life and vigor to make such a study. Cold and formal believers will find it difficult to become interested in this line of study. This only shows, however, that a return to such study will foster spirituality, and develop a tone and a power of real spiritual fellowship with God. In every way such study will conduce to vigor and depth of spiritual life and consequent increased fruitfulness and enjoyment in the deep things of God.

THE LONGER WE LIVE, and the more we see of the way of the world and the trend of events, the more firmly convinced we become of the absolute truth of the declaration, and we might say the prophecy, of Daniel Webster, when he said: "If we will only abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity." Are we any more renowned or glorious than ancient Babylon, when Daniel uttered his wonderful prophecies respecting its downfall and desolation? This fate was just as improbable and absurd to those of that day as such a fate predicted now concerning us and our glory would appear to the blind optimists of the day. Consider the attacks upon and contempts poured upon this Holy Bible, and read the perils of our situation! This Holy Book is our only security.

THE EDITOR'S SURVEY

News and Notes

Japan and China have prohibited the cigarette and opium, but we, the lords of creation and the superiors to the yellow peoples, are allowing our youth to practice a habit which will utterly undermine them physically, intellectually, morally, and every way. Our American race will be utterly ruined in one generation or two at the present rate. We had better take down our boasting bugle or put a stop to a disgusting, suicidal practice among our young people, which will insure our defeat as a nation, and render us the laughing stock of the despised yellow races.

That is not a poor basis which an English writer gives for reading the Bible, when he says: "Study it through; Pray it in; Write it down; Live it out; Pass it on."

Montana has passed a bill prohibiting race-track gambling which needs only the signature of the governor to make it a law. This is fine for Montana. We never dreamed thirty years ago when we first visited that state that it would ever get to this point in its legislation.

We were glad to notice that so-called Christian Science lost in one of its aims recently. It was sought to get through the New York legislature a bill legalizing the practice of this cult upon the same basis as medicine. The bill was lost.

In the death of the noted colored evangelist, Amanda Smith, there was removed a picturesque character from the holiness ranks. She was a devout and spiritually gifted evangelist, and successful in her great work. Bishop Thorburn spoke in India in the following terms: "During the seventeen years I have lived in Calcutta, I have known many famous strangers to visit the city, some of whom attracted large audiences, but I have never known any one who could draw and hold so large an audience as Mrs. Smith."

A Jewish rabbi says that as he sees it, what the Jews need most today is a "Billy Saturday."

A new saloon fighter and anti-saloon orator seems to have turned up in the person of Major Dan Morgan Smith, of Chicago. He was formerly "general counsel" of the noted Model License League, and was sent out by that organization to reform the liquor dealers so that they would obey the laws enacted to regulate the traffic. Major Smith concluded that the whole crowd of liquorites were utterly insincere, and he became disgusted and quit them, and turned against the business, and now is enrolled under the banner of their opponents.

The new Idaho law against liquor signed by Governor Alexander goes into effect January 1, 1916. The new Minnesota law provides for county option and is effective at once. The Colorado legislature has agreed upon a modification of the administration bill for state-wide constitutional prohibition, and the proposed measure is before the governor, and will doubtless have his signature before this is in print.

Owing to the growth and success of prohibition, two of the oldest and most successful whisky concerns in our country have gone to the wall. The Mattingly and Moore Distilling Company and the F. G. Walker Company, of Kentucky, have filed voluntary petitions in bankruptcy in Louisville. They allege having borrowed very heavily for the past year in the hope that the saloons would rally from their heavy depression, but they have failed, and these distilleries had nothing to do but go into bankruptcy.

Eighty-one persons were killed by tigers last year in Sundarbans, India, an increase of eleven over the previous year.

Sherwood Eddy has held a meeting at Yale University, declared to be the most remarkable wave of religious feeling and religious resolution which has ever passed over that institution. Over five hundred students professed conversion. We trust Mr. Eddy proclaims a sounder Gospel than Mr. John R. Mott, who sometimes accompanies and assists him in his meetings.

The great evangelistic work to be conducted at the San Francisco exposition is planned upon a scale thought to be somewhat in keeping with the demands of the place and the occasion. John McNeill will carry the work through March and April. Then Dr. W. E. Biederwolf and his staff of workers will occupy the months of May and June. July and August are to be noted by the labors of Billy Sunday and his co-workers. During the month of September Gypsy Smith will be the preacher. He has previously conducted meetings in San Francisco. Besides these laborers there will doubtless be many others who will do fine work. These are the names published as especially planned for by some evangelistic committee. We trust this great opportunity for strictly evangelistic work may not be in any measure unimproved and that there may be abundant success in it all.

The *Continent* says with truth, "There is never a buyer for a crop of wild oats." No. This is one crop the sower has to eat or suffer or manage in his own way.

Judge Lindsey seems an endless bone of contention in Denver, between the lovers of law and the weal of the youth of that city, and the crooks and evil-minded of the town. The tricksters and crooks are constantly trying to down this eminently good and useful judicial officer. The last is an attempt to abolish his court, which is but a means to abolish the judge's splendid work. They will entirely fail, we predict, because the people of Denver want him and his court. The attempt to abolish his court by act of the legislature may in the end prove a boomerang. The judge is a fighter as well as a splendid juvenile court judge.

Some three or four years ago six Koreans were declared guilty in Korea of conspiring against the life of a prominent official and sent to the penitentiary. Among them was Baron Yun Chi-ho, a man of great prominence, and with many friends in this country.

He was generally accredited innocent, as were the rest of the accused, of the charges against them. The six men have recently been pardoned. This will give general and genuine satisfaction to Americans, as well as native Koreans, who are in sympathy with the right and just in matters of the church as well as of state.

A bill has been introduced into the New York legislature providing for the reading of the Bible in the public schools of the state.

The Philadelphia Conference of the Methodist Church, just adjourned, reported an immense number of conversions, two districts reporting 4,340 and 2,223 conversions, respectively. The presiding elders stated that a small number of these conversions were the direct result of the Billy Sunday meeting in Philadelphia. The *North American*, of Philadelphia, from which we culled these figures, did not give the figures from the other districts. Great enthusiasm was manifested by these reports, and it was declared that the nation was on fire with revivals. We gladly make note of these facts, and trust the results stated are of solid work, and that the same spirit may soon prevail over the nation.

Billy Sunday closed his great meeting at Philadelphia Saturday, the 20th of March. There were claimed about forty thousand conversions during the long meeting. This revival certainly stirred that city as has not been the case perhaps in its history. All classes seemed to have been influenced by it. We note the interest taken by many rich men, notably by John Wannamaker. Mr. Sunday received from the regular collections for his services about \$50,000. It has been estimated by some of the Philadelphia papers that his compensation from all sources will reach the sum of \$100,000. This may be erroneous, as was the statement which misled us early in the meeting that he addressed during his three sermons the first Sunday of the meeting 100,000 people. We found afterward that this was an overstatement.

Doctor Gorgas, Surgeon General, has settled at last the vexed question of the canteen at army posts. He has taken a year to study the situation and note the improvement among the soldier boys from the abolition of the canteen, and he says: "The progressive improvement rather strengthens the contention of those who disapprove the restoration of the canteen. While 'near beer,' supposed to contain not more than two per cent of alcohol, is still sold at some posts, it is thought that even this will no longer be much in demand. It is believed that the army will be well rid of any system of supplying alcoholic drinks."

"Faith makes a good foundation—faith, first of all, in God. Not to believe in the rule of a good God is surely to drift aimlessly through life, and life becomes a riddle that has no answer. God lives. God rules. God is Father and loves mankind. These principles bring comfort (read John 14:1) and a sense that all must be well with the world in the end. (Example, Job)."

Reading and the Pulpit

We believe in reading. The preacher of all men must be a great reader, but he must be a select reader. No man can afford not to read. No preacher can afford to be a sparse or a lazy reader. He must be pre-eminently a great reader. The books demanding and deserving his reading are not numerous, as we have often tried to impress, but these few will absorb a vast amount of his time because they are vast in their reach and in their depth and in their relatedness. A careful and thoughtful man can detect in a few moments, in listening, whether the preacher is a reader or not. We commend the following words from the greatest preacher the world ever saw. We mean Charles H. Spurgeon. We regard him as the greatest, un-inspired preacher of all history. He says:

Paul had a few books, which were left wrapped up in the cloak, and Timothy was to be careful to bring them. Even an apostle must read. Some of our self-sufficient brethren have thought a minister who reads books and studies his sermons must be a very deplorable specimen of a preacher.

A man who goes up into the pulpit, professes to take his text, on the spot, and talk any quantity of nonsense, is the idol of many. If he will speak without premeditation, or pretend to do so, and never produce what they call "a dish of dead man's brains"—ah, that is the preacher. How rebuked by the apostle! He is inspired, and yet he wants books! He has been preaching for thirty years, and yet he wants books! He has seen the Lord, and yet he wants books! He has had a wider experience than most men, and yet he wants books! He had written the major part of the New Testament, and yet he wants books!

The apostle says to Timothy, and so he says to every preacher, "Give thyself unto reading." The man who never reads will never be read; he who never quotes will never be quoted; he who will not use the thoughts of other men's brains, proves that he has no brains of his own.

Brethren, what is true of ministers is true of all our people—you need to read.

A Wrested Bible

This is our dread—a wrested Bible. The Book can be made to say what it does not say. There is scarcely a fad or fanaticism or a fancy which the Bible is not twisted to make it teach or endorse or favor. This wresting of Scripture is to be regretted and shunned and frowned upon. Charles H. Spurgeon said, long ago, a good and true thing, when he declared:

"We live in perilous times; we are passing through a most eventful period; the Christian world is convulsed; there is a mighty upheaval of the old foundations of faith; a great overhauling of old teaching. The Bible is made to speak today in a language which to our fathers would be an unknown tongue. Gospel teachings, the proclamation of which made men fear to sin, and dread the thought of eternity, are being shelved. Calvary is being robbed of its glory, sin of its horror, and we are said to be evolving into a reign of vigorous and blessed sentimentality, in which heaven and earth, God and man, are to become a heap of sensational emotions."

Dr. John R. Mott

We regret more than we can express the seeming decline in the teaching of this prominent religious instructor of the young people, especially in our colleges and universities. If his teaching in the University at Lawrence, Kansas, is to be taken as a sample of his teaching, we can hope for no sound instructions from him henceforth until he has radically changed. We have referred to this subject before, editorially. We insert an article which appeared from a writer in the *Kansas City Star* of March 13th:

To The Star: I have just read in The Star

with interest and some astonishment what Dr. John R. Mott said at the revival in Lawrence. The public will watch with interest how much of a revival the preaching of such nonsense will bring about. If any at all, it will be a revival of infidelity, and Doctor Mott is showing bad taste, if not something else, in going up and down sounding forth such doctrines in the ears of young students when his salary is paid by members of churches, who still have faith in the fact that "Christ was born of the Virgin Mary, suffered under Pontius Pilate, was crucified dead and buried. The third day He arose again."

This may be unscientific according to Doctor Mott, but most of us will take the Bible's word for it rather than his, scientific or not scientific.

The trouble with Doctor Mott seems to be that he has been feted and feasted so much by infidel professors and prating preachers of a certain class that, chameleon like, he has absorbed the theological coloring of those he hobnobs with and has lost sight of his humble Master, and the world with its great need and the remedy for it, and is giving the children a stone when they are crying for and need bread.

Honor the Name

Alexander the Great was conqueror of Greece, and wept that there were no more worlds to conquer. He was unable, however, to conquer himself, for he died at the age of thirty-two in a disgusting debauch, having drunk an incredible amount of intoxicants in one evening, from which a fever set in that killed him in eleven days. He had, however, a high opinion of his honor. He was desirous that his name should not be dishonored, and made the following demand of one of his soldiers, as mentioned in an exchange:

Alexander the Great had a soldier in his army who bore his own name, but unlike the Emperor, he was a great coward. Enraged at his conduct, the Emperor justly said to him, "Either change your name or learn to honor it." Is not this appropriate to many professed Christians? If you bear the name of a Christian, face the foe, and do not let the blood-stained banner trail in the dust. Cowards are not wanted. Don't dishonor the name of the King of kings. "Either change your name or learn to honor it." The apostle Paul exhorts us to "be a vessel unto honor." But how? Paul continues, "sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. 2:21).

A Homely Truth, But a Fine One

The following incident in the life of Dr. A. J. Gordon is one of very many things connected with the life of this eminently great man worth recalling. It is a statement of a splendid truth in a somewhat homely way, but yet a great truth:

One day he met an old man singing. "Friend," said Doctor Gordon, "why should an old man be so cheerful?" "Not all are." "Well, then, why are you?" "Because I belong to the Lord." "And are none others happy at your time of life?" "No, not one, my friendly questioner," said he, and his form straightened. "Listen to the truth from one who knows, and no man of three score and ten shall be found to deny it: The devil has no happy old men!"—Biblical Recorder.

A Clean Heart

A clean heart is our only safety as children of God. We cannot afford to undertake life without this. God has provided it for us in the blood of His Son, and we must claim our inheritance and appropriate it. This it is which prepares us for the power God designs we are to have for service in His kingdom. There are inward besetments and snares and motions and impediments we need to be rid of, and must get rid of, and these go only but

always when God undertakes to give us a clean heart—a heart from sin set free. The *Telescope* quotes as follows from George Fox:

"I found something within me," said George Fox, "that would not be sweet and patient and kind. I did all I could to keep it down, but it was there. I then besought Jesus to do something for me, and when I gave Him my will He came into my heart and took out all that would not be patient, and then He shut the door." A clean heart is the secret of a good, kind, happy, useful life. If hate, envy, impatience, or uncleanness are in the heart it is bound to manifest its inward pressure outwardly. As Mr. Fox says, he did all he could to keep it down, that is, prevent it from showing itself, "but it was there." That was the rub—it was there. There is but one way to deal with sin, and that is to get rid of it. The testimony in this case is that "Jesus came into my heart and took out all that would not be kind, and then shut the door." Jesus, if we would give Him our will, as Mr. Fox did, will not only purify the heart, but He will also keep it clean—"shut the door," and thereby keep out all foes.

Did Wesley Profess Holiness?

To all who are concerned in this much discussed question, we commend the answer of Dr. J. M. Buckley, so long the distinguished editor of the *New York Christian Advocate*. The doctor was no advocate of holiness as a second work of grace, but he was a staunch advocate for the truth of history, and stood unflinchingly against twisting or distorting history in the interest of anything under the sun. He set forth his views on this question of John Wesley's profession of his grace, while he was editor of the paper mentioned, and in its columns, and stood manfully by the facts of history, and the legitimate deductions from these facts. Said Doctor Buckley:

"This question re-appears from time to time as though of great importance. We know of no record of his explicitly professing or saying in so many words, 'I am entirely sanctified'; no record of uttering words to that effect. But we no more doubt that he habitually professed it than that he professed conversion. The relation John Wesley sustained to his followers and to this doctrine makes it certain that he professed it and almost certain that there would be no special record of it. 1. All Wesley's followers assumed him to be what he urged them to be. Before they were in a situation to make records his position was so fixed that to record his description of his state would have been unthought of. 2. He preached entire sanctification, and urged it upon his followers. 3. He defended its attainableness in many public controversies. 4. He urged and defended the profession of it, under certain conditions, and safeguards; made lists of professors; told them they had lost it because they did not profess it; and said and did so many things only to be explained upon the assumption that he professed to enjoy the blessing that no other opinion can find support."

Our Holiness Pleasing to God

It is very certain that our holiness delights God. Nothing can better please Him than this, for it is the process of our becoming more and more assimilated to Him. Said Addison:

It must be a prospect pleasing to God Himself to see His creation forever beautifying in his eyes, and drawing nearer Him by greater degrees of resemblance.

Speaking the Truth in Love

Only thus should the truth ever be uttered. Even when an enemy is to be answered, it must be in truth, but uttered in the softest cadences of loving patience and forbearance. L. R. Reid has said, with truth:

Are you cultivating the gentle art of answering your bitterest foe with a reply calmly uttered, from a heart throbbing with Christ's love? If so, you have a key of power with both God and man.

THE OPEN PARLIAMENT

The Spoiled Meal

Written by REV. EDWARD R. KELLEY

"Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened" (Matt. 13:33).

I RECALL a class meeting I attended some years ago. After a very excellent Christian gentleman had testified to the saving grace of God in his own heart, but expressed deep concern as to the small attendance upon the "class"; a good sister arose and said: "Do not let us be discouraged, for a little leaven leaveneth the whole lump." As she took her seat I said—not aloud, "Yes, that is just the trouble with this church now; for the leaven is working until this church is just about dead."

That good woman was expressing the general teaching of this parable, which is, I am thoroughly convinced, the wrong conception of it. Leaven here, as elsewhere in the Bible, is not meant to teach goodness, but the opposite—badness or corruption.

The best way to interpret Scripture is not by some eminent commentator, although they are good, as a rule; but the best way to interpret the Bible is by the Bible, and if we would follow out this rule of biblical hermeneutics more than we do, we would be saved a lot of difficulty, and would not be so in doubt about many things.

There is a cause for this erroneous interpretation, and it is this: the emphasis is placed upon the wrong word in the picture. Let us, for the time being, place it upon the little word "meal" and see the result.

Turn with me to the Book of Genesis 18:6, and there you will find the first statement concerning meal to be found in the Book. The occasion is a memorable one. Abram is sitting before his tent under the oaks of Mamre, and in the heat of the day he lifted up his eyes and saw three men standing over against him; "and when he saw them, he ran to meet them, . . . and bowed himself to the earth." They were unusual visitors, but they were not to go hence but tarry and accept the hospitality of the rich and righteous Easterner. Now let us notice what the simple repast consisted of. Abram said to Sarai, "Make ready quickly three measures of fine meal, knead it and make cakes." The meal consisted of the cakes made from "fine meal," a young calf, butter and milk. Now, notice that nothing is said of leaven being mixed with the meal, and it is more than likely that it was not used.

Now turn to Leviticus 2:4, 5: "And when thou offerest an oblation of a meal-offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meal-offering of the baking pan, it shall be of fine flour unleavened, mingled with oil." Read this passage again and you will notice that the offering mentioned was to be made of fine flour and no leaven was to be used. There was a reason for that. There is a reason in all of God's requirements.

In this passage we have a type of the Christian having a desire to be like his Lord, and one can only be thus whenever the leaven of depravity or inbred sin is destroyed out of

the life, and the oil of the Holy Spirit poured into his heart.

The meal offering immediately followed that of the burnt offering, and there was a reason for that, too. The former typifies justification, while the latter is a beautiful type of entire sanctification. *An individual can not be sanctified wholly without first being justified freely.*

In the Book of Judges 6:19, we have an account of the call of Gideon, and the offering he made unto Jehovah upon that occasion. "And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of meal; and the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it to him." In this offering the cakes were made of unleavened meal. If these, and others I might read, do not teach that leaven was not acceptable to Jehovah, *owing to its corruptible tendencies*, then pray, what do they teach?

There is another figure in the parable that we might give a passing notice. The woman. We will not have the time to spend at length with the thought; but call your attention to this fact: The reason the meal became corrupted was due to the woman placing the leaven therein. Rev. G. Campbell Morgan says that the woman mixing the leaven with the meal "stands as the representative of authority and management in the matter of service to God." The picture tells us she is a mixer, mixing the corrupt with that which is not corrupt. "Mingling the two together until the latent, silent power of corruption taints and spoils that which it comes in contact with." How true! How fearfully true! How like sin is it!

I have already hinted that leaven should never be taken as a type or symbol of that which is good, nor should it ever be used as a type of purity; for it brings disintegration wherever it is placed.

This is the thought the apostle means to convey in First Corinthians. 5:6-8. He is reproving the church at Corinth for the sin of fornication, and he concludes the rebuke with these very significant words: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, even as ye are unleavened. For our passover also hath been sacrificed, Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." In this passage Paul clearly teaches that leaven is a type of that which is sin; that which corrupts the human heart. Scripture nowhere contradicts itself; therefore leaven can not mean goodness in one place and badness or sin in another.

I do not know that Jesus ever took a course in theology, but I am sure that He had a thorough knowledge of the Scriptures, and the teaching He gives us is that leaven does not mean righteousness, but sin or corruption. In Matthew 16:5-12, this is clearly brought out in the Master's words to His disciples. The disciples had forgotten to take food with them upon this trip, and when the Savior spoke to them and warned them to beware of the leaven of certain classes, they thought He

referred to their lack of bread, but He soon dispelled this thought and put it from their minds, and put them at ease as He said: "O ye of little faith, why reason ye among yourselves, because ye have no bread? Do ye not perceive neither remember the five loaves of the five thousand, and how many baskets ye took? . . . How is it that ye do not perceive that I spake not unto you concerning bread? But beware of the leaven of the Pharisees and Saducees. Then understood they that He bade them not to beware of the leaven of bread, but the teaching of the Pharisees and Saducees."

"Paul taught that leaven was the symbol of evil existing in the borders of the Christian church. Jesus Christ taught that it was a type of formalism and legalism, and a return of such forms of ritualism that rob Christianity of its actual life and spirit. The New Testament, to sum it all up, teaches that formalism, hypocrisy, rationalism, legalism, false teachings, toleration of evil in the church; all these are leaven" (Morgan).

Is such a statement overdrawn? I do not believe it is; and if we were called upon to give a broader definition we would say: Eddyism, Russellism, Adventism, etc., all these are leaven; or to be more definite, the result of the leaven of inbred sin in the human heart. Their very teaching is corrupt, destructive and devilish.

The picture? Mixture! The four parables preceding this teach mixture. Call to mind the parable of the seed (sower), and there you find mixture; and in the parable of the darnel (tares) you will find mixture, while the mustard tree becomes the roosting place of all sorts of birds, and in the one we are now considering we see mixture of a very decided degree.

Does all this mean anything to us? Let us see. How about the present day church and its condition? I am no pessimist, but I am not blind to the conditions surrounding us. We find the church mingling with the world to a most horrible degree, and pandering after the world to raise funds to carry on its work; devoting a great portion (I almost said a greater portion) of its time in stewing oysters, baking clams, freezing ice cream, and having "Tom Thumb" weddings, donkey parties, kissing bees, etc., etc.; thus introducing commercialism with a vengeance, into its holy precincts, and sapping the very life out of it.

And the mixing continueth. "When the Son of man cometh, will he find faith on the earth?" Present day theology, and many of the modern preachers will say, "yes"; but notice that the Master does not answer in the affirmative, and He had a reason for not doing so. Ah! my brother, sin is as blatant today as it has ever been, and crime is as dark and hellish as it has ever been in the past. Call me a pessimist, if you so desire, and I would be one if it were not for the fact that this age is not to be the last; but beyond this age there is to be the golden age of Christ's personal advent; the age in which righteousness will cover the earth as waters the great deep. Hallelujah! There will be no intollerant Socialism then; there will be no devilish Anarchism then; thank God! The King of kings and Lord of lords will reign,

and the glory of the Lord will fill the earth. Hasten, golden age! Hasten, coming King! Hasten, glorious morn!

The Need of Study

Written by J. T. MAYBURY

IF a thing is easy then anybody can obtain it, but easy things are generally cheap. Many a young preacher is hunting a pulpit, when, if he would do what he could to qualify himself, the pulpit would hunt him. Piety is an absolute essential for a Nazarene preacher, but it will never take the place of study. If it would, then God would be putting a premium on laziness and ignorance both, which He never does.

Our church has selected a course of study for licensed preachers to pursue, and it should be mastered by all. We repeatedly meet young preachers who want good appointments, yet are not willing to pay the price of a good article by diligent attention to study. Many plead lack of time, but oftener it is lack of earnestness and zeal. A young man once entered a bookstore and asked for a "Greek Testament." "Humph," said the proprietor, who recognized him as a poor boy of the town, "you had better learn to read the grammar first!" "But I know the grammar, sir," said the young man. "Where did you learn the Greek grammar?" asked the man in astonishment. "I learned it," was the reply, "standing at my horse's head." He was a lady's coachman, and as he stood waiting he was digesting grammar. It is needless to say he did not remain a coachman long. Better places await all such young men.

Occasionally we meet a preacher who thinks he is slighted. He imagines that he should have a far better place than he is occupying, but the real truth is, God is using him all He can, and the man's ability is no larger than the place he is in. If it were, the great place would seek the great man, just as water seeks its own level.

We have all heard good, earnest young preachers try to preach and fail to either interest or instruct, simply because they lacked ideas, and something to say. Billy Sunday is able to hold immense crowds week after week and he always gives them something to think about when they are gone away, but he is a great student. He says if he did not study, all he would have to deliver when he went in the pulpit would be "hot air." Jack Cardiff, his physical trainer, who is with him constantly, says that as soon as Mr. Sunday gets back in his room after a meeting, he is at his books, and many times is too busy to go down to his meals.

Dr. Adam Clarke has said, "Study yourself to death, and pray yourself alive again." It has been well said that if God can get along without our knowledge, He can get along better without our ignorance.

Hellen Keller furnishes us an example of what one can do in overcoming difficulties. Her eyes are blind; her ears deaf, and her tongue mute; but she has received one diploma after another, not because it was easy to acquire them, but because she had grit and perseverance.

Said Spurgeon to his students for the ministry, "Brethren, weigh your sermons. Do not retail them out by the yard, but weigh them out by the pound. Set no store by a quantity of words, but try to be esteemed by the quality of your matter. Rousing appeals to the affections are excellent, but if they are not

backed up by instruction they are a mere flash in the pan—powder consumed and not shot sent home. Rest assured that the most fervid revivalism will wear itself out in mere smoke, if it be not maintained by the fuel of teaching. The divine method is to put the law in the mind, and then write it in the heart. Read Heb. 10:8."

This quotation is to the point. If we are to instruct, we must first be instructed ourselves, and it is never too late to learn. It is not altogether genius and advantages that win success, but steadfastness and industry

Prophetic Names of God's People

Written by G. W. BUGH

WE READ in the prophecy of Isaiah: "They shall call them, The holy people, The redeemed of the Lord; and thou shalt be called, Sought out, A city not forsaken" (Isa. 62:12).

A name in this world and in heaven is of very great importance (Luke 10:20). It is written, "In his name shall the Gentiles trust" (Matt. 12:21). In the decalogue we read, "Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain" (Ex. 20:7). A name sacredly honored by pure and honest practices is held in highest esteem. A name sets forth the thing, the person, and the character of the individual. And a name written upon paper as an endorsement is a pledge of honor, of truth, and credit. The name often stands for the faith and purpose of things. Thus, the name of the HERALD of HOLINESS is more than its name. It publishes, by its nomination, its faith, its doctrine, and its practices to the world. In the above quoted prophecy God seeks to publish, for earth and heaven, the character and characteristics of the bride of our Lord Jesus Christ. And we shall do well to study the purposes of Jehovah in His ordering names of grace for identity. Names are necessarily numerous among us. Jehovah does not stop with one single name, but He multiplies them, for glory and respectability sake. To illustrate and make attractive His cause, purpose and the object of His heart, He is not wanting in splendor, lusciousness of figures, parables, and words. Let us study them, embrace them, practice their teaching, and honor them for the Lord's sake. I am surprised that Christian professing people should ever be ashamed of them (Mark 8:38), and pout about holiness. The names are feminine, embracing Zion or Jerusalem as respected among the Gentiles. See verses 1 to 4. This we believe signifies the Christian church of God, who is the chosen bride of the Lamb of God. St. Paul informs us, "She is from above and is the mother of us all" (Gal. 4:26). And the Zion on which this heavenly city of peace is built is the abode of Christ's present dwelling place (Isa. 60:14; Heb. 12:22). She is said to be a daughter of Zion. This is true of the Christian church; born at Jerusalem, or Calvary's cross (Rev. 21:3).

In verse 3, of the chapter, we read: "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Read 1 Pet. 2:9; Rev. 1:6, 6. In verse 4 we read, "Thou shalt be called Hephzibah," the beautiful, the desirable, or delightful, "and thy land Beulah." "They shall call them the holy people." The pronoun "they" has for its antecedent "world," found in v. 11. "Holiness people," is what the world calls us today; because we believe, teach, and practice

play a large part. Stone, the Duke of Argyle's gardener, once said, "Does one need to know anything more than the twenty-four letters in order to learn anything else that one wishes?" Doctor Arnold, of Rugby College, after years of experience as an instructor, said, "The difference between one boy and another consists not so much in talent as in energy."

We can all learn if we will. God will furnish our sermons with unction as we preach them. Let us do our part to furnish good sermons worth going to hear. As a rule, the sheep feed us well when we feed them well.

the doctrine of holiness. But this is quite providential. We do believe that we are baptized with the Holy Ghost, that He for Christ's sake purifies the heart (Acts 15:8, 9), and sanctifies the soul (1 Pet. 1:2). And we do believe, we all constitute one spiritual family—the church (1 Cor. 12:13; Heb. 2:11; 12:22). Individually we are members of the bride of Jesus Christ, made glorious, and perfected (Eph. 5:26, 27; Rev. 19:7, 8). Now we are not at all ashamed of all this; we even boldly profess that we are the Lord's holy people. That we are sanctified by faith in the Lord's blood (Acts 26:18; Heb. 13:12; 1 John 1:7). To this we annex reasons. First, The sacred scribe affixes those words, "The redeemed of the Lord." That is, the holy people are the "redeemed from all iniquity." Observe they are saved from all sin. Not in their sins (Tit. 2:14). Let us understand our Lord's figure of redemption. The law required when an unfruitful woman became a widow that a near kin should marry her (Deut. 25:5; Rom. 7:1-4). Here is a woman with the "old man," crucified with Christ. She may now be married to her Redeemer. He is very holy, and therefore to make a match she should be as holy. She should be healthy of soul, clean, chaste, and wholly sanctified (Rom. 6:6). Redemption saves us from the curse of the law, and the bondage of sin (Gal. 3:13; 1 Pet. 1:18). This implies purity and holiness by the sacrifice of Jesus Christ (Rev. 5:9). This redemption did even more. It ended with a marriage covenant, that was holy and sacredly kept. And the parties were anointed with the oil of gladness (1 Cor. 1:21, 22). Therefore, the spouse was considered as holy and pure as the groom (Hos. 2:19; 1 John 3:3). St. Paul writes, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ: "I am jealous over you with godly jealousy" (2 Cor. 11:2).

Second, This husband is God, who is holy (Isa. 57:15). To enjoy the presence and ways of Christ, the bride must be holy. Who of Christian faith does not expect to see His loving and smiling face, and yet without purity and holiness we have no promise to see God (Matt. 5:8; Heb. 12:14).

Third, It is commanded that we should be holy (Lev. 11:44; 1 Pet. 1:16). And the city of Zion was called holy. She was called, sought out [Heb. *Derushah*] and "a city not forsaken" for she was redeemed, then chosen or accepted, as the bride. Zion-children are holy.

Fourth, The lover represented here is wholly in love with this lovable, chaste, consecrated, and spotless daughter of Zion. He expects to receive and crown her queen in the near future. She is to show forth eternal love and

holiness; therefore, she must be ready, be adorned in holiness both outwardly and inwardly, and be perfected (Heb. 10:14, 15).

Fifth, The members of the bride of our Lord, sometimes called her children, the New Testament writers everywhere consider as a holy people. It is true they are more often called saints. But the Greek for saints is *hagiois*, the sanctified, or the holy. The reader may read the following proof texts: Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1; Phil. 1:1; Col. 1:2; Thes. 3:13; 2 Tim. 1:10, and many others. All these saints were members of the churches on earth. This includes all the justified and wholly sanctified. It shows the gracious purpose of God as St. Paul also writes, "To the end he may stablish your hearts unblamable in holiness before God, even our Father at the coming of our Lord Jesus Christ with all the saints" [that is the sanctified ones] (1 Thes. 3:13). And again he writes of this, the Redeemer's great purpose, "To present you holy, and unblameable and unreprouvable in his sight" (Col. 1:22). This is a grand standard of fitness and of grace, one that makes character divine-like and heavenly. And, thank the Lord, the fulness of the love of God in the heart fixes it to perfection (Eph. 3:19). A church is not strictly holy unless her membership is sanctified.

Unity of Churches

Written by C. C. BROWN

IN these last days, a great deal has been said and some things done along the line of the subject above stated. We could not expect a cold, formal, ecclesiastical body to unite with a church which is still having revivals, preaching, praying, testifying in the Spirit, seeing sinners converted, believers sanctified, the sick healed, and teaching that Jesus is soon coming. No offer of unity will ever be suggested unless conditions of compromise be presented. You might as well talk about mixing oil and water. But it does look like all churches of the same doctrine and faith should be in unity. And one of the first things in my judgment to bring about such a condition would be to sign a treaty of peace as follows:

First, That we forever stop proselyting each other's members.

Second, Stop running down and speaking slightly of each other. If you are all no good, and you come and join us, will your joining make you good?

Third, Wherever a holiness church of one name is in a small town, all work and pray for the upbuilding of that church.

Fourth, Where evangelists go to work in other holiness denominations, do not try to steal preachers and members from him for your church. But do your best to build up the work there, and encourage the people you are with.

Fifth, Lay aside all churchified, sectarian spirit and get under a burden for lost souls and revivals everywhere.

Sixth, Pray for the prosperity, upbuilding, and advancement of holiness in every movement God can work with here on earth.

Seventh, Having done all the above faithfully, then plan for conventions, campmeetings, revivals, and tent meetings, where all holiness denominations can come together and work for the salvation of souls. This would undoubtedly bring about a better state of spiritual unity among us. If all holiness movements could work together in unity and to

each other's interests, it would be a thousand times better than for us all to join the same organization and then get proud of our growth, and be spoiled over our greatness. When we exalt an organization instead of Jesus Christ, we are in danger; or recommend a substitute for the cleansing blood, we are a failure. An altar call for the old landmarks and spiritual unity, a mighty revival of prayer for souls is now in order.

Carlinsville, Ill.

"Some Thoughts on Prayer"

Written by NINA DEETER

PRAYER is the soul's sincere desire, uttered or unexpressed, to God. It is the key to the morning, and the bolt of the evening.

"Prayer is the Christian's vital breath."

Are you neglecting, or denying yourself the privilege of free breathing in this direction? Prayer is both a privilege and a habit. As a privilege its possibilities are boundless and of the highest importance to every child of God. As a habit it is vital, for as the habit of breathing is necessary to sustain life, so the habit of prayer is necessary to sustain active spiritual life. Prayer contributes to the spiritual life and growth as nothing else can do. It brings divine strength. It develops a rich, strong, well-rounded, vigorous Christian character. It has a transforming influence upon the life and character. One night of prayer changed the whole character and career of Jacob. It involves praise, adoration, intercession, love, compassion for one's fellows, devotion to the kingdom, forgetfulness of self, tenderness of heart, a sense of the Heavenly Father's presence—and whatever else goes to make up the character and habit of Jesus, for all true prayer is uttered in Jesus' name—and in Scripture "name" stands for character. We become like that which we worship.

Prayer supplies an essential part of the Christian's armor for warfare with sin and Satan. It keeps us in tune with the Infinite. It makes real to us the promises, "I will never leave thee"; "Lo, I am with you alway." It links the human with the divine.

Prayer touches every faculty, passion, feeling and emotion of the soul. It brings us before the throne in sweet, and intimate fellowship and communion. It brings our wills into submission to God; for as we really pray, our sense of personal needs and ordeals melts into a sense of the needs of the kingdom, and our will is merged in God's will. He and we are thus far one, and victory is sure.

Every prayer of faith rings the doorbell of heaven, and secures a certain response. Prayer brings us into a celestial company, whose spiritual atmosphere exhilarates like mountain air and stimulates like a seabreeze. It secures the Holy Spirit as an abiding guest in the heart to comfort, to strengthen, and to sanctify. When the rude blasts of sorrow blow, when all the waves and billows of the deep have engulfed us, there is only one unflinching source of help, and that is to God's throne for comfort. "The hand that smites can heal. He who sends the sorrow provides the balm." Tired, heart-broken sufferer, God is only trying to get you to lift up your heart to Him!

Oh God, lead us into the deep, dark waters, but give us Thyself. Rob us of all we prize, if-so it give us more of Thee. Take us even through the valley of the blackest shadows, but

if it bring us before Thy throne, and give us Thy rod and Thy staff to comfort, all shall be well.

"Lord, teach us to pray!"

The Supernatural Healing of the Body

Written by C. E. CORNELL

HERE are sixteen general propositions with reference to the supernatural healing of bodily sickness, more generally known as "Divine Healing":

1. The Bible plainly teaches the supernatural healing of the body.

2. That there are recorded instances of Divine healing both with and without medicine.

3. That healings occurred both in the Old Testament and New Testament dispensations.

4. That Jesus healed many, and almost all forms of disease.

5. That Jesus healed some of sickness that He did not heal of sin.

6. That the power to heal was transmitted to His disciples, and they exercised the power given successfully.

7. That since the days of the disciples, multitudes have been healed by supernatural power.

8. That some are healed by Divine power both with and without medicine.

9. That some are healed in answer to their own prayers; and others are healed in answer to the prayers of their friends.

10. That in response to prayer and faith sins are forgiven, and in response to prayer and faith sicknesses are healed.

11. That sickness is not in the atonement of Jesus Christ as sin is in the atonement. A sick man may not be a sinner, but there is no sinner who is not morally sick.

12. That the Bible lays more emphasis on the healing of the soul, than on the healing of the body.

13. That God sends sickness sometimes for disciplinary purposes. See many instances, especially in the Old Testament.

14. That the Devil is not the author of all sickness. However, he causes enough.

15. That all sickness is caused by sin, lack of proper care of the body, or presumption.

16. That the healing of the body may be brought about by quacks, fakers, healers, spiritism, Christian Science, and the like. But these do not heal the soul.

The miraculous cures of the Bible are many, and almost all forms of disease: plague, leprosy, palsy, fever, lameness, dropsy, bent with infirmity, ovarian hemorrhage, blindness, deafness, deaf and dumb, unnamed disease, wound healed, bite of serpent.

The same God who wrought these miraculous cures, is our God, and He can do for us if we will but put Him to the test. If the faith of the church was as simple as the faith of the apostles, many more would be healed today.

LIVING TODAY

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of help and silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God.—Bishop Vincent.

MOTHER AND LITTLE JONES

The Little Boy Who Didn't Know His Own Family

Once upon a time a little boy dreamed that he went to heaven. He had been thinking about heaven during the day, wondering about it, and wishing that he might go there to make a visit, without staying forever, and that very night he made his visit.

When he realized that he was really on the way to heaven, he wondered still more. He supposed that, of course, he would find only the people there who had died, and, since he did not know any little boys who had died, he feared that he might be lonesome. Yet no one had ever suggested such a thing as being lonesome in heaven, so he did not really worry about it—he just wondered.

When he arrived he looked for the great gates which he had heard about. There were several of them, but the most beautiful of all was labeled plainly "For Children." He had wondered how one entered, but now it was all very plain. The gate stood wide open to receive all the little children who were constantly passing in, and no one questioned his entering with the rest.

The Little Boy looked about to find a familiar face, and, though he had never seen one of the children before, everyone looked so friendly that he did not feel at all strange. In fact, he thought to himself: "How nice it is to be among a lot of children of my own kind. At our Sabbath school there were so many poor ones, and dirty ones, and foreigners, and they were so different from me! I'm glad that all of us here are Americans!"

In his pleasure he smiled happily, and a bright-faced boy beside him said, "It is nice here, isn't it?"

"Yes," said our Little Boy. "So much nicer than at home! I mean the boys seem nicer. There are no poor ones here."

"No, we are not poor here," said the other. "But, oh my; you would have seen my home before I came here. The house was almost tumbling down, and we were happy if we had one real meal a day. Father was hurt in the mines, so that he could not work, and mother could not always make much money; but, I tell you, she did as much as two ordinary mothers, and we all helped as much as we could. It is nice here."

It made the Little Boy feel quite strange to find that he had been so friendly with a really poor child, but even now that he knew the poor boy did not look poor. He seemed just like the Little Boy himself.

He ran on a little farther till another child stopped him—a beautiful little girl this time. "Isn't it nice here?" she smiled. He looked at her to make sure that she was not a poor child, then smiled back. "Yes, there are so many of our kind here—no dirty ones or poor ones, you know." The little girl looked sober for a minute, then replied: "Of course, not here, but at home I was dirty. You see, mother had to work all day long, and just could not look after me as she wanted to, though she always told me to do the best I could myself. She used to do our washing in the night, after her day's work was done. But it surely is nice here, isn't it?"

Again the Little Boy was surprised. How was it that she seemed just like himself? Again he ran farther on, this time stopping near a group of children who beamed at him and said, "Isn't it nice here?" This time there could be no mistake—they were surely of his kind, and the Little Boy smiled back, "Yes, there are so many of our kind here—no foreigners, you know."

"But do we not all belong here?" asked one. "What do you mean by foreigners?" asked another.

"Why, you know—foreigners—people from other countries," the Little Boy explained.

"But all of us came from another country," smiled another.

"Oh, yes, to come here, of course!" replied the Little Boy; "but I mean we are all Americans." And the other children laughed aloud.

"But not one of us came from America!" one said. "We were just talking about it when you came. My home was in Japan." "And mine was in India!" "I lived in China!" Such a chorus of voices arose that the Little Boy

could not distinguish all the countries that were mentioned. "But why don't you look like Japanese and Chinese and Africans?" he asked.

Just then a beautiful angel came to the children, and, hearing the Little Boy's question, said gently: "Oh, you poor little American boy! Surely you have just come! Do you not know that here you only see what is in the heart? And did you suppose that the great Father gave different kinds of hearts because some of his children were poor, and some lived in one country and some in another?"

The Little Boy looked and wondered. Then he heard a wonderful choir, far away, singing:

"I think of that day, in the beautiful time,
The sweetest and brightest and best,
When the dear little children of every clime
Shall crowd to His arms and be blest."

Then the Little Boy understood at last. It was because all these children loved their Heavenly Father that they seemed just alike, and he could hardly wait to return to his home in America and find some other members of that family whom he had thought different, but whom now he knew to be his own little brothers and sisters.—World-Wide.

Marjory's Wise Plan

By Alice Annette Larkin

Betty and Bobby, the twins, had to stand on tiptoe in order to read the notice that was pinned to the dining room door.

"Whatever does it mean, Bobby?" asked Betty, when she had spelled it all out.

"Why it means that Marjory wants us to come to her room at two o'clock, of course. And, Betty Barlow, that's right now." And Bobby, very anxious to know why this unusual meeting had been called, started for Marjory's room without delay.

"Maybe she's got a surprise for us," suggested Betty, as they halted before Marjory's closed door. "She's the greatest girl to surprise."

"M—maybe she might be going to scold us," whispered Bobby, timidly, as he thought of the pretty blue plate he had broken that morning. "I wonder—" But he didn't have time to wonder any more, for Marjory's door suddenly opened, and Marjory herself said, "Come right in; you're as prompt as you can be. Now, let's shut the door so no one can hear?"

"Is it a secret?" asked Betty, who dearly loved secrets and surprises.

"Isn't mother going to be in it?" questioned Bobby, as he stood first on one foot and then on the other.

"Yes, Betty, and no, Bobby," Marjory replied. "It's a secret, and mother's the one we're going to surprise. So she could not very well come to our meeting, you see. Now, how would you like to belong to a club?"

"What kind of a club?" asked Bobby, suspiciously. "Not a girls' club where they sew and drink lemonade without any sugar in it?"

"No, indeed, Bobby; just a club for our own family. And all the members will have to do will be to try to make somebody happy, especially at breakfast time and dinner time and supper time."

"What for?" Bobby asked, abruptly. "I don't believe I like clubs."

Marjory ignored this remark. "I wonder if you can remember what we had for dinner," she said, pleasantly.

"Why, we had mashed potatoes and graham bread and lemon pie," began Betty, very much surprised at such a question.

"That's right. And what did somebody say about the mashed potato and the graham bread and the lemon pie?"

Betty and Bobby could remember very well, but they did not care to reply. So Marjory had to answer her own question. "Well, if I haven't forgotten," she said, smilingly, "somebody whined, 'I don't like mashed potato a bit.' And somebody else wailed, 'I wanted ice cream for desert, and there's only just plain old lemon pie without any frosting.' And still another somebody fussed, 'I thought we were going to have muffins instead of this dry graham bread.' That last somebody was Marjory Barlow, and

she's just as ashamed of herself as she can be. Maybe the others are, too. Mother was so tired this noon, and her head ached. And old Mister Cown bothered her all the morning, telling about his complaints, while she tried to iron and sweep and dust. My, I would not want to grow up into that kind of a man."

"Pooh! You could not grow into a man," said Bobby, as he looked at Marjory for the first time in several minutes. "Billy Drake calls him a growler. He growls about something all the time. But what about your club, Marjory?" Bobby looked quite interested now.

"Why, I thought maybe if we all belonged to a club and called it The Joymakers' Club, we could do a lot of nice things. Of course, we don't want to be growlers, and I'm afraid that's what we are sometimes. We won't tell anybody about it for a whole week—not until we've seen what we can do."

Marjory said a great deal more than this that afternoon when her door was closed even to mother, and Betty and Bobby grew more and more interested. When the door was finally opened, a long time after four o'clock, everybody was smiling happily.

Mother had been very busy, so had not noticed how still everything was. She had planned to make ice cream for supper, but Mr. Cown's visit in the morning had taken so much of her time that she could not do it. "I'm afraid they'll make a dreadful fuss about it," she thought, as she went into the dining room. "And I believe I am almost sorry when meal-time comes lately." But what could have happened? Everybody was smiling, and even father appeared to be greatly interested in something that Bobby was telling about Billy Drake. And it took such a long time to tell it, and father asked so many questions about school that supper was soon over and the ice cream had not been mentioned.

"That was dandy cake," said Bobby, as he went back to the sitting room. "I wish Billy Drake had some of it."

"I like peanut butter," said Betty, enthusiastically. "It tastes like picnics."

"Can I take Mrs. Blackler your rule for making graham bread, tomorrow, mother?" asked Marjory, as she began to clear the table. "She says she can't make it a bit good. And yours is fine!"

"Whew, but wasn't it hard at first!" whispered Bobby, in the seclusion of the front hall, a few minutes later. "But I like it, though."

"So do I," agreed Marjory.

So this was the beginning of the Joymakers' Club that flourished in the Barlow family that lived in Bakersville. But it wasn't the end, even though somebody was sometimes discouraged. It was hard never to complain, of course, but it grew easier as the days flew by. Marjory had promised no reward when she suggested her little plan. But the reward came very unexpectedly one day when Uncle John and Ruth appeared in their new automobile to take the three children out to a big farm for a whole day's outing.

"Mrs. Blake said to bring all the little folks," said Uncle John when Mrs. Barlow hesitated a moment. "She quite fell in love with them the week she visited here, because they were so polite at the table. So you need not worry. Just bundle them up, and we'll be off."

Marjory and Bobby had unintentionally overheard. "Whew!" said Bobby, half under his breath. "Guess she would not have wanted us the way we used to be. I like being a Joymaker instead of a Growler, don't you?"

"Of course," replied Marjory, while Betty, who had come in just then, added, "It's more fun than anything."—Advance.

The Art of Smiling

Whatever your occupation in life, the art of smiling is a big asset. The cheery doctor has twenty patients to the one possessed by the long-faced individual who comes into the sick room with the air of having abandoned all hope. Any housewife would rather trade with a jolly butcher than with one who looks as if he had a grudge against the world, and every employer knows that a smiling clerk draws custom. Whatever trade or profession you are fitting yourself for, part of your preparation is to learn the art of smiling.—Young People's Weekly.

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—I have some time not taken, which I can offer for spring and summer meetings. Address me at once, at Ozark, Ark.—**JOHN D. BOGIN.**

HOLINESS MEETING—Evangelist Bertha Gilbert Crow will hold a meeting at Brookline, Mo., April 4th to 18th.

GOSPEL TENT—I have a new tent, 40 x 60 feet; cost me \$235; never used. Will sell very cheap. It is a first-class tent.—**Rev. F. E. MILLER, Louisville, N. Y.**

EVANGELISTIC—I am open for calls to gospel work after May 27th. I will consider a call from any place. I have a good tent, and will be glad to hear from you if you would like to have a tent meeting. I give as reference: H. M. Chambers, District Superintendent; Mrs. Mattie Hoke, president of K. H. C.—**CHARLES F. CRITES, 519 East Eighth Street, Hutchinson, Kas.**

The Campaign for New Subscribers

We have received many new subscriptions as a result of the campaign. Some of our pastors have done exceedingly well. Some who have been working at it have not yet reported. We would be glad to hear from them soon so we can report the result of the campaign. Also we would urge those who have not yet given the matter their attention to do so now. The full number of subscriptions asked for can be obtained if every pastor will work at the job. Now is the time to push the campaign.

TO THOSE WHO REPORT FOR THE HERALD OF HOLINESS

In the preparation of copy for the paper, where every minute is counted, the copy that is plainly written and carefully prepared will naturally get to the linotype operator first. Copy that has to be rewritten will be taken up later. If you use a typewriter, please give wide spacing between the lines. Copy for the paper should never be single spaced. No communication intended for the paper should be addressed to any individual, but to **HERALD OF HOLINESS**. An individual address delays rather than promotes its consideration. Please do not give sermons or exhortations in reports, nor that which is simply personal testimony. Use as few adjectives as your conscience will allow. It will be a kindness to us and to yourself, if you follow these suggestions—but write, anyway; don't forget that.—**CHAS. A. MCCONNELL, Assistant Editor.**

District News

DAKOTAS-MONTANA

REPORT OF DISTRICT TREASURER

Since my first report the following sums have been reported to me:

Vanhook, C. D. Norris, pastor, for printing Minutes, \$2.00; W. M. Irwin, for Minutes, 25 cents; H. G. Cowan, for Minutes, 69 cents; this completes the fund for publishing the Minutes.

For District Superintendent: Minot, Florence E. Bowman, pastor, \$2.00; Pleasant View, J. C. Young, pastor, \$6.00; Norma, J. C. Young, pastor, \$6.40; Nashua, Jacob Luchsinger, pastor, \$5.25; Velva, C. B. Prine, pastor, \$2.35; Sawyer, E. C. Pounds, pastor, \$10.00; Center, E. C. Pounds, pastor, \$2.62; total \$34.62, remitted to Lyman Brough, District Superintendent.

For General Superintendents' Fund: Norma, \$2.14; Pleasant View, \$2.00; Surrey, \$5.25; Sawyer, \$3.00; total \$12.30.

H. G. COWAN, District Treasurer.

Malta, Mont.

WISCONSIN DISTRICT

The sounds of victory are emanating from all over the District. At Martintown we have secured Rev. Hill, of the Free Methodist church, as pastor, and he is rendering efficient service, for which we thank God.

At Montfort the work hangs fire, through no fault of our pastor there, but rather due to local conditions over which we have no control.

At Livingston, Rev. V. Clarke is assisting the pastor in a siege meeting, the outcome of which is still unsettled.

At Milwaukee things are moving fine under the leadership of our Rev. Hanmer. Brother Hanmer has gone through a severe trial of late, but he has kept the faith and God is giving him victory.

At Racine things are on the move. A brass band is forming, and by the time our tent meeting arrives, with Bud Robinson as evangelist, we expect them to be ready to take the street and let the folks know the Nazarenes have come to town.

At Porterfield we have just closed a short series

of meetings held in our old log house. The place in the last night was well jammed with people, and God's glory was present.

We stopped one night at Marinette, and held a meeting in the home of one of our last summer's converts, and was made glad to see four seekers respond to the call to find Christ.

Our brother, L. W. Blackman, who has pastored these two last places, (Marinette is not yet organized), has found it necessary to give up the secular work which he has had, with which he has tried to make both ends meet, and not feeling able to take the field has felt compelled to leave us for the time. We consider ourselves fortunate to secure at this time for Porterfield, Mrs. A. D. Hastings, wife of a Methodist Episcopal pastor, who has been compelled to leave the active work for two years on account of poor health. They were former students at Oscaloosa, Iowa, very godly people, and will, I am sure, build the work of the Lord up in this field. Truly the fight is on, and we can say to God's glory, we are sure we shall win.

I can not tell how I appreciate the prayers and letters of encouragement that I receive from time from the saints. The response to my financial appeals for the extension of the work have amounted to \$28.00 this Assembly year. We especially thank the friends who remembered us when our baby boy was born.

Rev. F. J. THOMAS, Dist. Supt.

MISSOURI DISTRICT

We have a new church at Clarkton, Mo., organized as the result of a nine weeks' campaign led by Evangelist L. Hibner. Though the struggle was long and hard, yet there was a signal victory. The people of Clarkton are looking to us with expectancy, and by the help of God they shall not be disappointed. We have arranged with Brother Linza, pastor at Malden, to care for this flock with the help of his good wife, who is also "mighty in deed and word" before the Lord.

Last Sunday closed our meeting with our church at Maplewood. It was not a failure, nor a sham-battle, but a real combat with the allied forces of darkness. The meeting and matching of the strongest and most violent opposition of the Devil is a victory in itself. The saints were blessed of God, and encouraged by the Word, and some of the hindrances of the work overcome. To meet and labor with the type of saints that are suffering, sacrificing, and standing back of this work is truly a blessed privilege. The church has recently been repaired and nicely decorated inside, and it is a fine place to worship. The work is going forward under the direction of Pastor Crow and wife, whose devotion to it is truly heroic.

A former report of ours to the **HERALD OF HOLINESS** may have conveyed a false impression relative to the debt upon the church property. Some of the "enemies of the Cross of Christ" have said that the church was owned and controlled by one man, and to relieve this situation the money was secured from another source and the old mortgage was burned as previously reported.

Surely God is faithful, and to those who have wrought in the heat of the day, and borne the responsibility of the work through the years, He will give a gracious and bounteous reward.

H. S. HESTER, Dist. Supt.

ARKANSAS DISTRICT

Since writing the Lord has been wonderfully blessing on the Arkansas District, for which we praise Him. I have visited Brother Morgan's work and found him with the work well in hand, and souls being saved in almost every service. He is loved by his people, and is doing a good work. Then to the work at King's, Dequeen, and Wicks. Brother and Sister Hanselman have charge of this work. They are battling mightily against sin and Satan there, and we expect to hear of a mighty revival this summer, if not before.

As to Mena and Corinth, I have never gone to any place where I found more harmony than in those two churches. Truly Brother Houston has his hand on that work, and the Lord is mightily with him. I preached at Mena twice and there were ten saved and sanctified, just like in a camp-meeting. I am to hold a meeting for them in May, when we are expecting the town to be mightily stirred and many saved. While there a woman came to church and got under awful conviction, went home and prayed all night and until 11 a. m. the next day before she prayed through. Then how she did shout for some three or four hours, until the neighbors became alarmed about her and came over for the pastor to go and try to get her quiet. He told them to let her shout if she wanted to. I go next to Jonesboro for a meeting with Brother Johnson.

B. H. HAYNIE, Dist. Supt.

NEW ENGLAND DISTRICT

The New England District Assembly will meet in the Malden, Mass., church, Rev. M. E. Borders pastor, April 28th to May 2d. It has been our custom, and will be necessary again, for each church to send at least \$2 for each delegate, to meet the expenses of entertaining the Assembly. Let us not neglect this duty, but attend to the matter promptly, and send the money in advance that the church may have it to use. Every pastor please see that this is done.

On March 14th I closed an evangelistic meeting in Cliftondale, Tom M. P. pastor. It was a time of refreshing from the presence of the Lord. The meetings were well attended, and several souls were converted and sanctified wholly. One encouraging feature of the meeting was the attendance of outside people, who manifested much interest and responded liberally toward the expenses.

We feel the success of the meeting was due largely to the prayer-meeting held every morning, where a few of the saints met and claimed the promises.

Brother Brown is well liked and is winning his way among the people. The Cliftondale church is gaining ground. It was decided to continue the meetings another week, and the pastors of neighboring churches are assisting.

It is reported that the revival meetings at South Portland, Maine, conducted by Evangelist St. Clair, have started in well. We wish for this church another gracious outpouring of the Spirit and an old-time revival.

Although very busy with District work, necessary before Assembly, I am planning for a meeting in another new field. I expect to hold a meeting in Gardner, Mass., March 23d to April 4th. Will the saints please pray that we may have a glorious victory.

N. H. WASHBURN, Dist. Supt.

NEW ENGLAND NEWS

At last good news reaches us from Sayre, Pa., of the holiness convention recently held there. The attendance though not large was good; seeking souls got through to God. The holiness folks at Sayre are determined to be true to God at any cost.

Wesleyan Pentecostal Church of Providence, R. I., have decided to open up an Easter or spring convention, if a proper place can be secured for holding it. God has given us an aggressive company of holiness folks in this city.

The writer has been secured for the first holiness camp at Delanco, N. J., and is invited to be one of the workers at the National Park camp, N. J. God is blessing Brother Hammell and his company of workers is spreading holiness over parts of New Jersey.

All the New England saints who knew dear old Sister Amanda Smith, mourn her loss to the cause of Christ and the holiness movement. Brother and Sister George E. Sebring, who gave her a comfortable home and supplied her needs the last few

years in Sebring, Fla., will ever be blessed. While the "old guard" of the holiness ranks are rapidly passing away, God is raising up other holiness warriors.

Paster Gillies writes us that he is improving after his long and severe illness and hopes to be in the work again by Assembly time. God bless Brother Gillies and his self-sacrificing wife!

Good news comes of the blessed meetings the saints are enjoying at Reading, Pa., since the writer was there the beginning of the new year. They are holding weekly holiness Bible readings, which are proving of great profit to them. All our holiness people ought to attend more holiness Bible readings, and dig into the Scriptures more in their homes.

Many of the early Methodist people used to read the lives of holy characters, as a great tonic to Christian experiences; among them, Hester Ann Rogers, William Bramwell, Lady Huntington, William Carvoso, Finney, Redfield, Inskip, and a host of others. Oh! how our New England holiness folks would enrich their lives to have a revival of reading the lives of these holy men and women of God.

The Lord gave us such a great blessing in our cottage prayermeeting this week that we could not close it very well till nearly 10:30. Let us have a good revival of the old-fashioned cottage prayermeeting all along our New England coast.

There will be some changes in our pulpits in the next Assembly year. Let us pray that God may guide each charge in their selections of pastors, that every man of God may be in the place God would have him.

Let us pray that in the various reports at our New England Assembly that progress may be seen on all lines, and that the Assembly may be carried on and close up in a blaze of revival of Pentecostal fire.

With all the trials and troubles our pastors and people have gone through this Assembly year, we do not think that one pastor or elder has died since the last Assembly. We believe this will continue till Assembly time, so the host can sing "And we are yet alive, to see each other's face."

The New England District will be glad to greet again the coming of our dear friend and brother, Gen. Supt. H. F. Reynolds. Brother Reynolds belongs to New England. We will remember when in Clintondale, N. Y., he settled forever to give the rest of his life—all that would mean, to be spent with the Pentecostal Church. God has greatly blessed and honored our brother from that hour.

NEW YORK DISTRICT

District Assembly will be held in the new church at Danbury. All delegates come to the seat of Assembly when arriving in Danbury. Church is not far from the N. Y., N. H. & H. railway station, just the other side of Normal School. Let everyone be sure to plan to be there in time for the grand opening service on Tuesday evening, April 20th. Will the pastors and secretaries please see that the reports are in, full and correct, so that the Statistical Secretary may have same without delay.

E. J. MARVIN.

TO THE NEW ENGLAND PASTORS

The District Assembly will soon be here. Do not forget the difficulty you had last year in making out your statistical report for the year at the Assembly, with the church books at home. Hard work, wasn't it? Why not do it right this year, and hand it in on the first day of the Assembly? If you can't get to the Assembly before Saturday, send it ahead. Do not keep the Statistical Secretary waiting for your report. Get in touch with your church treasurer now and show some class this year. Let us all help to make it the best yet.

W. G. SCHURMAN.

DALLAS DISTRICT

Pastor Tyler reports a real spiritual uplift in his last service at Troupe, and having salvation services at one of his side appointments.

Pastor Gregory, of Milano charge, writes: "Three of my churches are doing fine. God is blessing our regular services. The Milano church was made sad by the death of Sister LaFerna, on March 9th."

Pastor Wallin continues to send good reports from Dallas First Church. Since our last report he has had three converted, three sanctified, thirty new pupils in Sunday school, and several additions to the church.

Pastor White sends encouraging words from Cheaterville, and reports good interest at the Somerville appointment.

Pastor Pritchett reports his work on the Sherman

Pentecostal Collegiate Institute

God is calling young men and women into the great spiritual harvest fields. Almost universally they feel the need of an education in order to equip them for better service. Where shall they go to get this education? Many are too old to enter the public schools, and night school correspondence courses do not really meet their need. They are looking for a school that will give them the mental training they want, and yet where they can enjoy religious atmosphere and activity. If they try the ordinary school that has no place in its halls for Jesus and His holy Word, they will run a great risk of losing the grace divine out of their hearts. Many enter these schools having childlike faith in God, but come out skeptics, infidels, goddess in heart and life. God has raised up our own schools to meet this crying need, and all over our land the God-called youth are coming to us for help. Although God has chosen the poor of this world rich in faith to do His work, money is needed to put our schools on a livable footing. These young people have eager hearts and some abilities to bring to us, but little money. They are willing to work and pay their own way if only we can provide them the opportunity. What a chance for some who have the money that belongs to our King to establish scholarships in our schools, to give their genius to devise and operate some business scheme whereby these boys and girls can work and pay their way through school. Business run for this purpose is liable not to be a paying proposition. Why cannot some one who is entrusted with the Lord's money stand good for the comparatively small amount that may be needed to make up the yearly loss? It would be much cheaper than giving scholarships, and would enable many more to avail themselves of school privileges. Then again, earning his way through school makes a student self-reliant, strong to endure and conquer difficulties, which is worth more on life's battlefield than the knowledge of Greek and Latin. Many who have their way paid through school get to leaning on others, and never become worth-while, aggressive men for God.

We are doing our best here at North Scituate school to solve the industrial problem. We have not yet succeeded in making the business go as it ought, though we have made considerable progress in the right direction. We keep working at it because it seems to be the only way to make an education possible to a large class of our most worthy, most godly, and most able young people. A larger working capital, better machinery, and better buildings would reduce our cost of production considerably. We welcome any suggestions or criticisms and request an interest in the prayers and benevolence of all our people.

J. C. BEARSE, Principal.

charge in good working condition, and they continue to have salvation services.

Evangelist A. G. Jeffries is spending some time at home on account of ill health. Let all the saints join us in prayer that he may soon be able to take up his work again.

Evangelist J. E. Threadgill writes: "Our meeting at Harwood was great. Am now in a good little meeting at Lockhart. Will go next to Goldthwaite."

Evangelist R. T. Williams is at home from a good meeting at Little Rock, Ark. He will be in a meeting with Pastor Wallin, at Dallas, March 28th to April 11th.

In the Superintendent's round, at Bonham we had bad weather, but good services. Pastor Guthrie was on hand full of faith and encouragement. We had four services, two professions, and organized a tithing band of sixteen members.

At Blossom we had small crowds, the weather being extremely bad. We found Pastor Moores in a good place with the Lord, and in the hearts of his people. We had two services with them, and organized a tithing band of eight members.

At Sherry we had three services, two bright professions, received five members into the church, and thirteen into the tithing band.

Our next point was Cuthand. The work is pulling heavy at this place; the services were poorly attended, but the Lord blessed our efforts. There are four tithers here. Pastor Parks has been hindered in his work, but is doing his best, and we see better things ahead.

Passing through Texarkana we had one service with a small crowd, and started a tithing band with ten members. Pastor Pinson went with me from Texarkana to Oil City, his other appointment, where we had one good service, and started a tithing band with ten members. Doctor Pinson is greatly loved by his people.

My next appointment was with Pastor Land. We were deprived of having any service at Vivian, so went on to Bivins for two days. Here the weather was cold, and the crowds small, and the saints somewhat discouraged, but they made our visit pleasant, and I trust helpful, to the work. I had the pleasure of receiving Rev. J. W. Wilson, of Marettta, into the Pentecostal Church of the Nazarene. He comes to us as an ordained elder from the Methodist Church, South, and is now at Steep Creek in a revival.

My next stop was at home for one day, then on to Vanalstyne, where I met Rev. Corbin Jeffries, together with a few of the saints. After a very tender service we reorganized our church there, which has been out of commission for nearly two years. Brother Jeffries was appointed pastor, and there is hope of better days for Vanalstyne.

I have calls to come to two other places in the near future for prospective new churches, which will likely be organized soon.

I am getting to our pastors as fast as time and conditions will permit, and they are receiving me with real appreciation, and God is blessing our work together.

Let every one do his best in the campaign for new subscribers to the HERALD of HOLINESS. Put it in every home you can. It will help your work. Don't forget the monthly missionary offering. Let every church send in at least one dollar a month.

Remember our District Preachers' Meeting at Sherman, May 27th to 30th, and plan to be present. We have an interesting program.

P. L. PIERCE, Dist. Supt.

PITTSBURGH

We stopped off one night with our church at Tarrentum, Pa., and found a warm welcome by the pastor and his people. This was my first time in their new church. Brother Wordsworth, the pastor, has worked hard at this place for the last two years. He has had victory. This is one of the hardest places on our District, but our brother has proven his sticking qualities. Our people must not know what it is to give up. Stickability is one secret to success.

Our next stop was at New Brighton, Pa. Here we found one of our deaconesses in a revival. More than four hundred had knelt at the altar at the time we were there. The Lord has used Sister Whipple in a most marvelous way in this community to promote His cause. We spent two nights with them, and we had a glorious time. We will hear more from these parts later.

I went on to East Liverpool, Ohio, and preached for Brother Trumbauer in his revival. His church is in fine condition. There were four seekers the night we were there, and five the night before. The pastor was conducting his own meeting. Our East Palestine pastor preached a few nights in the meeting with good results.

We found our church at Alliance in the midst of a good revival. The pastor was conducting the meeting with the assistance of Rev. David G. Bacon, an evangelist living in the city. On Sabbath afternoon we took into the church a class of twenty members, among them some of the most stable holiness folks of Alliance. Rev. David G. Bacon, wife, and two daughters were among the number. Rev. Bacon is well known, and comes to us from the Friends Church. Rev. W. W. Anderson has been called as pastor the coming year.

N. B. HERBELL.

SAN FRANCISCO DISTRICT

All candidates for examinations in courses of study, whether in the Preachers or Deaconess courses, are hereby notified to meet at the church in San Francisco, Cal., corner Nineteenth and Mission streets, May 19th, at 8:30 a. m. All candidates please bring text-books.

D. S. REED,
President Board of Examiners.

HAMLIN DISTRICT

From Chillicothe I went on to Moodyville school-house and reorganized the church there, and secured Rev. A. J. Vallery, Hamlin, Texas, as their pastor. On Sunday night I preached in the Baptist church at Sweetwater and organized a church

there. Rev. George Kidd, who lives there, is the pastor.

After arranging for the Roberts-Gregory band to hold a meeting at Boscoe, I left to visit the Dublin work, which is under the care of Rev. M. W. Burgess. Brother Burgess is a pastor that works at his job, and the Lord is rewarding his labors. The work is moving along nicely under his care, and at Dublin the Nazarenes are said to have the best Sunday school in town.

On our way to visit the Germany church I stopped over in Stephenville and arranged for a band to besiege the Devil's forts at that place in the near future.

Things are somewhat on the quiet order at Germany and Beattie, but there seems to be some hopeful signs.

The Cisco work is moving along steadily, under the care of Rev. W. H. Lynn.

Brother Jarrell reports fine services at both Wellington and Dodsonville. We certainly appreciate the good missionary offerings from Brother Jarrell's work. Let others wake up along this line, and stir up the missionary spirit among our people, for, brethren, the Lord will bless us in proportion to our missionary zeal and our efforts to bless others.

Brother Manney writes from the Bridgeport work that the Sunday school has doubled in attendance the last few Sundays.

Pastor R. G. Peach, writing from Mineral Wells, says that God is blessing them in their services there, and the work is moving along very well.

News reaches me that the revival fire is still burning at Central Nazarene University, Hamlin, and that they are having some great services and that practically the entire student body are saved. God bless Pastor Gaar and President Moore and their co-laborers in the Lord!

A note of victory comes from Pastor W. H. Phillips, of the Plainview charge. He has added Arab to his circuit.

I will meet you at the Pilot Point convention, and also the Fifth Sunday Preachers' Meeting, at Wichita Falls, in May. Be sure to come.

Brethren, drop me a card about your meetings on the District, as I am very anxious to keep up with all the church interests, and especially where we might organize a new church.

J. C. HENSON, Dist. Supt.

General Church News

SEYMOUR, IND.

After two weeks of real conflict our meeting came to a close on Sunday night with a strong sermon by the evangelist, C. H. Stalker. From three to a dozen were at the altar each day. The preaching was always clear, forceful, and unctuous. Never have we met a man of deeper piety or more earnest and prolonged intercession than this good brother. He knows God, and has a practical, Holy Ghost message for the people. The church is greatly blessed by his coming.—C. H. STRONG, Pastor.

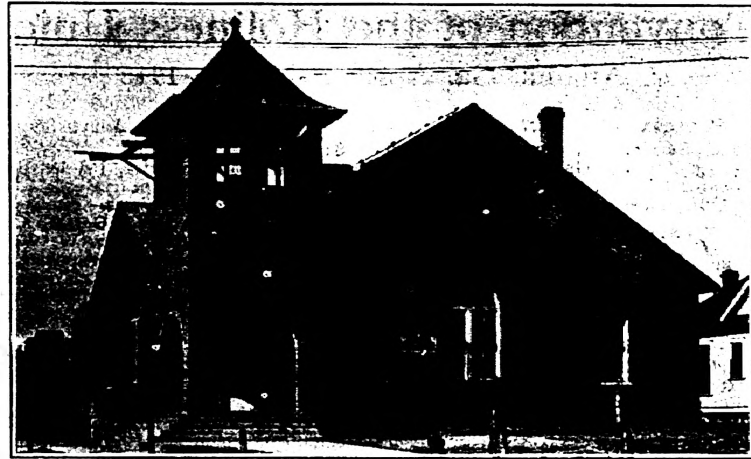
SAN DIEGO, CAL.

God continues to favor us with the salvation of souls. Of late we have had from five to eight seekers each Sunday. Yesterday, the 21st, a class of thirteen members united with the church; among them Brother and Sister Dauel, who are in charge of the mission recently opened here. A number of the members received were converts of the mission. On Thursday evening we are to begin special services, with Evangelist I. G. Martin, of Chicago. Our District Superintendent, W. C. Wilson, is to be with us for the last half of the meetings. We have been asking God to give us the greatest revival we have ever had. Personally, Mrs. Bowes and myself are thanking God for the gift of a son.—ALPIN M. BOWES.

LOS ANGELES, CAL.

MEXICAN CHURCH

We are rejoicing in that God is manifesting His power to save among our people. Our work in Pasadena, under the leadership of Rev. H. J. Kerns, is being strengthened by the addition of efficient workers, also by being moved to more commodious quarters. In our open-air service in the Mexican courts Sabbath afternoon, where the Spirit of the Lord was manifestly working in an attentive audience, we heard some one say from within one of the houses, "Vente, Vente! Come in, come in! Don't hear those devils preach," and we were glad to be "counted worthy." It is indeed a great privilege to be a Mexican missionary—a "sent of God" to these people, whom few seem to love or consider worthy of salvation, but who are



Pentecostal Church of the Nazarene, Paris, Tenn.

The town of Paris is in western Tennessee, located on the Louisville & Nashville railroad, running from Memphis to Louisville, and on the Nashville, Chattanooga & St. Louis, running from Nashville to St. Louis, Paris is a beautiful town with broad streets and many beautiful residences. We have eight churches and three schools. The population is estimated at about 7,000. It is not a great manufacturing town, but has two large manufacturing companies, the most noted of which is the National Toilet Company. The Louisville & Nashville railway company located their repair shops here, which gives employment to about 500 men. With this great throng of railroad men, and so many others needing salvation, you see how much a holiness work is needed.

The work of the Pentecostal Church of the Nazarene came to Paris about eighteen months ago, when Mrs. C. M. Boswell and others called Rev. C. R. Pollard to hold a revival, which resulted in the organization of the Pentecostal Church of the Nazarene here, with a small membership. This little church has made a heroic fight for the last few months, being shifted from place to place to carry on the work so dear to their hearts; first to the city hall, then to the courthouse, then into a small shed which was erected to carry on the Sunday school. Finally the dear Lord laid His work on the hearts of the people and made it plain that they must have a place to push holiness, and Mrs. Mattie C. Freeman felt that the Lord would have her purchase a lot and give it to the church, which she did at the cost of

\$550. We have an ideal location, easily accessible by all the town. We have built a good, plain church on this lot, 50 x 50 feet. The house is frame with brick veneering. It is valued at about \$4,000, and we have been able to pay about one-half of this amount, leaving a balance of \$2,000 indebtedness, which we are raising as fast as we can monthly. We only have until September 1st to raise this amount or arrange to carry it some other way. While our people here are all poor, they are looking up and holding on for great things. We have a membership of forty-four, having received eleven members since coming on the work in October. We have a fine Sunday school, which has about doubled its membership in the last few months. The prayermeeting is a special feature of this church. Souls are being converted and sanctified in these red-hot prayer-meetings. Our next District Assembly meets with this church, and we are expecting a great time. But we have no seats, except some rough ones furnished by a friend of our work. We want to make a better arrangement for our Assembly. I feel like fifty persons will read this who are able to send us \$5 each. By this help we can install our pews and keep right on with our already heavy obligation.

Paris will be a great church some day. Many souls will find the pearl of great price at her altars. About twenty have been either saved or sanctified since November 1st.

Send your contribution to Mrs. Mattie C. Freeman, 302 Westwood Street, Paris, Tenn.

W. F. COLLIER, P. C.

included in His plan. Don't forget that we are needing now the St. John Gospels that our Publishing House is praying for the money to print, that the Mexican can have at least the gospel of St. John to read. They have been deprived of the privilege that we have had all our lives—of having the Bible. Can not we make it possible for as many as can, and desire to, read the Gospel of St. John to have it? That will teach them the way of salvation.—Mrs. M. McREYNOLDS.

LINDSAY, CAL.

The work here is gradually on the increase. Our prayer and aim are to see souls saved or sanctified at every service. Some times we fail to get them for two or three weeks at a stretch, but, thank the Lord, several have been saved or sanctified, and more are seeking. This is the banner orange belt for all California, and is destined to be famous for both the quantity and quality of oranges, lemons, and pomeloes grown here. There is a great future for our church in this growing town of 2,500 people, with a densely populated surrounding country. Our General Superintendent, Dr. P. F. Bresee, is to be with us over Sunday, the 28th. We have greatly enjoyed several visits from our District Superintendent, H. H. Miller. The Lord bless our good editor and his staff. Our people are praying for an old-time revival, and if you should hear them pray I think you would say they will surely have a revival at Lindsay. We begin special meetings April 17th. Our people love the Lord and each other; they are easy to preach to; they walk in the light, and the glory comes at every service.—D. S. REED, Pastor.

HOME, ORE.

Although it has been six months or more since I have had the privilege of attending church services, I am still enjoying the blessing, and have had many precious seasons as I have waited upon the Lord and looked to Him daily for strength. We are living thirteen miles from any church, in a district where there had never been a Sunday school. The people seemingly care very little for anything religious. But soon after coming here, by the help of the Lord, we organized a Sunday school in the schoolhouse, which part of the time has been very well attended.—ADA IRWIN ROGERS.

PILOT POINT, TEXAS

BEST COTTAGE

We want you to know that we are still working for the Master, and His hand is upon the work here. We are not working for a name or quantity, but quality, and for the glory of God, for we desire to send out girls from these institutions that will bless the world in work against the powers of darkness. Our little girls in the Orphanage are rejoicing at the thought of going into their new home, which we are remodeling and making additions to, to make room for them. You who have visited us know that we have worked under considerable disadvantage, having the Orphanage in the old school building. Thank God for making it possible for us to move! We want to thank you dear readers who have given of your means from time to time in order to make these little waifs comfortable and happy. Salvation tide is still on in Rest Cottage. New girls are coming and

Convention of the Holiness Union

Atlanta, Ga. April 27-May 2, 1915

TUESDAY, APRIL 27

- 7:30 — Song Service, led by Prof. Hamp Sewell, Atlanta, Ga.
8:00 — Opening Sermon, Rev. H. C. Morrison, D. D., Louisville, Ky.

WEDNESDAY, APRIL 28

- 6:00 — Prayermeeting.
8:00 — Praise Service, led by Rev. G. W. Duval, Atlanta, Ga.
9:00 — Organization and Reception of new members.
9:30 — The President's Survey. L. P. Brown, Meridian, Miss.
10:00 — "Holiness a Source of Individual and Church Power." Rev. J. H. Danner, Pelzer, S. C.
10:20 — Discussion.
10:40 — Song and Prayer Service.
11:00 — Sermon, "The Fall of Man—The Atonement Needed," Rev. J. W. Hughes, Kingswood, Ky.

Afternoon Session

- 2:00 — Song and Praise Service, led by Rev. W. W. McCord, Sale City, Ga.
3:00 — Sermon, Rev. W. P. Yarbrough, Leesville, S. C.
6:30 — Open Air Service, led by George Herr, Prison Evangelist.
7:00 — Young People's Meeting, led by Rev. Joseph Owen, Boaz, Ala.
8:00 — Sermon, Rev. Thomas H. Leitch, Columbia, S. C.

THURSDAY, APRIL 29

- 6:00 — Prayermeeting.
8:00 — Praise Service, led by Rev. W. W. Owen, Wilmore, Ky.
9:00 — Miscellaneous Business.
9:30 — "Inherited or Total Depravity," Rev. C. C. Cary, Atlanta, Ga.
9:50 — Discussion.
10:10 — "The Atonement—Its Extent," Rev. L. N. Baker, Nashville, Tenn.
10:30 — "The Next Great Revival and Its Grounds," Rev. John Paul.
10:50 — Song Service.
11:00 — Sermon, Rev. C. M. Dunaway, Atlanta, Ga.

Afternoon Session

- 2:00 — Song and Praise Service, Rev. James V. Reid, Oakland City, Ind.
3:00 — Sermon, Rev. G. W. Matthews, Fitzgerald, Ga.
6:30 — Open Air Service, led by Rev. W. P. Yarbrough.
7:00 — Young People's Meeting, Mrs. Julia A. Shelhamer, Atlanta, Ga.
8:00 — Sermon, "Purity, Power, Perfection," Rev. C. F. Wimberly, Franklin, Ky.

FRIDAY, APRIL 30

- 6:00 — Prayermeeting.
8:00 — Praise Service, led by Rev. John H. Little, Atlanta, Ga.
9:00 — Minute Business.
9:30 — "Importance of Getting Converts Into the Church," Rev. W. W. McCord.
9:50 — "Evangelism—Formative and Reformative," Rev. H. C. Morrison, D. D.
10:20 — "Christianity and Recent Philosophical Tendencies," Rev. C. F. Wimberly.
10:40 — Song Service.
11:00 — Sermon, Rev. B. F. McLendon, Bennettsville, S. C.

Afternoon Session

- 2:00 — Echoes from the Mission Field.
3:00 — Sermon, Rev. A. P. Gouthey.
6:30 — Open Air Service, James V. Reid.
7:00 — Young People's Meeting, Rev. A. J. Moore.
8:00 — Sermon, Rev. Luther B. Bridges, Gainesville, Ga.

SATURDAY, MAY 1

- 6:00 — Prayermeeting.
8:00 — Song and Praise Service, Dr. P. E. Coleman, Atlanta, Ga.
9:00 — Miscellaneous Business.
9:30 — "Do Our Holiness Schools Meet the Demand for Present Day Education," Dr. J. W. Beeson, Meridian, Miss.
9:50 — Discussion.
10:10 — "The Essentials of Religion According to John Wesley," Rev. G. M. Spivey, Norman, Fla.
10:30 — "The Need of the Holiness Press," Rev. E. E. Shelhamer.
10:50 — Song Service.
11:00 — Sermon, Rev. John Paul, Columbia, S. C.

Afternoon Session

- 2:00 — Unfinished Business.
3:00 — Sermon, Rev. W. P. B. Kinard, Epworth, S. C.
7:30 — Song Service.
Address, "The Prodigal Boy Versus the Prodigal Girl," Rev. J. T. Upchurch, St. Louis, Mo.

SUNDAY, MAY 2

- All the services will be suspended until the afternoon and Convention will attend churches of the city.
2:30 — Mass Meeting, Praise Service, led by Prof. Hamp Sewell.
3:30 — Evangelistic Sermon.
8:00 — "A Message for the Times," Rev. H. C. Morrison, D. D.
The singing of the Convention will be in charge of Prof. Hamp Sewell, Atlanta, Ga.

was called to be our co-laborer in that meeting. We had an acre of ground given to us to build a Nazarene church on. District Superintendent Wallace sent them Rev. Mendell, late from the Methodist Episcopal church, to be their pastor. We expect to raise the money to build the church at the campmeeting next summer. The last Sunday Brother Wallace was with us and preached in the power of the Spirit a wonderful sermon on the "Altars in the Tabernacle," after which we had a melting communion service, wherein twenty-seven partook. Many of them were converts from the meeting. We took up an offering for the Ministerial Relief Fund and raised \$4.50. The meeting closed that night with three souls finding God at the altar. All joined hands in a big ring and sang "Blest be the tie that binds." We are now at Monroe, Wash., in a meeting with our church, Rev. D. L. Rice pastor, and we are expecting victory from the Lord. From here we go to Mukilteo, Wash., Rev. N. J. Lund pastor. — AUGUST N. NILSON, *Evangelist*, 1828 Siskiyou Street. Portland, Ore.

CHICAGO, ILL.

FIRST PENTECOSTAL CHURCH OF THE NAZARENE

These are days of testings and victory at the First Church in Chicago. From its birth, this church, we understand, has been a revival church, well organized and well officered. Each department is expected to show a good reason for its existence. Its street work is, we believe, second to none of its kind in the city, and since the season for street work has been less favorable, the indoor efforts have been pushed with greater vigor. Our dear Brother Matthews, from Kansas City, was with us for a very short time, and gave us some of the messages that God had certainly given to him, the kind of messages that fashion things on the anvil of God's providences with His hammer of truth. Following Brother Matthews, came dear Brother Bud Robinson, with his winning messages of love. Bud was with us about two weeks, and God honored His truth and many souls, especially the saints, were greatly blessed of God. Then the Lord seemed to lay it on the heart of our pastor to take hold of the plow handles for a week or two with special meetings, and of a truth the old plow went down to the beam. Sunday, the 14th, was a tremendous day. Monday evening the glory broke loose, and such a scene of victory and glory has seldom been witnessed by the writer. But the Devil had not entirely surrendered, and the week following was marked with hot battles and skirmishes with constantly increasing victory. Yesterday, Sunday the 21st, was a day of tremendous victory. Brother Martin preached in the morning, and surely the Lord helped him. It was a time of great searching, not of the other fellow, but it was driven home to each individual heart. God honored the word with seekers at the altar. In the afternoon we had with us Brother Plum, from Duluth, Minn., and certainly this "plum" is a fruit of God's handiwork. Brother Plum gave us some of his experiences. Saved from the very bottom of the scale of humanity, he began to preach God's precious gospel to the very crowd from which he was rescued, and now can count into the hundreds the trophies of God's grace rescued and saved through his humble instrumentality. We can not repeat his story, but you ought to hear it; it would certainly add to your stock of faith in the power of Jesus' blood to transform humanity into saints of God. The evening service was tremendous for power. Wave after wave of glory flowed over us. Men and women, old and young and middle-aged, were wonderfully blessed, and such manifestations of holy joy are seldom witnessed in these last days. The morning sermon was tremendous; under its searching power and the sound of the rams' horns in the responses of the saints, the old walls crumbled. And at the evening service, they went down with a crash that might have been heard for several blocks. It was some time before the preacher could announce his text. The sermon was to the sinner and un sanctified, on the frog plagues of Egypt. When the altar opened the people came forward for salvation, reclamation, and the second blessing. It is needless to say the seekers proved finders, and so far as we know not one seeker turned away empty from the altar. — F. M. MEN-SENGER.

URICHSVILLE, OHIO

At the yearly board meeting of the Pentecostal Church of the Nazarene, of Urichsville, Ohio, citation be offered on behalf of our pastor, Rev. W. H. Hafer, who is taking up work in another field:

"It is, therefore, a gracious privilege to speak of our brother and pastor as an able and efficient worker in the Master's vineyard. His services, ex-

finding shelter; but, best of all, they are finding Jesus. Many of the girls are placed in good homes, for God always opens the way for those that want to do right. We thank you one and all for all tears you have shed, for all the prayers offered, and for all the means given to carry this work forward. — J. P. AND MINNIE ROBERTS.

ESCONDIDO, CAL.

We are commencing on our second week of special meetings and the prospects for a revival are excellent. We spent the first week holding prayermeetings, in which a number prayed through, and all the members seemed to get blessed. A delightful unity prevails. There is a marked increase in attendance at both Sunday school and church services, which means that we have broken through the indifference and from now on may expect a greater tide of religious prosperity than we have enjoyed for several years. The church decided that the pastor should conduct the special services, and they are doing exceedingly well in helping him push the battle. Four united with the church yesterday. — C. H. WELTS, *Pastor*.

CLIFTONDALE, MASS.

We have had a blessed twelve days' meeting with District Superintendent Washburn. He preached the two works of grace in the power of the Spirit, and the Lord gave us some clear cases of salvation and sanctification. The attendance was unusually good for this town, conviction on the people, and unity among the saints. We are continuing the

meetings over this week with the kind assistance of local brethren, and God is with us. His blessing and seal have been on our daily morning prayer-meetings. We enjoyed the sweet singing of Sister Lula Barnard each Sunday; also that of Brother and Sister Ridout and Brother Gibson on different nights. One evening shortly before the meetings began, about forty of our good people gave the pastor and wife a great surprise by filing into their home, singing "Blest be the tie that binds," and all laden with good things to eat. We had a pleasant evening with gospel songs, etc., and closed with prayer. God bless them! — T. M. BROWN, *Pastor*.

MONROE, WASH.

We have been in meetings at McMinville and Newberg, Ore., five days in each place, and the hand of the Lord was upon the meetings. I was not the evangelist in either place, only helped to push on the battle. Did some preaching, and shouted the victory. At Cheney, Wash., we held a meeting for twelve days, and had a glorious time, but had to leave for Walla Walla, Wash., for the meeting there with Rev. W. E. Shepherd, from Pasadena, Cal. In this place God certainly came in great power and glory, and many were the slain of the Lord. The folks at Cheney called us back to finish the meeting we had just closed, and we went and held another twelve days' battle, which resulted in a glorious victory for Christ. We were called back to Cheney to hold a campmeeting next June. Money for the tabernacle and expenses were raised. Rev. J. B. McBride, of Pasadena, Cal.,

tending through three years, have been a great blessing, and used of God in conviction of sin, of righteousness, and of judgment to the salvation of many souls who have come to love him for his faithful and urgent setting forth of the gospel. His preaching is from the Bible and in demonstration of the Spirit, and his home has been an inspiration to all to press the battle for God and holiness of heart. So we pray God to pour out His Spirit in richest blessings on Brother and Sister Hafer as they go from us, giving them souls for their hire and prospering them in all things to the praise of His glory in Christ."—I. K. PATIN, Secretary.

MERIDIAN COLLEGE

The Meridian College, Meridian, Miss., has the finest student body it has ever had, and the teachers believe the school is doing the best work of its history. The return of Dr. Marvin Beeson from Germany, where he had been for four and one-half years studying for his Ph. D. degree, has added great strength to the faculty. Doctor Marvin was exchange teacher in the German schools one semester, which gave him a fine opportunity to study the German methods of teaching. He studied in the universities of Jena, Berlin, and Leipzig, Germany, also in the universities of Paris and Grenoble, France. He speaks German and French fluently. He spoke Spanish before leaving for Europe. He specialized in Pedagogy, History, and Philosophy, so that he is well prepared on many subjects according to the latest and best methods. Being a born teacher, coming from a family of teachers, and having studied in these different universities, and traveled through Europe in vacations, visiting the scenes of most historic and scenic interest, he is one of the best equipped young men to be found in America. His classes are quite popular, and students much interested.

The health of the student body has been remarkable. Not a single case of sickness of serious nature up to this writing.

The spiritual atmosphere this year is at its usual high level. The college pastor has done some fine preaching, and the Y. W. C. A. and Y. M. C. A. work is accomplishing great good. The work of the fall revival held by Brother Dunaway abides till now, and we expect Brother John Owen to begin the spring revival April 1st. Let all friends pray that it may be another sweeping victory.

The president is arranging for some excellent new members of the faculty for next season that will give added strength to this already strong faculty.—J. W. BEESON, President.

EVERETT, MASS.

We are still pressing on the upward way at the People's Pentecostal Church. Good attendance on all the services. Thursday, March 25th, we open a spring evangelistic campaign, with Rev. L. N. Fogg, of Sanbornville, N. H., as evangelist, assisted by singing evangelist John Gibson, of Boston, Mass. The meeting will continue until April 4th. Let every reader of these lines send up a prayer for lost souls in Everett.—A. K. BRYANT, Pastor.

EVANSVILLE, IND.

Victory all along the line. The church is on the upgrade in all of its departments.—Rev. IRA R. AKERS, Pastor.

CALGARY, ALTA., CAN.

The Lord is very good to us, keeping us wonderfully by His grace. Some are being added to our church monthly. We have received over twenty members this year thus far. For this we praise the Lord. We take those in who get an experience. They seem to be glad to cast their lot with our humble company. Last Sunday evening a Cree Indian, who can neither read nor write and who had been reared a Catholic, knelt at our altar and gave hopeful signs of salvation. Just now we are planning for a National Holiness Association convention, March 23d to 28th, with J. S. Glascock, C. W. Ruth, and George Cooke. We are holding the meeting in the center of the city, and are expecting victories in the name of Jesus. Those of you who think of us in these "regions beyond," remember us in your prayers.—BROTHER AND SISTER E. E. MARTIN.

NEW BEDFORD, MASS.

God has wonderfully answered prayers the past two weeks, in regards to the Mattapoisett work we opened up last fall. There is one of the best fields for our work in New England; a large village of some six hundred families or more; a fine summer place, where some of the leading people of the country spend their summers. Last year Secretary McAdoo had his summer home here. There are only three other churches in the place;

Congregational, Universalist, and Roman Catholic. These are so dead that only a few people attend. A "Christian" church had been closed for two years, owing to a church strife. And a leading member—a moneyed man—locked the door, while about all the members backslid. In this condition we found this place when we opened a revival campaign in the fall, in the town hall. It was a hard battle, but God gave victory. Mr. Vaught, the

leading undertaker of our city and member of the Board of the Pleasant Street Methodist Episcopal Church, who is now living in this village, became interested in this work, and has stood by royally. Although he had been a great sufferer with an ailment that has baffled the physicians and specialists for the last fifteen years, seeing his interest in our work and how much he was needed for the future good of the cause, we prayed for

E GOSPEL IN SPANISH

For the benefit of our readers who are interested in publishing 100,000 copies of the Gospel in Spanish, we herewith publish sample pages, together with letters from those who are engaged in mission work among the Spanish speaking people.

EL EVANGELIO DE NUESTRO SEÑOR JESU CRISTO SEGUN SAN JUAN

EN el principio ya era el Verbo; y el Verbo era con Dios, y Dios era el Verbo.
 2 Este era en el principio con Dios.
 3 Todas las cosas por este fueron hechas; y sin él nada de lo que es hecho, fué hecho.
 4 En él estaba la vida, y la vida era la luz de los hombres.
 5 Y la luz en las tinieblas resplandece; y las tinieblas no la comprendieron.
 6 Fué un hombre enviado de Dios, el cual se llamaba Juan.
 7 Este vino por testimonio, para que diese testimonio de la Luz, para que por él todos creyesen.
 8 El no era la Luz; mas fué enviado para que diese testimonio de la Luz.
 9 Aquella Palabra era la Luz verdadera, que alumbraba á todo hombre que viene en este mundo.
 10 En el mundo estaba, y el mundo fué hecho por él, y el mundo no le conoció.
 11 A lo suyo vino; y los suyos no le recibieron.
 12 Mas á todos los que le recibieron, dióles poder de ser hechos hijos de Dios, esto es, á los que creen en su nombre.
 13 Los cuales no son engendrados de sangre, ni de voluntad de la carne, ni de voluntad de hombre, sino de Dios.
 14 Y el Verbo fué hecho carne, y habitó entre nosotros; y vimos su gloria, gloria como del unigénito del Padre, lleno de gracia y de verdad.
 15 Juan dió testimonio de él, y clamó, diciendo: Este es del que yo decía: El que viene en pos de mí, es mayor que yo; porque es primero que yo.
 16 Y de su plenitud tomámos todos, y gracia por gracia.

17 Porque la ley por Moises fué dada; mas la gracia y la verdad por Jesu Cristo vinieron.
 18 A Dios nadie le vió jamás; el unigénito Hijo que está en el seno del Padre, él nos lo declaró.
 19 Y este es el testimonio de Juan, cuando los Judíos enviaron de Jerusalem sacerdotes y Levitas, que le preguntasen: ¿Tú, quien eres?
 20 Y confesó, y no negó; mas confesó: Yo no soy el Cristo.
 21 Y le preguntaron: ¿Qué pues? ¿Eres tú Elías?
 22 Dijéronle pues: ¿Quien eres? para que demos respuesta á los que nos enviaron. ¿Qué dices de tí mismo?
 23 Dijo: Yo soy la voz del que clama en el desierto: Enderezad el camino del Señor, como dijo Isaias profeta.
 24 Y los que habian sido enviados eran de los Fariseos.
 25 Y preguntáronle, y le dijeron: ¿Por qué pues bautizas, si tú no eres el Cristo, ni Elías, ni el profeta?
 26 Y Juan les respondió, diciendo: Yo bautizo con agua; mas en medio de vosotros está uno, á quien vosotros no conocéis:
 27 Este es el que ha de venir en pos de mí, el cual es mayor que yo, del cual yo no soy digno de desatar la correa del zapato.
 28 Estas cosas fueron hechas en Betabara de la otra parte del Jordan, donde Juan bautizaba.
 29 El siguiente día ve Juan á Jesus que venia á él, y dice: He aquí el Cordero de Dios, que quita el pecado del mundo.
 30 Este es del que dije: Tras mí viene un varon, el cual es mayor que yo; porque era primero que yo.
 31 Y yo no le conocia; mas para que fuese manifestado á Israel, por eso vine yo, bautizando con agua.

Sample pages in Spanish.

Composed on our Linotypes.

Read these Commendations:

EL PASO, TEXAS

January 23, 1915
 My heart was truly made to rejoice today when I saw in the "Herald of Holiness" the first sample page of the Gospel of John in Spanish. I thank God, and hail with great delight your splendid and well-thought plan of putting this Gospel into the hands of our Latin neighbors next door.
 The finished product of four hundred years of Roman Catholicism in Mexico is plainly seen in the superstition and illiteracy of the Mexican people. What is wrong? Why the Gospel has not been given to them. This is what Mexico needs today—not bullets and rifles.
 This is a seed-sowing time in Mexico, and I earnestly urge all our people especially to make possible the publication of the first hundred thousand copies of John's Gospel in Spanish, by sending such liberal offerings as the Lord may enable each one. And we promise, by the help of God to put a copy of it where we feel it will bring forth unto eternal life.
 Yours for the spread of the Gospel,
 S. D. ATHANS.

May God greatly bless the effort, and make it a success for His glory.
 Yours and His,
 J. H. ESTES.

LOS ANGELES, CAL.

January 19, 1915
 A copy of "The Other Sheep" is before me, in which I note with gratitude your plan for sending the Gospel of St. John to Mexico and South America. If it be true, as I have read, that "ning out of every ten of those who have not yet received God's Word, never will receive it unless we give it to them," then we will feel added responsibility; and, knowing that He is the life-producing power by means of the seed we sow, surely many perhaps of God's stewards will each wish to be among the first to help to sow Mexico with the Gospel of St. John. For a number of years a brother has supplied me with all these Gospels that I could judiciously use, and I have prized this gift very highly and could give many incidents of blessing in salvation that have come to those who have received them. One Gospel was put into the hands of a young Mexican recently, which was read in all of the houses in the court where he lived. It was like a book of gold; they had never seen a like book before. It resulted in the salvation of two young Mexicans, and others awakened to their need and privilege. If Mexico had had the Gospel of St. John there had not flowed rivers of blood, and there would be no need for standing armies to patrol her borders to keep peace. Let us help send them along, while we pray that God's Spirit illuminate each mind that reads, and make His Word spirit and life to them.

Mrs. M. McREYNOLDS, Superintendent Mexican Work.

DEMING, NEW MEXICO

January 22, 1915
 I rejoice to know our Publishing House is undertaking the printing of the Gospel in Spanish. The printed Word is one of the great needs of the Spanish-American people. The Living Word and a live missionary are God's method. One shall chase a thousand, and two shall pht ten thousand to flight.
 One hundred thousand Gospels of John is a good missionary endeavor, and no doubt will be owned of God, and much good will accrue. Sometimes a portion of Scripture alone is the means to lead a soul into the light and salvation.

"Satan in the Synagogue"

Three sermons—*The Gift of the Spirit v. s. The Tricks of the Devil; Jesus on the Pinnacle of the Temple, Satan at His Side; Satan in the Synagogue*—preached in First Pentecostal Church of the Nazarene, Kansas City, Missouri, by the pastor, REV. JOHN MATTHEWS, D. D.

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Rev. Charles Savidge, pastor of People's Church, Omaha, Neb.—a work of varied interests, offering abundant opportunity to see the wiles of Satan—writes this about "Satan in the Synagogue":

I have received a copy of a booklet entitled "Satan in the Synagogue," written by my friend and brother minister, Rev. John Matthews, of Kansas City. I am highly pleased with this product from his pen. It is full of thought and interest and instruction. It will do much good. Ten thousand copies of this timely and scriptural booklet should be scattered and read by our people. The author of this book is a man of thought and culture and of wide experience, and I know of no man of my acquaintance who is better qualified by study and experience to write on these themes. May God bless this little book.—CHARLES W. SAVIDGE.

And Rev. H. N. Haas, pastor of the Pentecostal Church of the Nazarene, Hutchinson, Kas., not waiting to write a letter, speaks thus enthusiastically in a message on a post card:

MY DEAR BROTHER: Thanks for copy of "Satan in the Synagogue." Splendid! Something that many of our holiness people need. Am ordering one hundred copies from our Publishing House. Yours in Him, H. N. HAAS.

For five cents a copy, postpaid, you can mail a copy to anyone in the United States. You should throw out this lifeline to those about to succumb to Satan's wiles. And it is not too much to scatter one hundred (as Brother Haas has done) where they will redound to God's glory. It can be done for only \$3.50.

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his healing, also for the opening of the church for our use. God has answered prayer in a wonderful manner. He healed the brother, and opened the church for us besides; also caused the moneyed man to give us liberal financial aid weekly to carry on the work. We now have a fine church, seating about two hundred people, with electric lights, etc., without financial obligation. We opened up the church Sunday with great rejoicing in the town. About one hundred and twenty-five people were in Sunday afternoon and evening. The church will not hold the people, as there are hundreds of people to draw from with no other attraction in town. I believe this is one of the best fields for our work anywhere around. The Lord seems to be leading me to that work this coming year. This is to the credit of the New Bedford church for developing this work this year. We write this that you may rejoice with us over this wonderful victory, while you will remember us in your prayers. We had seventy in prayer meeting Friday night. We have a fine lot of talented young people; several of them have given their hearts to Jesus already. We are to open a revival campaign in this village in a few days, with Brother Gibson to help the writer. We are only a few miles from our East Warehouse church, on the car line. Thank God this is not a split but a new work!—F. W. DOMINA.

OLINDA, CAL.

Since our last report God has been wonderfully blessing us. Souls are praying through from time to time in the good old-fashioned way. Friday evening, March 12th, was a wonderful time for our little band. Brother George J. Franklin, our out-going missionary, was with us that evening; also little Sheeshu, the child widow, and our District Superintendent, Brother C. W. Wilson. The church was crowded, and possibly a hundred stood outside. Brother Franklin gave a brief review of his call to India, and pleaded with souls to get right. At the close of the service two precious

souls prayed through to victory. As a church and people we love Brother Franklin, he being our former pastor, and we wish him godspeed on his mission to the foreign land. Our work at Placencia is marvelously growing. The shouts of new-born souls are frequently heard.—GRACE BOWIE.

WICHITA FALLS, TEXAS

God is still in our midst, and we are marching on to victory. We have just closed a great meeting in our church, assisted by Sister Whitley of Electra, and Sister Wright, a little Quaker preacher of this city. There were some bright bases of salvation and number added to the church. The Devil has tried to destroy the work of true holiness in this city, but our hearts are encouraged in believing that this meeting is only the beginning of what God is going to do for us. We entertain the Fifth Sunday Preachers' Meeting of the Hamlin District in May, and extend to all visitors a hearty welcome.—B. M. AND MARY J. KILGORE, Pastors.

NEW YORK MONDAY HOLINESS MEETING

Will the holiness folks in and around New York please note that there is an Interdenominational Holiness Meeting every Monday afternoon at 2:30, at the Pentecostal Church of the Nazarene, corner of Twenty-third Street and Eighth Avenue, to which you are all invited. Under the efficient leadership of the committee, Pastor I. M. Jump, Rev. S. E. Fitkin, and Mrs. O. H. Cooke, the tide and temperature of this meeting is steadily rising. Please notice that the meeting continues all through the summer.—E. J. MARVIN.

NORTH ATTLEBORO, MASS.

On Wednesday, March 17th, we held our regular all-day meeting with Rev. N. H. Washburn, District Superintendent, as preacher. The attendance was fair, and the interest good. As arranged, we continued the meeting over the following Sunday, with

Brother Washburn as evangelist, holding services each night except Saturday, and three services on Sunday. This was the first time the pastor or church had worked with the District Superintendent, as he was hindered from visiting the church last year. As this was his annual visit, he met the Official Board on Saturday evening, and advised with them regarding the work of the church. The expression of the Board was unanimous to have the writer remain as pastor another year. These meetings were of great profit and spiritual uplift to the church. The people were edified under Brother Washburn's ministry, and all want him to come again. As a church we are united, and thus we stand to proclaim the gospel of full salvation in this community. We have had a few encouraging results, and with a faith in God that does not expect defeat we intend to stand in our place and work until Jesus comes.—L. D. KEELER, Pastor.

MENA, ARK.

We are glad to report victory here, and that the revival fires are still burning. Souls are finding pardon and purity right along. We have just had our District Superintendent, B. H. Haynie, with us for two services. The Lord poured out His Spirit upon us and ten souls were swept into the fountain of salvation. Brother Haynie will hold our campmeeting in May, beginning on the 5th.—J. H. HUSTON, Pastor.

REASON, OKLA.

Our revival meeting still continues. Sunday, the 21st, was a great day. A woman 62 years of age was gloriously converted in the morning service before she could get to the altar. It was a glorious sight as she laughed and shouted. With her hand over her heart she said, "Oh, that burden has all gone!" Neighbors and friends had brought their baskets filled from far and near, but because of the spiritual feast, it was middle afternoon before they could spread the table for their dinner. God's power was manifested again at the night service. One Baptist brother broke down and confessed that he had gotten far away from God, and on his knees he prayed through to forgiveness. Many are asking for the prayers of God's children, while some are running from God. Last night some of the young converts, who are heads of families, had the running over blessing. People keep saying "Don't close the meeting, for we are expecting to see more saved."—J. H. GRAY.

MARINETTE, WIS.

We have had a time of refreshing from the Lord for the past seven days. Rev. F. J. Thomas, our District Superintendent, preached for us at our Porterfield log cabin church. The saints and sinners were touched. On Wednesday night three seekers prayed through to victory. On the Sabbath Brother Thomas preached three sermons, which cleared up much misunderstanding as to the mission of the Pentecostal Church of the Nazarene. Monday night he preached at a private house in Marinette to some twenty interested listeners, which resulted in four seekers. Meetings at this place will be held every second and fourth Friday of each month until August, when we expect to begin a great tent meeting. Mrs. A. D. Hastings, wife of a Methodist minister, who, on account of serious illness, has retired to the quiet of his farm here, will pastor the Porterfield church.—F. C. VOELKER.

OKFORD, N. S.

The writer came to this place about the middle of January, and found a goodly amount of the real salt of the earth, also some of the unsalted material to work upon. We are enjoying the work. The joy of the Lord is our strength. We are receiving full rations from above, and have bright expectations.—R. S. PHILLIPS.

SALISAW, OKLA.

Our District Superintendent, Rev. L. F. Cassler, has been with us and was a blessing to our work, but on account of sickness had to return to his home at Gainesville, Texas. One of the best women of our congregation got sanctified in her home the other night.—F. C. SAVAGE, Pastor.

BURNS, ORE.

We are rejoicing in the Lord and having the glory of God on our services from week to week. A month ago Brother S. L. Flowers came to us as pastor from Colorado, and since the very first service God has signally blessed us and him in coming among us. Praise the Lord! Our audiences are crowding the house and, in fact, some have stood during the services, and great and deep conviction rests upon the unsaved. Brother Flowers is surely the very man God wanted us to have and we are rejoicing that our prayers have been answered in sending us the "right man for the place." His wife and children are now here, and the people of the town generally have already opened their

hearts to Brother and Sister Flowers, and they have a grip on the community by their humble piety and Christian spirit that is most gratifying. We are expecting great things in Jesus' name with a tidal wave of salvation that will sweep many souls into the kingdom. Sunday school, Young People's Society, and missions are all organized and doing systematic and splendid work.—Dr. D. E. STANDARD, Reporter.

VILONIA, ARK.

God is undertaking for and blessing the Arkansas Holiness College. At the recent convention I was elected financial agent of the school by the Board of Trustees, and am on the field. The pastors and people of the District are standing by me, as far as I have gone. We are looking for two hundred students to be with us at the next opening in the fall. I will be glad for any one desiring information concerning this holiness school to write me at Vilonia, Ark.—A. F. DANIEL, Financial Agent.

CHILDRESS, TEXAS

We had two good services yesterday. We have the sides of our tabernacle walled up, and floor down. We had about forty professions in the recent revival meeting, and five have been added to the church. Dist. Supt. J. C. Henson was with us on the 9th and 10th of this month, and we had a good time. Our summer revival is to begin on June 17th, with Rev. J. E. Gaar, of Hamlin, as evangelist. I would like to borrow a Church History from some one who is not using it. Will take good care of it.—BRUCE WALKER, Pastor.

BURNS, ORE.

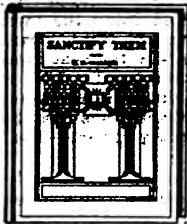
Rev. Harry Hays, our District Superintendent, was with us three days last week, and preached some stirring sermons. The Lord was with us. Several requests for prayer Sunday night. Burns church is certainly coming to the front as few churches we have had the pleasure of laboring with have done. This is as fine a class of loyal, true-blue Nazarenes as we have ever met. Don't forget to pray for Burns.—S. D. FLOWERS, Pastor.

MALDEN, MASS.

Salvation moves on. We have now moved into our renovated auditorium, and find the renovation and new lights a great improvement. The cost of this was defrayed by a friend of ours—"an Israelite indeed!" Amen! God bless him! How good the Lord is to His people! Other repairs are nearly finished. The outside of the church will soon be painted. Brother Williams is helping us on this, and donated much work for the interior as well. Lord bless and reward him! So the good work goes on. Last Sunday was a gracious day—one of our best. Several souls were seeking Jesus. We are getting ready for Bud Robinson after Easter, and then the Assembly. Don't forget to send us a donation for Assembly expenses, New England!—LEROY D. PEAVEY.

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25 And Mē-thu'sē-lah lived an hu seven years, and begat 'Lā'mech.
26 And Mē-thu'sē-lah lived after

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REASON, OKLA.

The fire of God is still falling here. Last night the altar was full of seekers, and eleven professed to get through. Some were heard to say that such a move as last night had never been seen before in this community. Some of the men who came to the altar were a great surprise to many. It was a melting-up time. Wives who had been praying for their husbands for a long time have now good reasons for shouting. I have preached three weeks every night and twice on the Sabbath, but am feeling fine.—J. H. GRAY, Pastor.

REPORT OF MISSIONARY MEETINGS

Sister Eaton lately returned from India, Sheeshu the youngest widow in the United States, and the writer who is the out-going missionary to Calcutta, India, are touring the churches in Southern California, holding Missionary Rally services. The following churches have been visited in the order given: First Church, University, Pasadena; Highland Park, Los Angeles; First Church, San Diego; Nazarene Mission, San Diego; Santa Ana; Olinda; Upland; Cucamonga; Ontario; Redlands; Pomona; Long Beach; Whittier, and Venice. This covers a period of two weeks. Without any egotism we can say there has not been a dry meeting. The presence of the Holy Spirit has been manifest in every service. A considerable amount of money has been raised to help make up the deficiency in the general missionary fund for this District. The interests of missions have been increased, and salvation has crowned nearly every service. We give Him all the glory. It has been a special joy for the writer to meet the different pastors and their people, who have treated us with such courtesy and kindness. It was a peculiar joy to visit our first pastorate—Olinda. What a crowd greeted us that evening! There didn't seem to be room for another person to get inside. Children sat on the altar rail and platform, faces were looking in the windows, and the doorways were crowded. It was estimated that at least one hundred were on the outside. The spirit of the meeting was excellent. The service closed with a good altar scene. Venice was our

second pastorate. At this place we enjoyed a good service. Just to look into the faces of those with whom we had labored in the past was to get blessed. The last Sunday was spent in Los Angeles at the following places: Grand Avenue in the morning, First Church in the afternoon, and Emmanuel in the evening. At each place we enjoyed a splendid service. The evening service at Emmanuel made a beautiful climax for the day. Elysian Heights, Los Angeles, was the place of our last meeting in Southern California. We were glad to have Doctor Breese and wife, and some old friends in attendance at the service. Sister Eaton seems to be at her best. She has a thrilling message that stirs the hearts of the hearers. Sheeshu answers questions and sings to the delight of all. She is the drawing card. We have been favored by the presence of the District Superintendent, Rev. W. C. Wilson, in four services. Southern California is a very dear place to the writer's heart. Here is where he studied for and entered the minis-

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Olivet, Ill.	March 31 to April 1
Fitchburg, Mass.	April 9
Haverhill, Mass.	April 10-11
Lowell, Mass.	April 11-12
Clayton, N. J.	April 13-18
Brooklyn, N. Y.	April 19
Danbury, Conn.	April 20-25
North Scituate, R. I.	April 26
Malden, Mass.	April 27-May 2
New York City	May 3
Warren, Pa.	May 4-9
Pittsburgh, Pa.	May 10-12
Chicago, Ill.	May 13
Kansas City, Mo.	May 14
Hutchinson, Kas.	May 15-16
Greeley, Colo.	May 18-23

It is a place of many precious friends, and they shall ever live in his heart. We go next to Haverhill, and then home for a few days before we start north to spend two weeks itinerating in the Northwest District.—GEO. J. FRANKLIN.

HAVERHILL, MASS.

Two good services Sunday, March 21st. Some seekers. Went to Nashua, N. H., in the afternoon, where we had a fine cottage prayermeeting. There were seventy-four people out Wednesday evening. I had the privilege of addressing the meeting last evening at the Center Congregational church, when all the Evangelical Protestant churches met to report results from the Every Member Canvass Campaign. They wanted to know the secret of how a church with a little over a hundred members could raise over \$3,000 each year by free-will offerings. Among other things we told them that we preached a work of grace for Christians that took out the stingy nature and made it a delight to support God's church. Four of the six ministers on the platform were pastors of the largest Protestant churches of the city; fully as

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many more pastors were scattered throughout the audience. Nearly all of them had kind words to say to us at the close of the service, and a number of warm handshakes from the treasurers of the churches and the lay members would lead us to believe they accepted our message. Rev. Mr. Vander Pyl, pastor of the church where the meeting was held, had many kind things to say about our own people who worship just across the way from him. Indeed, nearly all the pastors have been exceedingly courteous to us, especially within the last three years. We are sure many of them are eminently pious men, and deplore the great lack of spiritual life in the churches. Oh! that some one could make them see the necessity of the divine equipment. God bless them, and help them! Our local Pentecostal Church of the Nazarene is a rebuke to the worldly schemes adopted by many churches for raising money to carry on its work. Thank God for the privilege of being its pastor for over five years!—W. G. SCHURMAN.

LITTLE ROCK, ARK.

Rev. R. T. Williams, of Peniel, Texas, closed a fine meeting here on the 21st. About forty were either saved or sanctified, and nineteen members were received into the church on profession and by letter. Deep conviction was on the people almost from the first service. The day services were the

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most largely attended that we have ever had here. The house was filled to its utmost capacity almost every night. Brother Williams is truly a master of assemblies, and is doing the "work of an evangelist." His sermons were clear, pointed, and powerful. He is easily the best evangelist that this church has ever employed. The work is in fine condition, and the future outlook never more favorable. Four prayermeetings are held each week, and God is blessing them.—JOS. N. SPEAKES, *Pastor.*

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