

HERALD of HOLINESS

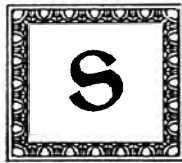
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Using an Unsound Bridge



SO-CALLED higher critics are the most absurdly inconsistent of men. They declare the Bible not inspired, and yet continue to profess to use it in their so-called Christian work, though what *Christian* work they can have or undertake with propriety we can not imagine. Occasionally Kansas City is visited with one of these belated men who discard the Bible as divinely inspired, yet try to use it as the Word of God. How this is possible is to us inconceivable. It is like condemning a bridge as utterly unsound, and yet continuing to use it for passage over a dangerous, rapid stream, and urging its general use.

One Dr. Herbert L. Willett, of Chicago, in a lecture in this city recently, at Linwood Boulevard Christian Church, told his audience that the Bible was not inspired. He gave as his authority, *Modern Theology*, which, he declared, "does not regard the Bible as a verbally inspired document, or as presenting a logically organized body of religious and moral instruction." Of course, this settles everything. If *Modern Theology* so pronounces, let all the world take to their heels, and hide themselves until they can accommodate their beliefs to this *ipse dixit* of the Sir Oracle of *Modern Theology*. It is this same supreme authority of *Modern Theology*, before which this man from Chicago bows, that denies the Virgin Birth, the truth of depravity, the deity of Christ, the existence of hell, the possibility of conscious conversion, the atonement for sin by the death of Christ — in fact, everything that is vital and fundamental in the faith of evangelical Christendom. Doctor Willett says that the Bible is not "a fixed and finished standard of morals and faith." Yet, he says that "the Bible contains the Word of God, not in terms of written documents, but enshrined in the lives of men who were the moral leaders of ancient Israel and the first interpreters of Christ." He goes on to censure severely men for neglecting the Bible, saying it is facing a greater danger in neglect than it is or has in persecution, ecclesiastical suppression, ridicule or rationalism.

With what consistency is this professor from the Chicago University going to urge his admonitions against neglect of the Bible, when in the same breath he degrades the Bible to the level of legend, and mere human historical records of men's lives, and denies its divine authority and inspiration? Why insist upon men using a bridge which he insists is utterly rotten and unreliable, and a positive fraud, because, if uninspired, the Book is a base fraud, because it distinctly and repeatedly and positively claims inspiration of a supernatural, divine character? If men believe Doctor Willett's discrediting work and utterances, why not let them select their own method of a way across this dark and perilous river, which they must cross, in some way? Has not each man a right to his choice, if there be no divinely authenticated and authorized and enjoined way? Why will this advanced (?) thinker deny to others that which he exercises with such an ado, and of which he boasts more than of anything else — we mean, the right of intellectual freedom, and the exemption from dictation and the trammels of mere tradition? What is it this man offers with which to enforce his injunctions to use this Bible, if it be not tradition? And yet, it is tradition which so profoundly alarmed him and his sort, that it drove them away from the Bible as the divinely inspired Word of God. Now, having escaped the

quagmires and quicksands and meshes of tradition, he proceeds to use this same tradition with which to shackle his friends, only changing the mere verbiage by calling the Bible that which "contains the Word of God."

It is an old and venerable tradition that the Bible *does contain the Word of God, and is in very truth the divinely, supernaturally inspired Word of God*. Tradition has sanctioned both the first and the second clause in this sentence.

TRADITION How can the Doctor escape the perils of this monster of tradition, in either clause, if he adopt either clause as he manifestly does? If tradition is bad for one, it is bad for all. He must see the truth of this.

If the Bible is valuable only as containing the records of lives in which are enshrined the noblest and highest principles, which are an inspiration for our ethical and religious lives, why not allow each of us to select his own human book containing principles which he deems as best making such appeals to us?

WHY NOT PLUTARCH? Instead of this Bible, which is basely false and unreliable, upon the inevitable logic of the declarations of these higher critics, there might be some who would prefer Plutarch, for instance. This great Greek gentleman and scholar furnishes us in his "Lives" a very ancient book — some seventeen hundred years old. It is a book of rare merit, in the way of inspiration to youth and to older people. These "Lives" stirred Shakespeare, and inspired some of his immortal productions. This work belongs to that small list of the world's best books, which are read by all cultivated men, and contains the noblest ideals, tending to stir the spirit of emulation to the highest in all. Besides this, this great work is truthful and reliable, coming up to its promises and not proving false and inveroacious in any of its claims, as does the Bible, according to our higher critics. This is a book, too, which represents not one people — the immemorally but unjustly despised Jew; Plutarch represents many nationalities. Here we would have a helpful book and a far safer guide for its inspiration to our ethical and religious life than the false Bible can possibly be, our higher critics being judges. The mere matter of the Bible's record of the life and teachings of Christ which it could plead over Plutarch, is offset by the inveroacious and absolutely unreliable character of a book which makes the fraudulent claim to divine inspiration.

Dr. Howard A. Kelly, of Baltimore, has academic, professional, and honorary degrees from the Universities of Pennsylvania, Washington and Lee, Aberdeen and Edinburgh. He holds a high place in his profession. For some twenty years he has been professor of obstetrics and gynecology in Johns Hopkins University, and has published works which entitle him to be esteemed an eminent authority in his own field. This great scientist and scholar confesses in a published statement that within the past twenty years of his life he has come out of uncertainty and doubt, into a faith which "is an absolute, dominating conviction of the truth, and about which I have not the shadow of doubt." During a long association with scientific men, and work with them, he became disturbed in the traditional faith in which he had been brought up by "inroads which were made upon the Book of Genesis by the higher critics." He says he floundered on for some years "trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God . . . I saw in

the Book a great light and glow of heat, yet shivered out in the cold."

We must give the reader Doctor Kelly's experience of extrication from this state of unrest and misfaith or wrecked faith. It will amply repay for the long quotation. He says:

One day it occurred to me to see what the Book had to say about itself. As a short, but perhaps not the best method, I took a concordance and looked up "Word," when I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my text-book of religion, as I would a text-book in any science, testing it by submitting to its conditions. I found that Christ himself invites men (John 7:17) to do this.

I now believe the Bible to be the inspired Word of God, inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God, without human father, conceived by the Holy Ghost, born of the Virgin Mary. That all men without exception are by nature sinners, alienated from God, and when thus utterly lost in sin the Son of God himself came down to earth, and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Savior is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites and affections; that he is one body with Christ the Head and will live with Him for ever. I believe no man can save himself by good works, or what is commonly known as a "moral life," such works being but the necessary fruits and evidence of the faith within.

I believe the Bible to be God's Word, because, as I use it day by day as spiritual food, I discover in my own life as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me as no other book in the world could do that which appeals to me as a physician—a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God, a God far removed from any of my natural imaginings.

It also reveals a tenderness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races, and it is intellectual suicide, knowing it, not to believe it.

We submit the above from this eminent scientist and scholar, as showing the conclusions he reached by a candid and scientific method of investigation, and test of the claims of the Bible as the very and divinely inspired and authentic Word of God.

A CHALLENGE John the evangelist records the challenge of Christ to just such a scientific test in the seventeenth verse of the seventh chapter of his gospel: "If any man willeth to do his will, he shall know of the teaching, whether it be of God; or whether I speak for myself."

This very challenge of the Savior was made at a pathetic hour in His life, when the very atmosphere about Him was surcharged with doubt about Him and His nature as very God as well as very man—just such an atmosphere as prevails unhappily in too many quarters now, and often in the most unnatural and strangest quarters. It was an hour of His abandonment by those He had the best right to expect to be true to Him. The same is the case today.

The Call and Need of Pastors

Doctor Eckman, in resigning the editorship of the New York *Christian Advocate*, the largest religious paper in the nation, declared it his conviction that the pastorate was "the finest field of service in the church." He is to take a pastorate, which is evidence, if any were needed, of the sincerity of his statement regarding the pastorate as unexcelled as a field of service. Fortunate, indeed, is the preacher who finds himself held to this post of service. We have often wondered that so many preachers regarded the evangelistic field as more attractive than the pastorate. We have never so regarded it. We have always felt that, of course, if the Lord made it clearly our

duty to enter the evangelistic field, we would do so, but with heart-aches. For we never could see anything in that field but hard service and self-denials, of a most serious nature.

The evangelistic field offers the poorest opportunities for study, of all fields of service for the minister. Besides putting obstructions in the way of diligent and consecutive study, there are great temptations to indolence and to the quenching of literary ambition and taste. These things render it very difficult for the evangelist to grow intellectually, and to broaden. The preaching of the same sermons so very often makes it hard for him to sermonize, because he finds it easy to make out with fewer, and those he knows so much better, and which he has used with success, he is tempted to continue to use, making few new ones.

Besides these things, the pastorate presents advantages, not only of better study and superior systematic homiletic work, but there are opportunities for seeing the development of one's work, or the results of it, which the evangelistic field does not afford. He can see the advancement and growth of his converts, which is a spiritual refreshment unlike anything seen in any other field of service. He gets close to his people, and mingles with them in their joys and sorrows. He has a cultivation of the heart and the feelings, which are so helpful to the effectiveness of his work. This all tends to shield him from the peril of mere professionalism, which is one of the great temptations of the evangelist.

Higher than all these, there is the additional peculiar need of pastors, which our young preachers should heed. They can not afford to ignore this need, and fail to heed this call which the need implies. We must have pastors if we are to grow and develop permanently and strongly and deeply as a church. We are engaged in building the foundations of a mighty movement, and we can not do without trained and efficient pastors. We need great preachers—great in pulpit power and in unction and in effectiveness and gracious revival results. The pastorate is the place to make great preachers. Our greatest preachers are made in the pastorate. The systematic study required, and the opportunities for which are afforded in the pastorate, the close touch with the living and pulsing needs and sorrows and testings of the flock, the constant making of new and better sermons, and the necessity for the production of new stuff in the sermonic work demanded in the pastorate, the training and attention to the personal development of the individual converts—all these things tend to the development of breadth and variety and freshness and power, in the preaching by the pastor, which make for a better development of the ministry, and the making of a higher type of preacher necessarily.

In face of these facts, we can not see how or why there is such an unequal trend toward the evangelistic field. Especially is this to be deplored when we confront such a dire need of good pastors. Let our schools and colleges consider this need, and this call to the pastorate, and endeavor to dissuade our young preachers from entering the evangelistic field in preference to the pastorate. We sincerely trust there may be especial attention to this matter by all in position to influence our young preachers who come forth from our institutions of learning. Let them be assured that if they desire a field of service where they can be most useful, and grow to be the broadest and most symmetrical ministers, and by which they can live longest in the history and life of the church we are all seeking to build up for our Lord and Master, they will find it in the pastorate where there is such a clarion call for them, and where they are so sorely needed at this time of our history and growth as a church.

We say this in full recognition and appreciation of the splendid services rendered in the past, and now being rendered, by many evangelists called of God to this work. We only insist that under the stress of present need, preachers ought to be very sure of a divine call to this work, to be diverted from the greater and urgent work of the pastorate. Especially in the earlier stages of the holiness movement, the evangelists did a work never to be forgotten in planting holiness in hostile territories, and thus made possible the organized work which wisely followed their pioneer labors. For this service we do them honor. These men, however, will appreciate the importance of the exhortation we make in this editorial.

QUEEN VICTORIA said of the Bible: "This Book is the secret of England's greatness." How would she look upon the folly, not to say crime, of the present English government stooping so cravenly before the Pope as to send a minister to the Vatican, thus recognizing the temporal power of that old man whose whole system denies the Bible as the right of the people to read and own?

THE EDITOR'S SURVEY

News and Notes

A judge, in Chicago, last week gave the saloons a hard rap when he decided that a man is not legally bound to pay for drinks he buys on the Sabbath, as the saloon was open in violation of law. This will prove very embarrassing to saloons, as it is their universal custom to keep open on Sunday, in violation of law.

At the recent session of the Book Committee of the Methodist Episcopal Church, the Dr. James R. Joy was elected editor of the *New York Christian Advocate* in place of Doctor Eckman, who resigned to re-enter the work of the pastorate. Doctor Joy has been filling the place of assistant editor under Doctor Eckman.

In Illinois there were, at the recent elections, eleven towns made dry which had been previously wet. All the previously dry towns were retained in the dry column. In Litchfield fifteen saloons were voted out. Also South Dakota made an important stride in its prohibition history, when nineteen of her larger cities and towns were voted dry. It is now confidently declared by the friends of temperance that this vote presages a state-wide prohibition law in 1916.

The court decision in the Danbury Hatters' case is a startling one to labor unions, no doubt. This decision makes the individual members of that union personally liable for the acts of the union to which they belonged. In this case one hundred and eighty living members were required to pay damages amounting to \$1,500 each. This is pronounced the most sweeping decision ever rendered against a labor union. This decision was by the United States Supreme Court, and establishes the principle of the liability of each member of a union for the acts of the union. Here is a question for church members who are members of these unions. When a union holds its meetings on Sunday, and thus violates the Sabbath, how about the liability of the church member? Of course, this question is settled by the church to which the member belongs. This decision only accentuates the responsibility.

A campaign has recently been inaugurated in Kentucky for the submission of an amendment to the constitution for state-wide prohibition. The fact that the most prominent members of both the old political parties were present at the opening speaking, as advocates of the measure, shows the strength of the prohibition sentiment in Kentucky. These were Senator J. C. W. Blackham and Judge E. C. O'Rear. The first named is the leading Democrat of the state, and the last named is the leading Republican of the state.

A death from a blow over the heart, to a man engaged in a boxing contest, in a Roman Catholic church in New York, shows the disregard of this church for all the proprieties of church life and of religion as well.

The total admissions to the Panama-Pacific Exposition at San Francisco from opening day, February 22d, to March 21st, was 2,024,704.

The testimony of Gilbert Tennant respecting George Whitefield states a truth which we all do well to remember. He said of this peerless preacher: "He convinced me more and more that we can preach the Gospel of Jesus Christ no further than we have experienced the power of it in our own hearts. I found what a babe and novice I was in the things of God."

The Nashville *Christian Advocate*, of the Methodist Episcopal Church, South, will, in a few weeks, celebrate its seventy-fifth anniversary.

Through an American consul it is reported that a famine threatens a section of China, if indeed it has not actually started. Owing to a protracted drought in the Fuchow and Chungchow regions, thousands of Chinese are on the verge of starvation. Rice has doubled in price. Many are dying, and some have ended their lives. Some of the people are eating roots, bark, and even clay. It is believed conditions can not improve until late in the summer, when the next crop will be harvested.

President Joseph F. Smith, high dignitary in the Mormon Church, has been caught covertly stabbing prohibition measures in Utah, in the interest of the liquor lords and the open saloon. He stands convicted by the statements of "good and true" Mormons of this disgraceful conduct, and his church hierarchy stands convicted of such complicity.

In Atlanta, Ga., Charlotte, N. C., and other points, Dr. Wilbur Chapman and his singing companion, Charles M. Alexander, have been engaged or will engage in evangelistic meetings, giving to these points the time they were prevented from such services in Great Britain and Scotland by reason of the great war. In Atlanta, the meetings held by these evangelists resulted in the addition of thirty-five hundred new members.

A man who has been a banker for forty-four years, and who is eighty-five years of age, has resigned his position to engage in another line of work. This certainly shows that he did not need chloroforming at the age of forty.

Can Mr. Spurgeon's record be matched in all the world? It is authoritatively said that during his forty years' ministry in London he averaged one convert a day, as a reward of his labor. This certainly sounds today as marvelous. Why should it so sound, however, when we consider the number and the need of the unsaved, and the saving power of our God?

The Romish priest, Phelan, says of the sisterhoods of Arkansas that they are ready for inspection under the newly enacted law just as are the banks of the country. We ask, then, why this tremendous opposition to the law requiring their inspection, while the law was before the Arkansas legislature? We are reminded of the cry of the brewers and saloonists that prohibition won't prohibit; and yet these same gentry spend millions of money in trying to prevent prohibitory laws from

going on our statute books and into our constitutions. Let this work of inspection go on, and let every state in the union enact similar laws. Why not, we ask again, have laws for such inspection in protection of our women and our children, as well as laws requiring inspection of cattle, and our public hospitals and jails, and other public houses of relief, or punishment of prisoners? The intense opposition to such inspection by the Romish hierarchy, is proof positive of the dire need of such inspection, and is in direct contradiction of their pretended plea of welcome to inspection made since they find that inspection is inevitable under the law of the land.

The Poster Advertising Association has announced that after January 1, 1910, no more liquor advertisements will appear on their billboards in the United States and Canada. This association controls the billboards in four thousand towns and cities. This is another significant indication that the liquor traffic is doomed in this country. Along with this movement is a sweeping movement to eliminate all whiskey advertisements from the columns of the daily newspapers. That liquor organ in Milwaukee uttered its fears the other day when commenting on this last mentioned fact, said: "It's good-by to the liquor license when the press of the country unites against the liquor interests."

Vermont will vote on state-wide prohibition at the next March meetings, the question having been referred to the people for their decision by ballot, by the legislature of the state. From now till then the forces for righteousness will unite in a gigantic struggle against this entrenched monster of licensed rum.

The destruction of an American vessel by a German submarine, attended by the death of three Americans, has created a feeling of uneasiness in government circles, lest a strained condition be created by this unfortunate incident. We earnestly trust there may be a quiet settlement of the trouble, with no complications arising.

Bishop Simpson's address on the occasion of the funeral of Abraham Lincoln was a great address. In conclusion, he used these prophetic and true words of this great man: "Chieftain, farewell! The nation mourns thee. Mothers shall teach thy name to their lisping children. The youth of our land shall emulate thy virtues. Statesmen shall study thy record, and from it learn lessons of wisdom. Mute though thy lips be, yet they shall speak. Hushed is thy voice, but its echoes of liberty are ringing through the world; and the sons of bondage listen with joy. We crown thee as our martyr, and humanity enthrones thee as her triumphant son. Hero! Martyr! Friend! Farewell!"

Sin As a Real, Deadly Peril

Brother, will you let me tell you one thing which we all need to understand and never let slip from our minds for a moment? It is the fact that sin is a present, eternal, deadly, infinite peril to the sinner. Sin is insidious, subtle, venomous, deadly, and works like a slough. Before the sinner suspects it, he is onmeshed and entwined in sin, until he sees absolutely no way out of it and it is next to

impossible to persuade him that there is a divine way out. He cannot see it, because he feels his helplessness and hopelessness so tremendously, he cannot conceive it possible that there can be any way under heaven by which he can accomplish a thing he has tried ten thousand times to do himself. Thousands go down in endless gloom and eternal night just because of this fact. G. Campbell Morgan illustrated this once very strikingly in the following:

Rev. G. Campbell Morgan was watching the carcass of a sheep floating down the swift current of the Niagara River above the falls. There was an eagle which had her nest in a tree not far away. She saw the sheep, and, swooping down upon the carcass, began to tear it with her talons and devour it. The falls were not far away. She thought that she could feast upon the carcass until the last moment and then fly away.

But there was an element in the situation that she had not reckoned upon. The air was cold and her claws froze fast to the fleecy of the sheep. She did not know of this until she had reached the very edge and the roar of the falling water was heard all about her. Then she spread her wings, but she could not withdraw her talons from the fleecy, and eagle and carcass went over the fearful precipice and were dashed to pieces on the rocks below.

When Mr. Morgan told his story in a sermon, he cried out with telling emphasis, "At first we cling to sin and then sin clings to us."

This is always true. At first sin seems to be as passive as the carcass of the sheep was to the eagle, but the time comes when it awakes and seizes us and will not let us go.

No sin can be trusted for a moment. Every sin is a peril. If anyone lays hold of it there is danger that sin will lay hold of him and carry him into perdition with itself.

At Eventide

It comes to all of us sooner or later. Too the tallest and the humblest, to the greatest and the smallest, to the richest and the poorest, to the most learned and the most untutored, to all of every class it comes. No station in life, no service to the public or the church, however distinguished or how little it seems it can possibly be dispensed with, this eventide comes when the lengthening shadows admonish that the end is near. The eye can discern the farther shores and the beckoning hands beyond, calling us thither. The hunger for those gone on ahead arises. Old associations, broken for long years, reassert their sway, and we feel the old loves rising, and a longing once more to strike hands with those who have outstripped us and gone on to the upper world of glory and light ineffable. Thank God, we can be ready and even unafraid, and really more or less familiar with that unseen clime and region to which we are thus beckoned and drawn. Robert J. Burdette felt this pull and this strange assurance late along in life, when he wrote a letter to a friend as follows:

He said: "Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. 'Eventide,' Mrs. Burdette named it, because it faces the sunset. It is very pleasant, the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond this afternoon land, in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset — this land of immortality, this fair and blessed

SUPPOSE

"Suppose that 'when the roll is called up yonder,' I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ — how much will heaven mean to me?"

"Suppose I were to be asked how many persons I had persistently tried to win to Christ during the past month, or even during the past year, what would my answer be? How many have I spoken to? How many have I on my prayer list now? If I am not interested enough in the salvation of others even to have a daily prayer list, is it any wonder that I am not a soul-winner?"

"Suppose that every member of the church to which I belong were to dedicate himself or herself today to a life of full surrender to the will of God according to His Word (Rom. 12:1, 2), and were to become henceforth a soul-winner as exemplified in the life of Paul (1 Cor. 9:20-22), would not such a revival follow as this church and community have never seen? And am I not willing to say that by His grace I will give myself from this day forward to the definite business of saving the lost, that I will have a daily prayer list and will do what I can under the guidance of the Holy Spirit to help accomplish the supreme work for which my Lord and Master came into the world?"

"Yes, Lord, I gladly respond to Thy call (Mark 1:17), and will do what I can from this day forward to help win the unsaved to Thee."

—Selected.

country of the soul — why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But the other world — that I know. And as the afternoon sun sinks lower, faith shines more clearly and hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better, but I have done it. And in a fairer land, with finer material and a better working light, I will do better work."

Greatness and Goodness

Abraham Lincoln is one of the few individual proofs that greatness humanly is perfectly compatible with goodness, and is often found coupled in the same person. He was certainly great, but he was as certainly tender and kind and painstaking in his devotion to the little attentions, to the needs and wants of suffering, as he passed along through the world on his high road of fame and greatness. We come across another instance of such a combination in the person of Garibaldi, the great Italian soldier and patriot who with a hero's heart carried also rare kindness of spirit. It is related of him:

One evening in 1861, as the general was going home, he met a Cardinian shepherd lamenting the loss of a lamb of his flock. Garibaldi at once turned to his staff and announced his intention of scouring the mountain in search of the lamb. A grand expedition was immediately organized. Lanterns were brought, and old officers of many a campaign started off, full of zeal, to hunt the fugitive. But no lamb was found, and the soldiers were ordered to their beds.

The next morning Garibaldi's attendant found him fast asleep. He was surprised at this, for the general was always up before anybody else. The attendant went off softly, and returned in half an hour. Garibaldi still slept. After another delay, the attendant awakened him.

The general rubbed his eyes, and so did his attendant when he saw the old warrior take from under the covering the lost lamb and bade him convey it to the shepherd. The general had kept up the search until successful.

No Such Love

It is declared that "God so loved the world that he gave his only begotten Son." What

stronger proof than this could He have given us? By what act could He have expressed and impressed His great love more forcibly for His guilty subjects? The world has never gotten the full significance of this transcendent truth. There occur, and have occurred down the ages, exhibitions of human love and sacrifice which illustrate this infinite love, which stooped to the death of the cross. But none of these illustrations can reach the thing sought to be taught, from the fact that the sin-burden can never be illustrated. This was alone endured by the Lamb of God who has taken away the sin of the world — who suffered as a ransom for us. Mr. Spurgeon once illustrated this sacrifice as follows:

In the French revolution, a young man was condemned to the guillotine, and shut up in one of the prisons. He was greatly loved by many, but there was one who loved him more than all put together. How know we this? It was his best earthly friend, his own father, and the love he bore the son was proven in this way: When the lists were called, the father, whose name was exactly the same as the son's, answered to the name, and the father rode in the gloomy tumbrel out to the place of execution, and his head rolled beneath the ax instead of his son's, a victim to mighty love. See here an image of the love of Christ for sinners. "Greater love hath no man than this; that he laid down his life for his friends." But Jesus died for the ungodly! He is the friend of sinners. There is no friendship like Christ's.

The Safety of Truthfulness

There is absolute safety in truthfulness. The falsifier is the man always so uncertain of his bearings. To tell one lie necessitates the telling of others to cover up the first one. This work thus begun, it is easy to see how unsteady lies the head of the liar, as well as the head that wears a crown. It is always safe to tell the truth, and nothing but the truth. This will win in the long run, and only this. There is not only great uncertainty in the liar's career, but great unhappiness as well. Truth is God's command and it is God's plan and purpose to reward it with His blessing. An illustration of the power and strength innate in truthfulness, comes to us from the *Lutheran*:

A California physician of mature years was summoned to serve as witness at an important trial. When it came his turn to testify, the lawyer put the following query: "Doctor, do you remember having visited my client two years ago in Los Angeles during the month of May?"

"Yes, I recall visiting him about that time." was the unhesitating reply.

"Well, then, can you bring to mind what you said to my client on that occasion?"

"Not a single word," was the emphatic reply.

"Well, let me refresh your memory," rejoined the wily lawyer, who then proceeded to state what his client accused the physician of saying, and ended with, "Now, you swear those were not your words?"

"Yes, sir!" said the old doctor.

"Pray tell me, if you can," retorted the lawyer, in an ironical tone, "how is it possible for you to be so sure what you did not say when you so confidently affirm that you can not recall one word of your conversation?"

"Simply because it would have been utterly impossible for me to make such a statement under any condition," retorted the doctor, with fire in his eyes, "for it is a lie." Then, as the lawyer seemed to be unprepared to meet the foregoing emphatic assertion, the learned physician added: "I have found it convenient to speak the truth and nothing but the truth during my life. A prevaricator needs to have a mighty good memory, but a truthful man has nothing to fear."

This assertion from a man noted in that vicinity for his truthfulness was such an unanswerable argument as well as so convincing to all in the courtroom, evidently, that the out-of-town lawyer dismissed the witness without further questioning.

THE OPEN PARLIAMENT

"Holiness: a Necessity"

By REV. W. H. HAFFER

ISAIAH, in the year that King Uzziah died, went into the Temple. While he was there he saw heaven open, and the Lord sitting upon His throne while the seraphims chanted to one another, "Holy, holy, holy is the Lord of hosts."

The pangs of conviction seized hold of him and he cried out, "Woe is me! for I am undone because I am a man of unclean lips." Who can stand before this holy God? None but such as has His nature, and His nature is holiness.

When God made man He created him in His own image, which image was holiness, for this is the character of God. When man sinned and broke with God he lost that image and became unholy. As no unholy thing can stand the gaze of a holy God, man was expelled from paradise. Sin broke that happy fellowship which existed between God and man.

When man fell in sin, God in his infinite love and mercy made it possible for him to be restored back into favor with Him, also that the image that was lost in the fall could be restored.

"According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). Here we see that this was the plan of God before the world was, for man to bear the image of the Creator.

Paul tells us that God also wills this experience to him. "For this is the will of God, even your sanctification that ye should abstain from fornication [their besetting sin]. That every one of you should know how to possess his vessel in sanctification and honor. For God hath not called us unto uncleanness, but unto holiness."

Man, in his fallen state, is "carnal, depraved, fleshy, devilish, etc."; holiness is the purification of man in his nature, inclination, and actions; it is the lost image restored. It is perfect deliverance from all sin. The "old man the body of sin destroyed; the heart filled with perfect love."

God commands that all His children are to have this blessing or experience. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). For "as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy: for I am holy" (1 Pet. 1:15, 16).

As we study the Bible and experience, we find there are some things essential to salvation. Jesus told Nicodemus, "Marvel not that I said unto thee; ye must be born again." He implies that without the "New Birth" no man can see the kingdom of God. Then our text gives us another essential, which is holiness, for without this experience no man shall see the Lord. Jesus said, "Blessed are the pure in heart for they shall see God." Holiness and heart purity are the same. We have heard some speak of holiness as the Christian's luxury or a privilege. This is a mistake. Holiness is an absolute necessity, as a fitness for glory. "Wherefore Jesus also, that he might sanctify the people with his own

blood, suffered without the gate" (Hebrews 13:12). Again, "Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works" (Titus 2:14). "Husbands love your wives even as Christ also loved the church and gave himself for it [not for sinners]; that he might sanctify and cleanse [not pardon] it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blame" (Eph. 5:25-27).

Jesus in His prayer shows that this was part of His mission. "And for their sakes I sanctify myself that they also might be sanctified through the truth" (John 17:19).

There were three things necessary for Jesus that He might complete salvation. (1) He had to be incarnated in the flesh. (2) He had to suffer and die to satisfy divine justice, and to make atonement for sin. (3) He had to be resurrected and ascend into heaven to be

When a man comes to God in conversion, let him say: "I give myself, soul and body, for every day, and every hour of my life, to live for God. I give myself to think of Him, to love Him, to seek to know His will, and to do His will. I give myself to have fellowship with Him. I give myself every day to count Him the chief object of my affection. I want to please God; I want to get near to God; I want to have fellowship with Him, and to bring Him the love and obedience of my whole being."

come our interceder. There are three experiences we will have to go through that we may enjoy full and final redemption: (1) The "New Birth." (2) The "Old Man" must be "crucified" and our nature sanctified. (3) Then we are ready for the third, that is to be glorified.

The Bible not only abounds in characters who possessed this experience, but also in promises and commands. So then a necessity like this ought to be the main theme of the pulpit. The ministry is in this world to lead and urge the people on and in the right way to glory, also to show them the required fitness. Paul, in Colossians 1:28, tells how he preached Christ: "Whom we preached, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ." The minister who is not telling the people what holiness is, how to obtain it, and how to retain it, is not doing the service to which God has sent him.

The Bible tells clearly that this necessary fitness is within reach of all people. Some have thought it only for the ministry or the disciples, but this is a sad mistake. Joel said, "It shall come to pass afterwards, that I will pour out my spirit upon all flesh." Jesus prayed for the sanctification of His disciples, but not only for them: "Neither pray I for these alone, but for them also which shall believe on me through their words" (John 17:18). Peter on the Day of Pentecost said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:39).

The Bible tells us that holiness is the essential fitness to see the Lord. It is holiness or hell.

Such a necessary fitness ought to be obtainable, but how? No person, in the carnal state can arrive at true holiness by his own power or exertion. "That which is born of the flesh is flesh." We know that as the sin of our nature was derived from Adam, the first man, so all the holiness of our new nature must be derived from Jesus Christ, the second Adam; that as we have borne the image of the earthy, we may also be made to bear the image of the heavenly.

First, we must have a clear witness to our regeneration, and that this is a present experience. Every regenerated man who will obey the will of God will soon see the need of the experience of holiness, and he will not rest until he has obtained the "pearl of the greatest price." John said: "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1:7). Second, we must have a conscious sense of our need of this experience. The reason many do not feel the need of a "clean heart" is because they are not right with God; they are backslidden in heart, they have condemnation instead of conviction. Jesus said to the disciples, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And on the Day of Pentecost they were all filled with the Holy Ghost.

Third, it will take a complete consecration with faith in Him. "Faithful is he that calleth you who will do it." Consider what your consecration will involve. Present your body. Paul said to the Roman brethren: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). Our bodies are the temples of the Holy Ghost, and He will not abide in them unless they are clean and wholly His. We must commit all our ways to Him, so He can order our path.

We must include in our consecration all that we possess, our houses and lands and our wealth, no matter whether we have a mansion or a hut. "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10).

The last and biggest thing to consecrate is ourselves. Moses said to the Israelites, "Consecrate yourselves today to the Lord" (Ex. 32:29). It will take all your soul, spirit and body. When we get our all on the altar, remember the altar sanctifieth the gift.

"If thou canst believe, all things are possible to him that believeth." Now we come to the conclusion of the whole matter that every child of God who will consecrate and believe shall be a possessor of this necessary fitness, which will be required to see the Lord. Why not meet these conditions and receive this great experience? "Behold, now is the accepted time; behold, now is the day of salvation."

Our Name

Written by C. J. KINNE

REFERENCE has been made to questions which will come before the General Assembly for legislation. In this connection, it might be well to consider the change of our name, inasmuch as some District Assemblies have already memorialized the General Assembly to change it.

The question is sometimes asked, "What's in a name?" and the statement often made that "a rose by any other name would smell as sweet." Nevertheless, there is much in a name, and the name we bear is a matter of importance. However, what we are is of a great deal more importance than what we are called. If the Pentecostal Church of the Nazarene insists on purity of heart, and righteousness in the lives of its people, and continues to fearlessly preach the whole Gospel, holding up Jesus as the divine Christ, a Savior from sin, it will succeed, and the gates of hell can not prevail against it, no matter by what name it may be called. If it shall ever come to look with favor upon any form of sin or worldliness, it will utterly fail, no matter under what name it goes. Many of our people are quite uneasy for fear some particular word to which they are attached will be dropped from the name. We sympathize with them in their solicitude, but at the same time we are thoroughly convinced that the name should be shortened. If all of our people would wrestle with the correspondence of the Publishing House and our General Boards for a few months, there would not be one dissenting voice on the proposition to shorten the name. Of course, there naturally will be a difference of opinion as to how to do it, but after the above mentioned experience we feel sure that every one would favor the change, even if they could not have their preference as to the wording.

We are well aware that in some sections, some of the brethren say that the church could not possibly succeed if we were known as the Pentecostal Church, because of the odium attached to that name by the "tongues" movement. In other sections, some think it would be impossible to succeed if we were called "the Church of the Nazarene," because of some disreputable movements called Nazarene. Now, we do not for a moment doubt the sincerity of those holding both views. No doubt every one holding to either opinion feels sure that it is true.

After quite a general observation, and three years of consideration given to the question, we are convinced that neither view is correct, but that, on the contrary, we can succeed anywhere under either name, if we go in the name of the Lord, and conduct ourselves as we should. There is no doubt but that in some places where an effort has been made to start the work, it has failed, and the way has been blocked for years. We have never been able to trace such a result to the name or any confusion as to who we are. Unwise leadership, or unholy conduct, on the part of preacher or people, has almost invariably been the cause of such failure.

We are sure that wherever what we are called has been used against the work, the name has not been the cause of the trouble, but merely the occasion of it. Brethren, wherever we go to proclaim the Gospel, and offer salvation from sin through the cleansing blood, we will find the Devil there, and he will not need any particular name in order to confuse the minds of the people. Whatever we are called, the Devil will throw dust

in the eyes of the people. As an instance, we cite our experience in Kansas City. When the work was established here and the sign put on the front of the church in bold letters, "Pentecostal Church of the Nazarene," notwithstanding the word NAZARENE in our title, the idea was quite prevalent in the community that we were some sect of the Jews. Where did the report start? and who started it? We never expect to find out what human agency was used, but we are sure that the Devil was at the bottom of it. Did it kill the work and frustrate God's plans? No, and neither will any other confusion the Devil may stir up about any name we may choose.

If we live holy lives, preach the pure Gospel, and proclaim our faith in Jesus as the divine Christ, the God of our fathers will see us through, and the work will succeed.

We do not see how it would be possible for any greater confusion to arise from any name than has already arisen from the one we now have. If there is any possible combination of the words which are found in our name or of kindred words that can be made, other than has been, we are quite curious to see it. Not because of this confusion nor for fear of any other, should we be guided in our decision about a name. But in the interests of the

multiplied thousands in all lands who are yet to march under our banner, we should have a convenient and usable name. The Publishing House, the General Missionary Board, our schools and colleges, and the Boards as yet unorganized, will perpetually carry on a great business in the name of the Lord, and the difficulties of using our present cumbersome title should have great weight in the argument for a change.

Personally, we were attracted to the church by the word "Nazarene" in the title, and marched under the banner of "The Church of the Nazarene" for a number of years. Naturally, we love that name, but surely we can not claim that it is the only suitable name, or that the church would fail in reaching the highest measure of success if it were thought best to call it "The Pentecostal Church." We are not one mite scared about confusion with the "tongues" movement or any other movement. Under the leadership of our great Captain, this work has gotten to a place where its influence is felt the world around, and its activities for the salvation of a lost world will command the respect of the general public in any city where its work may be established, and this regardless of our present name, or any we may choose.

Not on a denominational name, but "upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The Holy Ghost Baptism: Its Primary Purpose

R. PIERCE

THE Pentecostal Church of the Nazarene stands clearly for three things—Purity of Doctrine, Purity of Heart, and Purity of Life. In these days of half-truths there is danger of some of our people falling under the spell of some of the seductive teachers of error along with truth. One of these errors is the "Power for Service" theory, which makes what a man does of greater import than what a man is. Now, in Acts 15:8, 9, we have this declaration, which shows clearly the purpose for which the baptism with the Holy Ghost was given—Heart Purity:

"And God, which knoweth the heart, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith."

These are the words of Peter to the assembled apostles at Jerusalem as he rehearses the gracious way in which the Holy Spirit fell upon the household of Cornelius and those assembled there, while he preached the Gospel to them, calling the attention of the apostles to the similarity of the experience bestowed to that received by the one hundred and twenty on the day of Pentecost—"purifying their hearts by faith."

That there is such an experience as the baptism with the Holy Ghost for believers is definitely and clearly taught in the Word of God and conceded by nearly all bodies of evangelical Christians. It was prophesied by Joel, proclaimed by John the Baptist as Jesus came upon the field of His ministry: "I, indeed, baptize you with water unto repentance, but He that cometh after me is mightier than I. . . . He shall baptize you with the Holy Ghost and fire." Jesus kept this difference before His disciples and made it the subject of His last command, to "tarry" until they received the promise of the Father, thus show-

ing its importance. It became a fact of experience on the day of Pentecost, ushering in the dispensation of the Spirit, and became the normal experience of present day Christianity. This is definitely and distinctly the dispensation of the Holy Ghost, and if the church turns away from His gracious presence and power to intellectual, social, or any other means to do its work, there remains no other agency to bring back a revolted world to God.

What has this gracious gift to believers reference to? To the state of the heart, or to the service of the life—to purity, or to power for service? There can be no denying the fact that for many years there has arisen a great army of devoted men and women of all denominations whose heart cry has been for a greater conformity to the person of their Master, and a more earnest consecration to the service of their Lord, and so there has arisen the Keswick movement in England and the Northfield work of Mr. Moody to meet the needs of the Calvinistic branch of the one hand, and the holiness campmeetings and the work of the National Holiness Association and the Pentecostal Church of the Nazarene to meet the cry for this deeper work in the soul on behalf of the Wesleyan branch of the Lord's vanguard.

The cry of the soul after God is the same in both branches of the church, but because of the difference of the theological standards of these two schools, the method and time of obtainment varies in their teaching.

One branch maintains that the baptism with the Holy Ghost is bestowed to give power for service. This is blessedly true, for this is one of the great facts which followed the Pentecostal baptism upon the disciples, yet it was not the main fact and is but part of the truth. The other branch maintains—and

teaches this gift of the Spirit primarily in reference to purity. Which is true? There are two sources from which we must get the truth to settle this matter—the Scriptures and personal experience. Both of these sources do not leave much doubt as to which is true. We find that the words of Peter have reference to the heart and not to service. "Purifying their hearts by faith."

And again, the writer of Hebrews (10:14, 15) says, "For by one offering he hath perfected for ever them that are sanctified; whercof the Holy Ghost also is witness to us."

Now the primary work of the Holy Ghost, both in regeneration and sanctification, is subjective and not objective—God's likeness, not power. He would rather have us like Himself in our nature than give us power to make a thousand worlds. He can make worlds by His own will, but He can not purify the heart of man without man's consent. He must have pure hearts before He can flow out like streams of living water by the Spirit to a dying, thirsty world.

The Devil will be perfectly satisfied if his chief officer—the old man—is not disturbed, and the one thing he is afraid of is the normal experience of this dispensation, the baptism with the Holy Ghost, in which experience sin gets its death blow. God is more concerned about purity than about power for service—just as a true man is more concerned about the love of his wife for himself than her ability in washing dishes.

It is a libel upon the infinite wisdom of God to say that He gives power and then lets a nature remain to militate against the power He has bestowed. It is a fact well known to evangelists and pastors that you can get one hundred believers to the altar as seekers for power for service, whereas you can not get ten out of that one hundred to seek purity of heart. Why? Because one means crucifixion and death to sin and worldliness, and the other means to a great extent popularity. Whereas one hundred need the baptism for purity, only ten out of the one hundred would need it for service. Of course, I am taking this term, "power for service," to refer to that class of Christian workers who are called upon to engage in the various activities of the church, which is a small percentage of the whole, though as John Wesley has said, "All ought to be at it and always at it."

The plan and promises of the atonement are to meet the heart needs of all men, and not the specific needs of the few—to furnish a condition of heart to meet the thousand and one difficulties of life, rather than to prepare a select number for any special service.

Just a few reasons why the baptism with the Holy Ghost is in reference primarily to purity rather than to power—to the state of the heart rather than to any act of service:

Purity is a *universal* need; power for service is not. Individual purity is needed for heaven; power for service is not. Purity is needed for living, by all classes of people everywhere at all times, in the home life as well as in the business or church life, while power for service is needed only by those in service, which is impossible to the great majority of even Christian people.

Purity is a *necessity*; power for service is not. We must be pure to enjoy the deepest and sweetest communion with our Lord; to give to us the joy of holy fellowship with God's children here, and to fit us for the inheritance of the Lord's saints in light hereafter.

Purity is *essential* to power, yea, is the first principle of it. Lacking this, there will be more or less doubt, which brings darkness of

soul, weakness and failure, and makes man an easy victim to temptation. Where purity is lacking, there will be an absence of earnestness and of those positive qualities which go so much for success. Purity and love are needed to control power; power would be a dangerous thing without them.

Purity is also needed as the *groundwork* of the Spirit fruit. Power for service is not. There are many successful workers who do not produce the fruit of the Spirit. All the fruit of the Spirit is pure fruit, and impurity of heart would prevent or curtail love, joy, peace, and the other elements of an aggressive character.

This thought carries out the main purpose of the atonement, that Christ came to deal

with the nature of sin rather than the act of sin. Get out of us the nature of sin, and the desire for sin will cease. Forgive the act of sin, but permit the nature of sin to remain, and you will have the constant recurrence of the act, though constantly forgiven.

Is it not true, then, that if the Church of Christ return to its Pentecost—perhaps not to Pentecostal methods, but to Pentecostal purity and power—that the church of Christ, which has been disgraced and its influence so often weakened by being made a place of amusement and entertainment, shall again be the magnet to draw all men to Christ because the watchman on the walls of Zion are men filled with the Holy Ghost, which is the attestation of God to a pure heart?

Holiness the Great Essential for the Coming of Our Lord

Written by WILLIAM S. BREAKEY

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world [aion—age]; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

HOLINESS and the second coming of our Lord Jesus Christ are intimately related one to the other in the Scriptures, and a careful study of the Word will reveal the truth that this "blessed hope" (Tit. 2:13) occupies a very unique place in the Gospel; and is intended to fill the same position in the life of the church and individual experience of believers. It is quite possible, and thereby lamentable, that many that hold to the hope (1 John 3:3) fail to purify themselves; and many who purify themselves in obedience to the truth, pay no attention to the hope. It is a case of emphasizing one truth at the expense of another, and not rightly dividing the word of truth. God has joined the blessed hope of His coming again to earth with the practical importance of heart purity as a pre-requisite constituting readiness for His coming. "What therefore God hath joined together let not man put asunder": for it is the very essence of the Christ life of love, obedience, faith, activity, holiness, and humility to be in an attitude of watchfulness and continual readiness; sanctified wholly by the indwelling Spirit of holiness, and preserved spirit, soul, and body blameless till He come, that we may be accounted worthy to stand before Him in that day when we shall see Him and be like Him. "For the marriage of the Lamb has come, and his wife hath made herself ready."

"She and I in that bright glory
One deep joy shall share,
Hers to be for ever with me,
Mine that she is there."

The very fact of the prominence given to this subject by our Lord Jesus Christ and the apostles Paul, Peter, James, and John—in the multiplicity of times the subject is mentioned connected with every phase of gospel truth—is indisputable proof of the importance of the doctrine; and should excite the attention and command the careful consideration of all God's children. Satan hates this truth, proportionately greater than all other truths which he hates, for it drives home the

fact of shortness of the time and the soon coming defeat and chains.

He has sought in every possible way to freight this truth with erroneous and offensive doctrines, to make it obnoxious to conservative minds, thus blinding them to its true place and importance in Christian experience. But the same divine power and watchfulness successfully rescuing from spiritual apathy and darkness through the divinely inspired preaching and teaching of Luther, Whitefield, and Wesley, the glorious truths of justification, regeneration, and sanctification by faith, is again in these last days sounding out the call, "Behold the bridegroom cometh." Reader, are you ready? Have you been to the fountain for cleansing? Blessed indeed shall they be who heed the warning, trim their lamps, receive the fulness of the Spirit, for "they that were ready went in with him to the marriage; and the door was shut." Inside was glory; outside that shut door, tribulation and anguish.

"Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth" (Rev. 3:10).

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

What a blessed, glorious privilege to respond to the call, "Gather my saints together unto me; those that have made a covenant with me by sacrifice" (Ps. 50:5), and voice a glad hallelujah to the shout of our Lord himself, the voice of the archangel, and the resurrection trump when the dead in Christ, our loved ones, shall rise first, "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air," to meet our heavenly Bridegroom. We have turned from idols to serve and wait for Him and to taste of His resurrection and translation power and glory, "and so shall we ever be with the Lord. Wherefore comfort one another with these words."

"In the breaking of the morning
To His promises we cling;
With the wedding march of Jesus
Heaven's vaulted arches ring;
We are watching every moment
For the coming of the King;
Christ is coming. Hallelujah!"

MOTHER AND LITTLE ONES

"Luck"

The boy who's always wishing
That this or that might be,
But never tries his mettle,
Is the boy that is bound to see
His plans all come to failure,
His hopes end in defeat;
For that's what comes when wishing
And working fail to meet.

The boy who wishes this thing
Or that thing with a will
That spurs him on to action,
And keeps him trying still,
When efforts meet with failure,
Will some day surely win;
For he works out what he wishes,
And that's where "luck" comes in.

The "luck" that I believe in
Is that which comes with work;
And no one ever finds it
Who's content to wish and shirk.
The men the world calls "lucky"
Will tell you, every one,
That success comes not with wishing,
But hard work, bravely done.

—Exchange.

In the High Tree

Bertha E. Bush

"I don't need to be careful. It may hurt other fellows, but it can't hurt me. I'm so strong there's not the least danger."

No matter what George said about it! There are a score of things about which a boy may say it, a pretty good fellow, too, who means well in everything. But grandfather sighed as he heard it, and when they were alone that evening he said, softly:

"George, did I ever tell you about my little sister Jessie?"

"Aunt Jessie? The one who was lame and had to lie abed all the time and was so pretty and sweet?"

"Yes, that very one. She was pretty as a picture and one of the dearest girls that ever lived. When she was a little thing I used to be so proud of her. I can see her yet with her blue eyes just full of fun, and the yellow curls blowing around her face. I was just two years older than she was, and she thought there was nobody like me. I really believe that to her I was the most wonderful boy that ever lived. She was perfectly happy if she could follow me around and do whatever I did.

But I was a daring youngster and did many things that were not at all safe for a little girl to do. I used to scold her sometimes for trying, but I never thought of being careful. "It won't hurt me, and she ought not to try it," I argued.

George looked conscious, but grandfather did not glance his way.

"One evening—it was sunset, and I can remember just how the red rays shone on Jessie's curls as she danced about—I took a notion to see how far I could climb up into the top of what we called the high tree in the pasture. It was a cottonwood, sixty feet or more tall, and rather easy to climb.

"You stay behind," I said to Jessie, grandly, when I saw her preparing to follow me. "It's not safe for you."

"I never looked back to see whether she did it. I was so intent on my own climbing. Up and up I went into the top branches where the wind rocked me like a cradle.

"Look, look!" I cried to Jessie, on the ground, as I thought. "See how high I am." "But Jessie was n't on the ground. She had climbed up after me. And now as she tipped back her head to look up at my call, she lost her balance and fell crashing to the ground.

"I scrambled down a great deal quicker than I went up, but it seemed to take an endless time. I was frightened, but I had several times fallen from a tree and it had not hurt me.

"You're not hurt much, are you, Jess?" I cried anxiously, a little reassured that she didn't cry out.

"But I was not reassured when I saw how

still she lay in a motionless little heap. I would have been glad to hear her cry. I ran for father, screaming out something, I don't know what, and he ran to the tree, followed by my mother and all my older brothers and sisters. When I saw father's face as he bent over Jessie I began to cry.

"Is she dead?" I cried.
"I don't know. Get the doctor!"

"Father looked at my older brother, but it was I who went speeding down the road to the doctor's house. He came with the greatest haste and he was the first of many doctors who came to our home to see Jessie.

"But she never walked again, in spite of all they could do. She lay from morning till night and from night till morning so sweet and white and patient with never a reproach.

"It was my own fault," she said. "Brother told me not to climb up after him."

"But I always felt that it was nobody's fault but mine; and through all the years of her suffering—"

Grandfather broke off abruptly. George knew somehow that he couldn't bear to say any more and that he wanted to be alone. He slipped off without a word. Grandfather's eyes followed him lovingly and sadly.

"If I can only teach him without his having such an experience as mine!" he sighed.

I think it did help, for a little while after I heard George saying:

"Well, I don't suppose doing it would hurt me any, but I won't. I know there are some fellows it would hurt, and a fellow that wants to be manly must look out for those things, you know."

"All the Same to God"

"Well, Matt," said Mrs. Flournoy, coming out on the balcony, "where's Flora? Did n't you bring my little girl back from her grandmother's?"

"Indade, no, mum," answered the coachman; "niver a word did I hear about little Missy."

"That is very strange," said the lady, looking vexed. "Did you give the grandmother my note, Matt?"

"Shure, and I did, mum."

"And what did she say?"

"Shure, mum, what should a foine leddy loike her be sayin' to Matt? 'Verra weel, Matt,' says she."

"How very strange!" exclaimed Flora's mother. "I never knew the grandmother to do such a thing before. Well, I suppose the darling is as safe there as she would be with me; but I am disappointed."

How surprised Mrs. Flournoy would have been if she had known that her little daughter was not more than fifty yards away from her at that minute!

The next morning, when the maid came into Mrs. Flournoy's room to open the shutters and fix her bath, she was carrying in her arms a rather chilly, shivery little girl, with her yellow curls tumbled over her face, and her frock rumpled into a thousand creases.

"Praise the Lord, Mis' Flournoy; the blessed lamb is safe!" she exclaimed the minute she opened the door.

"Flora—my—precious—how did you get over from grandmother's so early?" asked the mother, sitting up in bed.

"It was n't eary; it was late," said the child, looking bewildered.

Do n't you think that wee little maid, only six years old, had spent the night in the carriage, shut up in the carriage house! This was the way it happened: As soon as grandmother read the note, saying Flora must come home, she put on the little girl's hat and coat, packed her bag, and sent Mary, her maid, out to put her in the carriage.

Matt had hitched the horses and left them with grandma's coachman, while he went to ask the gardner for some seed potatoes; and when Flora climbed into the carriage it came into her head to play a trick on Matt: "Do n't you tell him I'm here, Mary," she said; "and do n't you tell, Andy. When we get 'most home I'll jump out and say, Boo! and won't Matt be surprised?"

So Mary and Andy covered her up in the

Making Safe the Way

An old man, going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide.
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head—
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
This chasm that has been as naught to me,
To that fair haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him."

—Anonymous.

bottom of the carriage with the fur robe, and let Matt drive off without knowing he had a little passenger aboard. How could they know that little Missy would drop right off to sleep, and sleep all the way home, and sleep on and on until pitch dark night, when everybody had gone to bed! But that is just what happened.

"Oh, my baby, my baby," sobbed the mother, hugging her tight. "What did you do when you waked up out there alone in the dark?"

"I hollered and cried," said Flora.

"My poor, little darling! and what then?"

"Why, I just cried some more!"

"Did you cry all night, my lamb?"

"No, indeedy," said Flora, shaking her rumpled curls. "I got tired crying; I tried to get out of the carriage, but, you know, mamma, it won't open inside; so I jes' curled up under the fur robe and went to sleep again."

"Were you dreadfully scared, pet?"

"At first I was scared, till I 'membered the verse you taught me to say at bedtime, 'bout darkness and light being all the same to God; so then I knew that God was n't afraid in the dark, and I jes' asked Him to take good care of your little girl."

And God had taken care of her, for "darkness and light," you know, "are both alike to Him."—Elizabeth Preston Allan, in Cumberland Presbyterian.

Little Boys and Little Sheep

Joe came home with his clothes, and even his curly hair, all wringing wet. "Just knew the ice was n't strong enough!" he grumbled.

"Then why did you slide?" asked auntie.

"Cause all the other boys did," said Joe; "so I had to, or they'd laugh."

His aunt gave him dry clothes, set him down by the fire, and made him drink hot ginger tea. Then she told him a story.

"When I was a little girl, Joe, my father had a great flock of sheep. They were queer things; where one went, all the rest followed. One day the big ram found a gap in the fence, and he thought it would be fun to see what was in the other field. So in he jumped, without looking where he was going, and down he tumbled to the bottom of an old, dry well where father used to throw stones and rubbish. The next sheep never stopped to see what had become of him, but just jumped right after, and the next, and the next, although father treid to drive them back, and Watch, the old sheep, dog, barked his loudest. But they just kept on jumping till the well was full. Then father had had to pull them out as best he could, and the sheep at the bottom of the well were almost smothered to death."

"My! what silly fellows!" exclaimed Joe. Then he looked up at his aunt, and laughed.

—London Sunday School Times.

Prohibition in Massachusetts An Opportunity for Every One Help in This Nation-wide Effort

The greatest campaign in years is being waged in the old Bay State this summer. In this old, conservative, hide-bound commonwealth Prohibition is making wonderful strides. After laying a foundation, the superstructure often rushes to completion, and so it is in this case. All the temperance forces are combining to put into the Governor's chair a fine prohibition man in the shape of William Shaw, General Secretary of the Christian Endeavor Society.

The Shaw movement means either a Republican or Democratic governor elected on a state and national prohibition plank and pledged personally to the advocacy and enforcement of it, or else a vote of 75,000 men for Mr. Shaw for governor of Massachusetts on the Prohibition ticket, with a possible chance of electing him. This movement is the greatest plan ever submitted to our state for winning a victory. The pledge is as follows:

movement to force the old parties to stand for the death of the liquor traffic within Massachusetts and the nation—a stand which it is known that thousands of voters within the old parties will endorse unequivocally.

THIRD—If either of the old parties fulfil the conditions, Mr. Shaw's candidacy is withdrawn leaving the voters at liberty to vote for the party or parties who will have placed themselves on the basis of state and national prohibition.

FOURTH—Should either party fail to do so, the votes will be cast for Mr. Shaw.

RESULTS—Massachusetts is the one important state having a governor election this year. Next year is the national election. All the country will focus its political eyes on our state. Massachusetts has been considered one of the hardest states to win from the liquor business in the entire nation.

Second—"How many sons had Jesse? We had thought eight, but some think from 1 Sam. 16: 10 that he had eleven sons."

ANSWER: Nothing in 1 Sam. 16: 10 to indicate eleven sons.

J. L. S., of Tennessee, asks: "What is to be done with the membership of a church where nearly all the members use snuff or tobacco in some form, and have been allowed to do so for years?"

ANSWER: Do what Peter did in 2 Peter 3: 1.

A brother in California asks: "Will you kindly explain the following Scriptures pertaining to the speaking in tongues. Acts 2: 4 and 8; Acts 10: 44-48; Acts 19: 2-7; Cor. 12: 1-14?"

ANSWER: Write our Publishing House for Rev. B. F. Neely's splendid booklet on this subject. Space forbids such a prolonged explanation as expounding all the above passages would involve.

A. N. N., Washington, asks: "Can a minister in the Pentecostal Church of the Nazarene be loyal to our church and the cause of holiness and be a socialist?"

ANSWER: It depends upon the Socialist platform.

Second—"Can he be a union agitator, and make public speeches in favor of the unions during a union strike, and publicly stand against the employer?"

ANSWER: This depends upon the issues involved. The less a preacher has to do publicly with politics the better.

Third—"Has he any right to create the order of deacons in his church?"

ANSWER: There is no such provision in the Manual.

Fourth—"Has he any right to refuse those membership into the church who have not been baptized by immersion?"

ANSWER: No.

Fifth—"Has he a right to be a minister in our church if he is an avowed Calvinist, and absolutely opposed to Arminianism?"

ANSWER: There is nothing in our Manual against it.

Sixth—"Has he a right to exchange pulpits with a Campbellite preacher and officiate at such preacher's communion, when the church is what is known as a holiness-fighting church?"

ANSWER: Yes.

Seventh—"Are we allowed to have social gatherings in our homes for our Young People's Society, called "kissing socials," where promiscuous kissing is practiced?"

ANSWER: This is wholly improper.

FOR REGISTERED VOTERS

WILLIAM SHAW FOR GOVERNOR

Convinced that the time has come for Massachusetts to take the lead in the nation-wide campaign to redeem our country from the curse of the legalized liquor traffic, we, the undersigned, registered voters of the Commonwealth of Massachusetts, in consideration of the united effort to secure 50,000 or more signatures to the nomination of William Shaw for governor on a platform committed to the prohibition of the beverage liquor traffic in State and Nation, hereby signify our approval of the plan, and agree to give him our support and vote, provided the signatures of 50,000 registered voters are secured.

As this is a movement for the recognition of a principle rather than the success of a person or party, it is understood that in the event of the recognition of this principle and the insertion of an unequivocal State and National Prohibition plank in its platform by either of the dominant political parties and its acceptance and advocacy by its candidate for governor, Mr. Shaw will withdraw his candidacy, and the signers of this will be released from their specific pledge and will be free to vote for the candidate so pledged to prohibition.

This is part of a nation-wide movement to enroll 5,000,000 voters.

It is desirable to emphasize the features of the pledge as follows:

FIRST—The pledge is not binding unless 50,000 voters sign it. If that number of voters sign, it means a much greater number of votes cast as there are many men who will vote for a given measure but will not sign a pledge to do so.

SECOND—The question is greater than any existing party and it is the purpose of this

Many have been waiting to take advantage of such a movement. Let every Massachusetts reader cut out the above pledge, paste it on a blank sheet of paper, go around among the voters and get signatures galore, and send the signatures to W. D. Moon, Room 901, 79 Milk Street, Boston.

Yours for the downfall of the traffic,

LEROY D. PEAVEY.

Malden, Mass.

Questions Answered by the Editor

W. B. P., Texas, asks: "Will the salvation of souls from sin, or the saving and sanctifying of folks continue during the tribulation, and also during the millennial reign of a thousand years, or will all salvation work cease when Jesus comes to catch His waiting bride away?"

ANSWER: It seems that salvation work will continue, for "the divine program of this age and the next" as Acts 15: 14-17 has been called. Note our italicizing of the passage:

14 Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

The "Day of the Lord" which forms the subject of John's Revelation, follows the rapture, and it is distinctly affirmed that during that day of the Lord's vengeance, "Whosoever shall call on the Lord shall be saved" (Acts 2: 20, 21). Although the church will be removed prior to the great tribulation, it is plain from Revelation 14: 8 that there is a gospel for those who are left behind.

In Revelation 7: 13, 14, we see after the 144,000 of all the tribes of Israel are sealed, another class comes into view, and the question is asked, "Who are these which are arrayed in white robes, and whence came they?" The

answer is, "These are they which came out of the great tribulation" (R. V.), evidently showing a work of God's salvation during that period and after the church is taken away. Other Scriptures might be given, but these can suffice now.

An inquirer from Montana, asks: "Given a man who is in the experience of holiness, but whose wife and children, and wife's relatives are opposed to it, and who not only reject his testimony and oppose the preaching of the doctrine, but accuse him falsely of not giving his family proper support, and who (especially his children) attempt to usurp his place as manager of the family's affairs, without assuming his responsibilities; what should be his attitude toward them? Should he tamely submit to their nagging and oppositions, or should he arise in his manhood and say to them that their complaints and accusations are false, and that while he is bearing their burdens and responsibilities he will not stand for their oppositions, and that these things must cease? Is it inconsistent with holiness for a holiness man to take a firm stand, without anger of course, against such personal oppositions in his domestic life?"

ANSWER: The latter course, if done prayerfully and in the spirit of love and of Christ (Prov. 22: 6; Eph. 6: 4; Col. 3: 21; Jas. 1: 5).

A brother from Arkansas asks: "Can a person be born a second or third time from above? Or are persons born again when they are reclaimed?"

ANSWER: A man is born from above every time he repents of sin and trusts in the blood of Christ for salvation.

Keep the Tongue

Keep it from unkindness. Words are sometimes wounds—not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that unintentional pain is caused.

Keep it from falsehood. It is so easy to give a false coloring, to so make a statement that it may convey a meaning different from the truth, while yet there is an appearance of truth, that we need to be on our guard. There are very many who would shirk from telling a lie who yet suffer themselves to give such inaccurate or greatly one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked, but it should be in accordance with the scriptural method: "Go and tell him of his fault betwixt thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.—*Rural New Yorker*.

"If God never allowed our worldly interests to conflict with our religious duties, we might never know which we loved most, Christ or the world."

THE WORK AND THE WORKERS

Announcements

ARKANSAS CONVENT INSPECTION BILL—The first one passed by a legislative body in the United States. Enclose 25 cents for an authentic copy; frame it, hang it up in your office or study for future use and reference. Please write your name and address plainly. Address, E. ERNEST TUGGLE, State Capital, Little Rock, Ark.

CAMPMEETING—The Miami Valley Holiness Campmeeting will meet at Dayton, Ohio, July 16th to 26th. The evangelists are: L. Milton Williams, N. W. Rich, and A. H. Johnson and wife. Address, J. L. KENNETT, 2S Louis Block, Dayton, Ohio.

RECOMMENDATION—Rev. J. L. McLendon, an ordained elder of our church, has recently come to us from Alabama. He is an able preacher, mighty in the Scriptures and prayer. Any one desiring his services can reach him at Ozark, Ark. His wife is a good organist and singer. They will go anywhere to any kind of meeting. They are good revivalists.—A. B. CALK.

EVANGELISTIC—We have open dates for evangelistic meetings for July and August. Any one desiring our services may write us at Illinois Holiness University, Olivet, Ill. until June 15th; after that address us at East Palestine, Ohio.—Rev. GEORGE WARD AND WIFE.

REQUESTS FOR PRAYER—Pray earnestly for an evangelist whom Satan and financial circumstances have conspired to defeat in a larger service this year. Pray for a chosen vessel who is passing through awful straits.

CAMPMEETING DATE—By a change of a campmeeting date I can give some place ten days in August, beginning the 9th. Address me at Peniel, Texas.—A. G. JEFFRIES.

CAMPMEETING—Nauvoo Holiness Campmeeting convenes August 12th to the 22d, inclusive, with Rev. R. M. Ellis, Dodsonville, Texas, in charge. For particulars write Rev. C. C. Butler, pastor, Jasper, Ala.; or John A. Romine, secretary, Nauvoo, Ala.

WANTED—A middle-aged lady, one who enjoys the blessing of full salvation, to work in family of three. If interested, write OSCAR OLIVER, 1008 East Twenty-third Street, Kansas City, Mo.

FIFTH SUNDAY MEETING—There will be a holiness rally at Bethel church, Sutton, Ark., May 30th. We will have with us Rev. G. E. Waddle, of Cabot, Ark.; Rev. A. H. Lambert, Rev. J. E. Moore, Rev. W. L. Glaze, Rev. M. G. Jobe, and others. Let all who are in reach plan to come.—T. W. SHARP, Pastor

CAMPMEETING—Under the auspices of the Jackson County Holiness Association, will be held at Thirty-sixth Street and Bales Avenue, Kansas City, Mo., May 21st to 31st, conducted by Rev. Will Huff, of Sioux City, Iowa. Singing will be led by W. B. Yates, of Sheridan, Ky. Both men are of national reputation. Services at 2:30 and 7:30 p. m. each day. Tents for the season can be had by applying to Rev. H. Treiber, 3405 East Twenty-fifth Street, Kansas City, Mo. Take Indiana car to end of line and walk one block east.

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TELEGRAM

BEST ASSEMBLY YET

WARREN, Pa.

HERALD OF HOLINESS:

The Pittsburgh District Assembly, at Warren, Pa., closed with a tidal wave of salvation. This was the best Assembly we have had. Twenty-five percent increase. To God be all the glory, and let all the people say Amen.

N. B. HERRELL.

District News

SAN ANTONIO DISTRICT

God continues His blessing upon us on the San Antonio District. At present we are in the midst of a gracious revival with the Waco church. Rain has hindered some, but crowds increasing, altar filled at every service. Deep conviction is on the people. Fourteen have prayed through, and we are looking for greater things yet.

The convention at Pilot Point was a decided success. Great preaching, salvation scenes, and a movement put on foot to evangelize Texas.

Good news comes from Austin. Many souls in the fountain, and in a recent service several hundred dollars was raised toward purchasing church property.

San Antonio church has just purchased a nice property, and is planning great things. They report spiritual services.

Several bands of workers are pushing out into new fields, and God is blessing them. Several good prospects for new churches.

We go next to the following places: Midway Park, May 11th and 12th; County Line, May 13th and 14th; Pearl, May 15th and 16th; Fairview, May 18th and 19th; Brownwood, May 22d and 23d; Goldthwaite, May 24th and 25th; Austin, May 26th to 30th. The last date is for the preachers' meeting. We will look for you there. Don't disappoint us. We are expecting a great time in the Lord. This will be a good chance for you to visit the capital city. Free entertainment for those who send in their names to Rev. E. W. Wells, 1004 Willow Street, Austin, Texas.—W. M. E. FISHER, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

Rev. J. T. Maybury has been re-elected District Superintendent of the Washington-Philadelphia District.

The New England District Assembly, which has just closed up at Malden, was one of the most spiritual Assemblies held for many years. Pastor Borders and his people had the spiritual matters in good working order.

Rev. E. J. Marvin has been re-elected District Superintendent of the New York District.

There are twenty-four deaconesses on the Washington-Philadelphia District. This is very good for so small a District.

Rev. George E. Franklin, the soon out-going missionary, visited our Eastern District Assemblies and preached at each with the Holy Ghost sent down from heaven.

It is reported that the membership of the Pentecostal church of the Nazarene is near 40,000. The larger we get, the more we ought to pull folks out of the fire, and get them saved to God.

Sister Julia R. Gibson, who is preparing herself to go back to India as a holiness medical missionary and physician, has recently had her book published, the title of which is "A Cry From India's Night." May this blessed book have a large sale!

All our New England ministers left the New England District Assembly with a greater determination to preach scriptural holiness, with greater unction than ever before.

The Board of Directors of Portsmouth campmeeting association met at Malden last week. It was voted that we secure the services of Brother Rees if possible. The camp will be held from July 23d to August 1st.

Pastor Borders celebrated his thirty-ninth birthday at the Lynn, Mass., preachers' meeting.

Pastor Riggs and his people are looking forward with pleasure to entertaining the next preachers' meeting in Lowell.

General Superintendent Reynolds was gladly welcomed by his old friends in New England. He looks well, and we expect that God will spare and use him for many years to come.

Brother Bud Robinson preached at most of the evening services at the New England District Assembly.

Revs. D. Rand Pierce, Will O. Jones, J. C. Bearse, David Thatcher, George Davies, Dr. J. C. Fowler, Evangelist I. T. Johnson and other blessed holiness preachers were made welcome at the District Assembly at Malden.

Pastor Norberry and his people are looking forward with great expectations toward their spring convention the latter part of May and the first part of June. Evangelist Fogg will be the special worker. Brother Hoople and others, from Brooklyn, N. Y., are expected.

General Superintendent Reynolds' new book, "World-Wide Missions," had a quick and large sale at the New York and New England District Assemblies. Every family interested in foreign missions ought to have one in their home. Every Sunday school ought to have some in their library.

The next New England District Assembly is to be held at West Somerville, Mass. The First Pentecostal-Nazarene Church is located at Davis Square, right in the center of the city.

The New England District Assembly decided not to have a District campmeeting for the present. There are several holiness camps in New England, and our people are helping in all of them.

The Eastern delegates are all pleased that the General Assembly has been changed to meet at Kansas City, Mo., instead of Portland, Ore. A larger delegation will go from our Eastern Assemblies because of this change.

Rev. N. H. Washburn has been re-elected District Superintendent of the New England District. This will make the third year for Brother Washburn.

Many of the New England pastors brought good reports from their various fields of labor and showed a substantial increase on all lines.

Thanks to the good man in the West who sent Pastor McNeill a little money through reading these notes! We wish other good folks would cheer this self-sacrificing brother in the same way.

Pastor Norberry's church in Providence, R. I., have held their last service in Palestine Hall, and have moved to Columbus Hall, where they will have larger and better accommodations.

"KEEP ON BELIEVING."

LOUISIANA DISTRICT

The blessings of the Lord are upon the church and people at the Ellis church. I spent a very profitable week with the church last week. Congregations were large and interest good. The Sunday school is growing. The class leader called the

New Testament

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class together for an old-fashioned class meeting. This was one of the most profitable of the kind that I ever attended. I baptized two children and one adult, and received two members. Seven within the last month have joined the church. We are getting the best people in the country, who have salvation and know how to trust God and pray the glory down. Two more family altars were erected, and thus the good work goes on.
T. C. LECKIE, Dist. Supt.

HAMLIN DISTRICT

The Roberts-Gregory band had good meetings at Roscoe and Loraine but the time was too short at both places. Brethren, the time has come that we must stay at a place until we establish a work for God.

I had arranged my visit to the Pilot Point church during their spring convention. I began the meeting on Sunday, and preached up until the convention began, and then had the privilege of hearing Brother Kulp for a few days, which was a great treat to me. We arranged for Rev. J. P. Roberts to take the Pilot Point church the rest of the year. The Pilot Point work seems to be moving along nicely. They have made a good deal of improvements at the Orphanage, and things are looking good around there.

From the convention I went by Hamlin to meet the Executive Board of the school, which is nearing one of its best sessions in the history of the institution. We are planning greater things for another year.

From Hamlin I went by home and spent one day with my family, and left for Lubbock, where I was met by Pastor Phillips. We had a street meeting Saturday evening, and preached at the church Saturday night. We have the best church building at Lubbock on the District. While Lubbock has had some hard battles to fight, I feel that there are better days in the future for the church. The Sunday was indeed a busy day. I preached at the church in the morning, and then drove six miles in the country and preached in the afternoon, and then back at night at Lubbock. I left next morning for Plainview, where the Lord gave us an extra spread. Plainview church has had some hard battles, but God is helping them under the efficient leadership of Pastor Phillips and his wife. Rev. I. M. Ellis has recently held them a meeting. God helped me in preaching, and there were five came to the altar and two prayed through. Three joined the church.

Good reports are coming from over the District. Brothers Kilgore, I. M. Ellis, and T. M. Cornelius have been helping Pastor Walker in a meeting at Memphis. Brother Ellis has been assisting Pastor Jarrell in a meeting at Wellington. The Lord has given Pastor Burgess, at Hico, an extra spread. He has been assisted by J. A. Collier and wife. There were a number of professions, and one joined the Nazarene church.

We are expecting a great time at the preachers' meeting at Wichita Falls, the fifth Sunday in this month. Sit down now and write Brother Kilgore that you are coming.

J. C. HENSON, Dist. Supt.

WISCONSIN DISTRICT

While things do not move as fast as we would like to see them, yet when we take a retrospective view and are reminded that seven months ago we had no work of any kind in this city, and now see our modest little building and corner lot, costing \$2,750, and realize we have paid off \$1,750 on the same; when we look at our forty-seven members and realize that many of them have been converted or sanctified or both since we came; when we see our little hall crowded with hungry seekers after truth; when we see new converts leading souls to Christ—we are constrained to exclaim "Great is our God and wondrous His works."

We organized this place with twenty-six charter members; have taken in twenty-six more since, and made five transfers to other churches of our denomination. We are planning a campaign with Bud Robinson, June 29th to July 7th—and the end is not yet. Yesterday we took in ten new members and have about ten more that have the Nazarene plainly branded on them. Pray for old Wisconsin. It is the opinion of evangelists and others that it is one of the hardest states in the United States to get things moving—rum, Rome, and ritualism have gripped it fast. Only God in mercy can see us through and give the victory.
F. J. THOMAS.

DALLAS DISTRICT

The church at Bonham moves triumphantly on. Pastor Guthrie reports great seasons of refreshing and some praying through at the altar in the regular services.

**"Out of the Rut"
OR
Reaching the Masses in Kansas City**

E. F. WILDE

We read with interest Brother Mesch's article in the HERALD OF HOLINESS, "Are We In a Rut?" He raises the question, or rather makes the assertion that holiness evangelists and pastors over the country, especially in our own movement, are not reaching the masses and bringing to them this glorious message of full salvation. We believe he has sounded the heart cry of all our evangelists and pastors.

"How can I get the ear of the multitudes and tell them of this wonderful experience of heart purity and victory over sin?"

Of course we know that the preaching of holiness will never become popular. Down the centuries we have always been in the minority. But taking all that into consideration, should we sit back and be defeated in reaching the masses because of that fact? God forbid! We should use every means, that God can smile upon, to reach them. This one thing is certain: with the satanic conditions all about us; picture shows, theaters, ball games, circuses, and the preaching of no hell, and a sinning religion, great multitudes are not flocking our way to hear the Holy Ghost, Spirit-filled preacher who proclaims the pure Gospel of Jesus Christ, believes in hell, taboos worldly amusements of all kinds, preaches repentance as essential to salvation, and the putting away of all sinful practices. Beloved, in spite of all this, the hearts of many people are hungry for real salvation. They have gone to some of the churches and heard the preaching (?), lectures, eulogies, story telling, and the like, until they have turned away in disgust and despair, and are seeking to satisfy the hunger in their hearts by partaking of the amusements of the world. What is the remedy? If they will not come to church *go after them*. They will possibly never come to us. Only a few filter in. Let us cast our net on the right side of the ship. Let us go out on the street and preach to the great surging crowds of people, right in the Devil's territory. You will remember in the parable of Jesus a lord made a great feast or supper and bade many, and they did not come. He sent his servant out to invite in another crowd, and yet there was room. So the master said, "*Go out into the highways and hedges and compel them to come in, that my house may be filled.*" If I interpret that correctly, it does not mean to spend the years of our lives, which are few and going fast, working over a few folks that backslide every six months. The command is, *Go out! Go out! Go out!* We must get the people under the sound of the gospel. If you are so nice, so polished, so sedate, afraid of the jeers of the crowd, the sneer of the infidel, the "move on" of the corner policeman, please do not attempt it; you will surely be a failure. But if you have a burning desire to reach a lost world, cheer the heartless, encourage the struggling, and are not afraid of men or devils, *pray the glory down on your soul, and go out.*

Just a word in regard to methods, and some of the results. I know of no man who has made so great a success of this class of work, as has our pastor in Kansas City, Doctor Matthews. He is wonderfully anointed of the Lord; has a striking personality, and is consumed with the passion to reach the lost. He is a great preacher, earnest, yet tender, has a wonderful experience, and attracts and holds the crowds. Brother Mesch, my wife, and myself are here assisting him in a revival effort, and have gone out with him every evening about five o'clock, to hold street meetings. The results have been beyond our expectations. This is the way—we do it. One of the brethren who owns a large automobile drives us down. We load in a goodly supply of advertising matter and literature, telling of the meeting, and stating somewhat of our doctrine and beliefs. We drive up to a busy corner and get out our instruments (guitars), and sing a good lively song; possibly three verses. Singing attracts, and before we get through we have an audience of from two hundred to five hundred people to preach to.

In our meetings last night we reached all of fifteen hundred people. Such a crowd gathered on two corners that the police were obliged to ask us to move on and take another corner. The sidewalks were impassable, and the crowds were surging out into the street. Now that we have the crowd the preacher gets up and gives about a ten-minute talk—gospel exhortation, experience, and invitation. All this time some one passes through the crowd giving out tracts and advertising matter. What grand crowds and attentive listeners! Masses of people with open hearts and mouths listening to the singing and preaching! We have seen as many as ten hands go up when the call was made for people who wished us to pray for them. Several have already come to the church, have been to the altar, and have found salvation. Praise the Lord! We make from three to five such stops at the busiest corners, with the same results, then hurry back to supper and on to the church. Oh, Lord! enlarge our vision and help us to take advantage of every opportunity to preach this glorious gospel of full salvation to every one we can. On Saturday night we have our largest crowd of workers and many more to preach to. Sometimes we have an audience of five hundred—not street brawlers and drunks, but the finest class of people, nicely dressed, refined, and cultured; we might call them middle class. We hold this meeting for possibly an hour, singing, testifying, and pressing the invitation to the services. We have witnessed big, strong men and women convicted of sin by the Holy Ghost, stay all through the meeting, sometimes weeping like their hearts were breaking, afterwards holding up their hands for prayer. This is one way to "get out of the rut." Let's hear from others!

Brother Cox, the successful superintendent of the Cedar Hill Sunday school, says: "Our school is growing; several new scholars last Sunday. We have ordered chairs for our little folks."

Rev. B. F. Pritchett writes from Sherman: "Our work is increasing both spiritually and numerically."

Pastor Wallin, of Dallas, has recently been sick, but is getting along nicely, and will be able to go forward with his work. His church and Sunday school are on the upgrade.

Brother H. R. Lee and Brother W. F. Cleg-horn are in a tent meeting at Potsboro.

Since my last report I have visited the Lufkin charge. Had good services at Lufkin, Rock Springs, and Batson. Some souls were blessed at the altar, and tithing bands organized. Pastor Fulbright and wife are the happy parents of a beautiful baby girl, born April 10th. I had the pleasure of baptizing this new Nazarene while at Lufkin.

Coming to Kirbyville, I found Brother Wilson, with some workers of the Salvation Band, in a good meeting. I joined them, doing most of the preaching for a week, and the salvation work continued, many souls being blessed. We organized a Church of the Nazarene with fifteen charter mem-

bers. Rev. J. M. Wilson was appointed pastor.

If you have not received the *Minutes* of our last District Assembly, order a supply at once. It is a beautiful edition, and every Nazarene home on Dallas District should have a copy. Order of H. B. Wallin, Station A, Dallas, Texas. Price, 10c per copy.

Don't fail to meet us at the District Convention in Sherman, May 27th to 30th. Free entertainment to all who write Rev. B. F. Pritchett, 1300 S. Walnut Street, Sherman, Texas.

P. L. PIERCE, Dist. Supt.

TENNESSEE DISTRICT

Sunday, May 2d, marked a great epoch in the history of the holiness work in Tennessee, and especially in Smith County.

Through the prayers of the people of God, and the influence of Mrs. M. V. Perkins, better known as "Aunt Minerva," her stepson, William R. Perkins, gave us a deed to a suitable piece of land, well located in town, near a never-failing spring of water. On this nice lot the Pentecostal Church of the Nazarene, at Chestnut Mound, with the aid of almost every man in the vicinity and some outsiders, erected and completed one of the most

MINISTERIAL CONVENTION OF THE CHURCH OF THE NAZARENE

SAN ANTONIO DISTRICT, AUSTIN, TEXAS

Program

THURSDAY, 8:00 P. M.

Introductory Service—Conducted by District Superintendent.
Devotional.
Address of Welcome.
Organization and Appointment of Committees.

FRIDAY, MAY 28

Morning

- 8:00—Devotional. Rev. T. J. Carpenter.
- 8:30—Paper, "Holiness as Related to Missions." Mrs. E. Harrell.
- 9:30—"Holiness as Related to the Home." Mrs. Annie May Fisher.
- 10:30—Devotional. Rev. Sam Bogarth.
- 11:00—Preaching.

Afternoon

- 2:00—Devotional. Rev. E. D. Messer.
- 2:30—Paper, "Holiness as Related to Success in Soul-Winning." Mrs. Etta Mulanax.
- 3:30—Preaching.
- 4:30—Paper, "The Necessity of Organization for the Promotion of Holiness." Rev. William E. Fisher.
- 7:45—Devotional. Rev. Dellie Hawkins.
- 8:30—Preaching.

SATURDAY, MAY 29

Morning

- 8:00—Devotional. Robert Hocker.
- 8:30—Paper, "The Holiness Preacher." Rev. W. O. Self.
- 9:30—Paper, "Holiness as Related to Civic Righteousness." Rev. T. E. Mangum.
- 10:30—Devotional. Rev. S. W. Hampton.
- 11:00—Preaching.

Afternoon

- 2:00—Devotional. Rev. L. P. Jennings.
- 2:30—Paper, "Holiness as Related to Education." Rev. Dr. Sawyer.
- 3:30—Preaching.
- 3:30—Paper, "Holiness as Related to Literature." Rev. W. F. Rutherford.
- 7:45—Devotional. Rev. H. G. Land.
- 8:15—Preaching.

SUNDAY, MAY 30

Morning

- 8:30—Old-Fashioned Experience Meeting. Rev. W. P. King.
- 10:30—Prayer, Song Service. Rev. J. W. Bost.
- 11:00—Preaching.

Afternoon

- 2:45—Devotional. Mrs. Bessie West.
- 3:30—Preaching.
- 7:45—Devotional. Rev. E. W. Wells.
- 8:15—Preaching.

Free entertainment by writing the pastor, Rev. E. W. Wells, 1004 Willow Street, Austin, Texas.

beautiful country churches I ever saw, ideal in construction and finish. It was our delight to dedicate this church to our Heavenly Father in the presence of a thousand or twelve hundred witnesses. After the dedication sermon an offering in cash, pledges, and securities covered an indebtedness of \$275, which enabled us to dedicate the church free of debt.

A table four feet wide and one hundred yards long was filled with meats, breads, pies, and cakes of almost every variety, which abundantly fed the hungry multitudes. It makes me think of Jesus feeding the five thousand. Mrs. Chenault and Mrs. Docia Smith had charge of the missionary service in the afternoon, resulting in an offering of \$8.51 for foreign missions.

Although the congregation was small at night, the evangelistic service was good and bore some fruit.

The Nazarene work is comparatively new in these parts, but it is growing.

J. A. CHENAULT, *Dist. Supt.*

ARKANSAS DISTRICT

The District Assembly of the Arkansas District will convene early this year, beginning September 15th to 19th, as our General Assembly meets this fall. Let all make arrangements accordingly. Be sure to collect your offering for the entertainment of General Assembly at Kansas City. We are at Mena, Ark., for a battle against sin with Pastor Houston. We have a large tent erected, 60 x 100, and are expecting a great time in the Lord. God is doing great things for us on our District, and we must enlarge our borders continually. I trust every evangelist will do his best to make real Nazarenes. That's our business!

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

SAN FRANCISCO DISTRICT

The San Francisco church has called the Rev. Thomas Murrish as pastor for the sixth year. This church has forged gradually ahead under the pastorate of Brother Murrish, on all lines. Nothing essential is omitted. Three prayer-meetings are held each week. The spiritual atmosphere is clear. This church is in the front rank on Missions. The debt on the church property is being steadily reduced. Souls are brought to God in the regular services. Recently the national Holiness Association held a convention in this church. It was a season of blessing. Now the church is to entertain the District Assembly for the first time, May 19th. Doctor Walker is to preside. A great Assembly is anticipated. World Fair visitors to San Francisco will find the church on Nineteenth street, near Mission. The address of the pastor, Rev. Thomas Murrish, is 28 Cumberland Street, San Francisco.

Rev. J. W. Goodwin having resigned the pastorate of the Oakland church, Rev. O. F. Goettel was called, accepted, and is now in charge. Brother Goettel has just closed a three years' successful pastorate at Upland, Cal. He enters on the pastorate of the Oakland church with much promise. Brother Goodwin is filling out the year at Berkeley for Rev. George J. Franklin, who is out on a tour of the churches preparatory to going to Calcutta.

The dedication of our Stockton church, Rev. C. O. Bancroft, pastor, on April 18th, was a great victory for our work. It is the outcome of faithful work on the part of the pastor, backed by a consecrated people. The people of Milton paid \$1,000 on the lot. We have a property now worth \$3,500, with an indebtedness of \$1,600. Dr. Walker dedicated the church. It was a great joy to the people. Dr. Walker had been in Stockton when a young man, and there first sought God.

At this writing Rev. D. S. Reed is in a tent meeting at Lindsay, being assisted by Rev. P. G. Lineweaver.

CENTRAL NAZARENE UNIVERSITY COMMENCEMENT

Program

- May 21, 8:30 p. m.—Musical Program.
 - May 22, 10:30 a. m.—Preaching.
 - May 22, 8:30 p. m.—Expression Recital.
 - May 23, 9:30 a. m.—Love Feast.
 - May 23, 11:00 a. m.—Baccalaureate Sermon, by Pres. J. E. L. Moore.
 - May 23, 3:00 p. m.—Missionary Program.
 - May 23, 8:00 p. m.—Evangelistic Sermon, by Rev. J. E. Gaar.
 - May 24, 10:30 a. m.—Awarding Diplomas.
- Everybody cordially invited to attend. Free entertainment to all visitors.

J. E. L. MOORE, *President.*
OSCAR HUDSON, *Bus. Man.*

A parsonage is being built at Waukena, Rev. Andrew Downing, pastor. Brother Downing has moved on to the charge, and it looks much like victory. A work recently begun at Corcoran will be attached to the Waukena charge at Assembly time.

The District Superintendent held a meeting at Corcoran in which several people were definitely blessed. Corcoran is a division point on the Santa Fe, in the midst of a great grain and alfalfa country, known as the Tulare Lake region. A few members have been received, with more expecting to come in. Rev. Jennings has been acting pastor.

H. H. MILLER, *Dist. Supt.*

General Church News

KANSAS CITY FIRST CHURCH

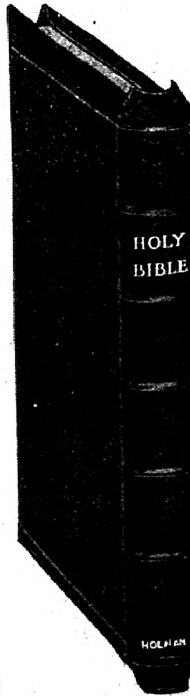
God is evidently in charge in the month siege at our new church. The attendance is good and increasing, and Brother Mesch is delivering strong messages in the power of the Spirit. Brother and Sister Wilde work in beautifully as leaders of song. We have quite fallen in love with them. The factory, shop, and street meetings held every day are of a nature entirely unheard of in this great city. For men and women—as many as five hundred at a time—to stop for one hour or more, in the most crowded section of the shopping district and listen with splendid interest to the gospel of a salvation that saves from all sin, is a fact that is causing thousands to wonder. It proves that the speaker, Doctor Matthews, has the "real thing," and that it is this kind of salvation that people feel that they need. The meetings continue at the church with constant salvation at the altars. Sunday will be a great day, as then our church and those who feel kindly to holiness will make a hallelujah offering for the first payment of the property, June 1st, which is \$1,500. Members who live abroad and other friends may address the Treasurer, C. A. KINDER, 2109 Troost Avenue, Kansas City, Mo.—REPORTER.

SAN DIEGO, CAL.

The Rev. Alpine M. Bowes who has served the charge at San Diego with exceptional success the last six years, closes his relation with that charge at the next session of the Southern California Assembly. Brother Bowes took the pastorate when the church was in its infancy. The work of the years is a matter of history. A splendid, vigorous church, with a membership of a few over two hundred, and a day school that has been exceptionally successful. It is a conviction with Brother Bowes that after these years it is well to transfer to another field. At a gathering of the members of the church and school board and their companions, at the parsonage, the following statement was unanimously presented by the thirty-two persons present:

"It is with great reluctance and serious regrets that we are obliged to part with our beloved pastor, Rev. Alpin M. Bowes, in this, the sixth year of his ministry among us. By his faithful service and godly example he has greatly endeared himself to us, one and all. The old and the young have expressed a tender love that will make it hard for us to part. It would be our pleasure to retain him longer, but in this we are disappointed, for he has positively declined to consent, feeling it clearly God's will that he should transfer. We wish to express our heartfelt appreciation for his untiring zeal and labor of love among us. He has proven himself capable and effective in ministry, as a preacher, in pastoral calling, and as an executive manager. The work of these years stands a witness to these facts. When Mr. Bowes took the pastorate there was a little company of fifty-five faithful members, and the church possessed only a small unfinished tabernacle on rented ground. Through his prayers and those of the church, God

A Large Type Bible



We have had many inquiries for a Bible with large print and yet small enough to be carried conveniently. A great many preachers with poor eyesight and a great many old people have felt the need of such a Bible.

Here it is!

Printed in large type on India paper, bound in morocco, leather lined. It has concordance and maps, also 16 ruled pages which may be used for a family record if desired. Weighs only 25 ounces, without concordance and 28 ounces with concordance.

Specimen of Type.
AND it came to pass, that when Isaac was old, and "his eyes were dim, so that he could not see, he

Sent postpaid, for

\$6.50 without concordance

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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVE.

gave us the beautiful site we now have of 100x100 feet of ground so well located.

"Brother Bowes was the originator of our private school, the first of its kind in our denomination. We are under a debt of gratitude to God for it, and to Brother Doves for the godly training and protection the school has given our children. Eternity only will reveal the blessing derived from it.

"Added to his many church responsibilities, Brother Bowes has managed the school with the assistance of competent teachers. He has given Bible instructions in the school with weekly heart-talks to the pupils, which they shall ever remember with pleasure. The work of the church prospered so well that it became necessary to erect a new building and this in the face of seeming impossibility. The building cost over \$9,000, every dollar of which was duly paid.

"Following this a beautiful school building was erected, at a cost of \$3,500, which is provided for in a gift, excepting the mortgage of \$500. Now we have a splendid, vigorous church of over two hundred members and the private school.

"It has been marvelous what God has accomplished for us in these years, and how His Spirit has been poured out upon our dear pastor and people, as he has proclaimed the Word and conducted the affairs of the church so successfully. Looking back on these six years of work of the church and school we can truly say: "What hath God wrought?" As he goes from us, our prayers shall follow him and his precious wife, who so faithfully helped in the work of the church and as teacher in the school for two years. We bid them godspeed, and His presence never to cease prospering them in the work so dear to their hearts, and make them soul-winners wherever God may lead them.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."

*"Work for the glorious gospel,
Spread it in every land,
Preparing the King's highways,
Fulfilling His last command.
A jeweled crown awaits thee
To be placed upon thy brow;
Then by the side of Jesus
We shall know the meaning of now."*

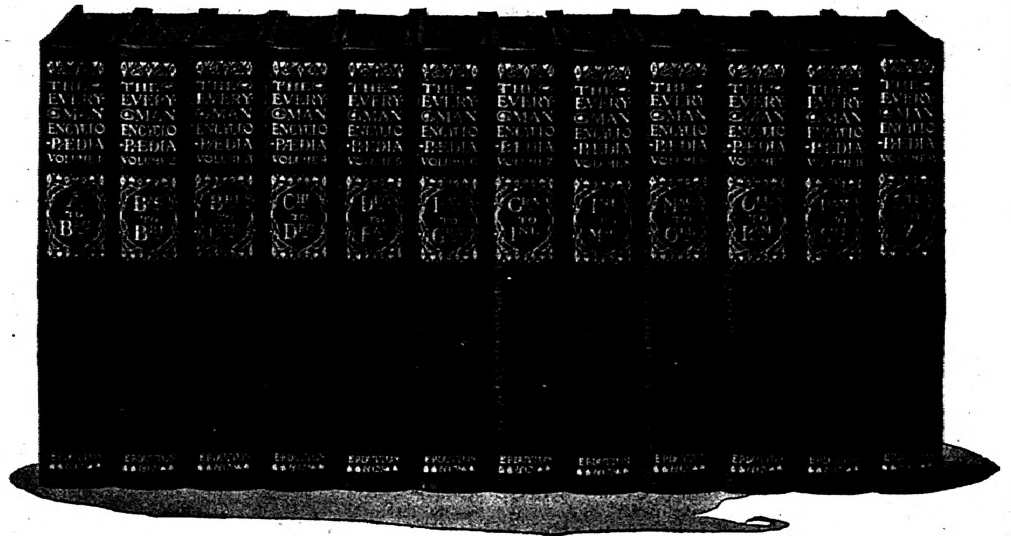
—SAN DIEGO (CAL.) PENTECOSTAL CHURCH OF THE NAZARENE.

PASADENA, CAL.

The holiness convention held under the auspices of the National Association at the First Pentecostal Church of the Nazarene, Pasadena, Cal., closed on Sunday evening, with a number at the altar. The attendance during the week was light, owing to the rainy weather and the great union tabernacle meetings, with other special meetings going on at the same time. Sunday, however, saw good attendance at all the services. The number of seekers during the meetings was not large, but a few came through with bounding victory and joy. Rev. C. W. Ruth, Rev. J. L. Glasscock, and Rev. George Cooke were the workers, and they did some fine preaching and singing. We pray the Lord to greatly bless and use them wherever they may labor for Him.—A. O. HENRICKS, Pastor.

WHITTIER, CAL.

The meeting at the Church of the Nazarene, Whittier, Cal., with Charles F. Weigele as evangelist, is history. In some respects this was a great meeting. There were not a great many at the altar, perhaps about forty; but we did what no other meeting has done, we got a larger hearing. We hired a five-ton auto-truck, and each Saturday evening we drove to the main business corner, with organ, cornet, quartet, twenty or more shouters, and the evangelist. We held that end of town for one hour. All traffic and business was at a standstill; street was blocked with people, automobiles, and every other kind of conveyance. The singing, testifying, and preaching of Brother Weigele was listened to with rapt attention. We rearranged the seating in our church, put in extra chairs; still we were crowded out. The last two services on the closing Sunday were held in a large tabernacle, and it was estimated that about twelve hundred people attended the two services. Brother Weigele is not only a strong, forceful preacher, but also a man of strong personality. Some souls got through at this meeting to stay. We shook the town, and they are still talking about us. Some folks found out that there is a Church of the Nazarene in town, and we believe in doing things on a large scale. We have settled down again to fishing for souls. One man was sanctified on Sunday morning and others asked for prayers. We mean to wake up this Quaker city if possible. The glory has been on us for weeks, and we are expecting great things from God.—HOWARD ECKEL, Pastor.



Suppose your child should ask you why Mexico is engaged in civil war, or why the United States did not recognize General Huerta; or why the President (and which President was it?) is not justified in his policy of tolls exemptions; or any one of the thousands of questions the active minds of children bring to light and insist on having answered, could you answer? In all likelihood you could not. Yet, is it fair to turn the child away unanswered? Or, if there is no child to ask you the question, is it fair to yourself not to know?

You know it is proper to answer the questions and to yourself know.

And—

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Twelve Volumes occupying a space
7 inches high 12 inches wide

Can answer these questions, along with thousands of others, for it is the latest reference work, and the handiest yet published. It fills the need of each inmate of the home. And because it is so complete, and its information so late and easy of access, it has been bound to fit any purse and match any library.

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These volumes are particularly artistic, having gilt tops, red leather covers, and gold stamping on the side and shelf back.

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These books are bound in all respects as are those in "reinforced" cloth, but have leather backs. The leather is of the best quality pigskin. The edges are colored in accordance with the color of the leather and burnished so that no stain can possibly come off on the fingers. These bindings are exceptionally durable in any climate. This set and the one in "reinforced" cloth binding are those which we recommend, as especially able to stand the constant use given so indispensable work of reference.

\$12 per set of 12 vols.

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Ave., Kansas City, Mo.

AUBURN, ILL.

I arrived home from Chicago Heights, where we had a good meeting with our pastor, C. Warren Jones. We arrived in that town at a time when everything was stirred up on politics, and it seemed that every unsaved man or woman was more anxious about who would be the next mayor of the city than they were about their own soul's salvation. It was impossible to get a crowd, but as it was a time when the church was in special

need of preaching on certain lines, we felt it was a meeting ordered of the Lord, and He stamped the meeting with His approval. Brother Jones and wife are true-blue. Of all our ministerial acquaintance, but few people have won their way into our hearts as have this dear man and his sacrificing wife. They started at this place a little more than a year ago with but seven members and no finance, and today they have a nice little place of worship built on lots owned by the church, and

Pentecostal Collegiate Institute

We have just closed a very gracious season of revival services, under the leadership of Brother Fred St. Clair. While from time to time during our school history, God has come and poured out the Holy Spirit upon us, there is an agreement among us that this season of refreshing has surpassed any that have preceded. In its extent it has taken in nearly every student in the school, and in its depth we would not dare to place a limit. We are conscious that we have all taken on new life and strength, and expect that eternity alone will reveal just how much has been accomplished by the coming of our brother into our midst.

Regarding the community, there were decided evidences of conviction; some who had not been in a church for some time, found their way to God's house and heard the preached Word. Among the village attendants there were also those who received blessing and salvation. Here too we feel that the results cannot be estimated, for we can not tell what possibilities may be wrapped up in just one soul; then we believe that some hearts have been pierced with an arrow of conviction from which they will not recover speedily.

During the last week of our services here the New England District Assembly was being held in Malden. The Lord helped in the presentation of the educational interests, and one of the largest offerings that has ever been known for New England was pledged at this time. We are grateful unto the Lord for this answer to prayer and to the givers. We can only say, let the good work continue until we have a strong holiness school in New England. We have learned that at New York also the tide of interest rose higher. If we are true to our trust, this must be so that our interest in all departments of our church work will increase rather than decrease. Our God is able. Let us prove faithful and do our part.

OLIVE M. WINCHESTER,
Vice-President.

in all the property worth more than three thousand dollars. They have thirty-eight members. Brother Jones believes in going clean if he has to have less members, and we admire that in any pastor. We are sorry to know that we are to lose these good workers from this state, but our loss is gain to the school at Pasadena. Truly, we need men such as this in our schools; men of brains and yet full of the Pentecostal fire.—CHARLES A. GIBSON.

TARENTUM, PA.

Last Sabbath, May 2d, brought our two years' pastorate to a close in Tarentum. We also served our Claytonia, Pa., church during the last Assembly year. As we take a glance over the past we see how the Lord has blessed us. During the year He has given us a beautiful little church property; the pastor's salary is paid in full; our District budget is met; and we have given ten dollars to the Publishing House. Our cottage prayermeetings have been seasons of great refreshing and salvation. A few have been taken into the church, and our property has no indebtedness on it. When we remember these things, our praises ascend to the Almighty who is doing all things well. After prayer and finding the leadership of the Holy Spirit, we felt led to resign our work here, and we have accepted a call to Uhrichville, Ohio. We take up our labors there with the ensuing Assembly year.—E. WORDSWORTH, Pastor.

DELIGHT, ARK.

A door has been opened to us in a thriving town, where holiness has never been preached. We have the preachers, the organist, the song leader, who are all willing to make the sacrifice of time and service. We have the promise of a house, but the expense of a campaign will be about \$40.—REV. T. W. SHARP.

EUCABA, MISS.

Our little church is climbing, our pastor ably leading on by an untiring devotion to God and His people. We have one cottage prayermeeting each week. Services on the third Saturday, Saturday night, Sunday, and Sunday night of each month. There were services last Sunday night.

The message delivered was with power and liberty. God's presence is manifest throughout the preaching of our pastor, Rev. J. W. Dodd. Our pastor's wife is an efficient worker whose aim is to comfort and cheer. We are praying for an old-time revival, one that will really get souls through to the Blood, and ask the prayers of others.—MRS. EDNA ALRED, Secretary.

KNOXVILLE, TENN.

Having served as pastor of the Pentecostal tabernacle (now Pentecostal Church of the Nazarene) of this city for the past five years. I believe the Lord is directing me to go into the evangelistic field again. Those wishing my services for revivals or campmeetings after June 15th, may address me at 309 Jefferson Street E. Knoxville, Tenn. For reference I give the name of our District Superintendent, Rev. J. A. Chenault, Murfreesboro, Tenn.—J. F. PENN.

OWENSBORO, KY.

Interest continues to grow with increased congregations. Sunday was a big day, with shouts of victory sounding over the house. Have just closed a three weeks' meeting with the pastor in charge and Rev. W. W. Hanks, District Superintendent, preaching some powerful sermons. Many souls have found God. The Christian people are much in prayer, and the result has been complete victory. We ask your prayers that this community will be a place where God's name is honored and where His presence will be felt.—M. C. ADAMS, Pastor.

KYOTO, JAPAN

We are getting along fine. Just baptized eighteen at Kumamoto for the folks there last Sunday. Brother Hiroshi assisted me in the service. God is with us and giving the victory. Souls are being saved every week, both here and at Kumamoto. A total of five hundred children in the Sunday schools last Sunday.—L. H. HUMPHREY.

FROM EVANGELIST FRED MESCH
Just closed a really good meeting at Hammond,

Webster's Dictionaries

Having had many inquiries from our patrons for school and study dictionaries, we have included three styles in our general list, and can supply them postpaid at prices quoted.

Webster's Secondary-School Dictionary

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Oklahoma Holiness College

The school here is moving along nicely, and the year which is soon to close has been a very profitable one. Our Sabbath and other services have been honored by God's presence. We are greatly favored here with good, sound doctrinal and practical preaching and teaching.

Sunday, April 25th, we had two good sermons by our pastor, Brother Lord, a searching sermon on "Honesty" in the morning and one on the "Atonement" at night.

Monday evening an exciting spelling match was held between the two literary societies of the school.

In our regular missionary weekly prayer-meeting Tuesday evening, Miss Norris brought to us the great need of the mission fields which helped burden us more for this great work, and made us feel the contrast between our own easy and privileged lives and those of the sacrificing missionaries.

At our chapel service Wednesday morning, Brother Widmeyer gave us a practical and profitable talk on taking the little foxes that spoil the vines.

Thursday night our young people had charge of the monthly missionary service, and an interesting program was rendered by some who are expecting to labor for the Master on foreign fields. An offering of about seventeen dollars was taken up. We are glad to say that this church more than raises her missionary appropriation, and if every church would give as much per member as this one does, the \$50,000 would be easily raised. The following program was given by the young missionaries:

Letter from Japan—W. J. Cole.
Chinese Evangelization—R. G. Fitz.
Women Workers in China—Mac Martindale.

Medical Work in China—L. Pitcock.
Mission Schools in Africa—Mattie Steele.
Praying for Missions—Jewel Smith.
Converting the Moslems—Lillian Cole.
The Gospel in India—William Reavis.
Hardships in Mexico—Nellie Frees.

South American Work—Lillian Hudgins.
Friday was set apart as a day of fasting and prayer for the school. Classes being dispensed with, a well-attended prayer-meeting was held in the chapel.

Saturday night our young preachers had a good service, a young missionary—Miss Mattie Steele—preaching her first sermon.

Sunday was a day of great blessing and glory. In the morning our pastor led us to see God's designs through suffering in and by His people. In the afternoon at the Rescue Home, Brother Ludlam preached a sermon that brought forth shouts of victory. At night the theme was "The Power of Faith." When the altar call was given several seekers responded.

On Monday Brother Ludlam's Bible class enjoyed a picnic in Oklahoma City Park, before leaving we mounted the bandstand where we sang several hymns and had prayer.

We are expecting a still better school next year, and in the name of our God are going through with victory on our banners.—H. WEBSTER.

Ind. The third night the church was crowded out and we rented a skating rink and moved the meeting. We got out large dodgers with the headline, "Forced to Move; Church Crowded Out." There were a number of fine cases of salvation. On the final Saturday we baptized fourteen in Lake Michigan. A fine class of new members was taken in Sunday night, nine in number. We closed up with a full altar the last night. We are now in Kansas City, with Wilde and wife, assisting Dr. Matthews. Wilde and I will travel together in the future. I will not accept any more meetings alone. We are going in for real, old-fashioned siege meetings with a party of three or four. Wilde is hardly excelled in the entire field of song. Dr. Matthews is doing great work here pushing the battle.

FROM BUD ROBINSON

Well, Amen! Jesus is still more precious than ever. We have just had a great battle and greater victory in Malden, with Joshua and Caleb—in other words, with M. E. Borders and L. D. Peavey, for they are the Joshua and the Caleb of New England. We had not less than one hundred saved and sanctified, and many were anointed with

PENIEL UNIVERSITY NOTES

Although the past few months have been filled with busy cares the faculty and student body thank God for good health, a place to study and work, where we can enjoy fellowship with God and with each other.

Not many days in the future we shall close one of the best school years we have had considering the great financial depression that the South has suffered. Comparatively speaking, our enrollment has been larger, the attendance good, and we feel that we are on the road to much better things.

The student preachers have not lost their fire, for they have been at work. They have kept a live holiness league, have for weeks been praying for the summer campaign, and some eight or ten have been going out regularly to appointments in the surrounding towns and communities. They bring back reports of victory.

Under the leadership of Rev. J. E. Bates as pastor the church is making progress spiritually. There have been near thirty additions to the church, and more than two-thirds of that number were received on profession of faith. We especially appreciate the work our pastor is doing among the children.

From May 13th to May 19th we are to have Brother Will Huff with us for evangelistic preaching. We are expecting a great time.

On Sunday, April 24th, we had the pleasure of hearing Rev. J. W. Stoke preach in the chapel.

Pray that God may keep His hand upon us and that from this place He will send laborers into the great white harvest field.

A. K. BRACKEN.

oil in the name of the Lord. Some wonderful work was done for the blessed Christ. Malden has indeed a beautiful church. The church and parsonage are under the same roof. When Brother Borders came here, some seven years ago, he found a church debt of some seven thousand dollars, but that has been cleared away, and the mortgage burnt, and now they have made some three thousand dollars improvements. That was all secured but about one thousand dollars when our meeting opened here, and during the meeting Brother Borders raised over sixteen hundred dollars to cover all of their indebtedness. Brother Borders is a great general, and with Brother Peavey to stand at his back, there is nothing in their way. Their property is cheap at thirty thousand dollars, and all free from debt. You remember that when Joshua and Caleb started to the Holy Land, they went. The other boys said that "we be grasshoppers," but Joshua and Caleb never did say they were grasshoppers. They said that "we are well able to overcome it. Let us go up at once and possess the land." While our great revival was on, the New England District Assembly met here, in the Malden church. It was a sight to see the folks come. They came in droves from all parts of New England. I was so glad to meet Brother Ball from the Publishing House, and also our dear Doctor Reynolds, one of our General Superintendents. If ever a man did preside over a District Assembly in the fulness of the blessing it was this precious brother. He said and did more good things than I almost ever saw in one Assembly. The spirit of the Assembly was as sweet as heaven. The Holy Spirit was there in mighty power, and every visitor felt it. It was good to meet with the brethren; to see dear brother John Short, and Brother Riggs, and Norbery, and Sherman, and Sister Martha Curry, and all the Browns, the Joneses, and the Washburns. They even have Foggs in New England! Who would have thought it? Just think of having a Fogg in as great a country as New England! But he was there, all right—the real thing. Then we had Fowlers to contend with—Foggs and Fowlers both at the same time. Don't you think that we were into it? Well, the old Doctor came to the Assembly one day and took Brother Fogg and the writer to his home for dinner. We passed through six or eight big cities in his nice new car. He is a real chauffer, and no make believe. He wore a little cap, and just set the gasoline on fire, going through the cities like as if the Yankees were after him in war times. But he unloaded us at his lovely home in West Newton. It was mighty nice to meet little Sister Fowler. They had gotten us a good dinner, and after we were well served he brought us back to the Assembly, and never charged us a penny for all of it. He was getting ready to preach on the last Sunday morning of

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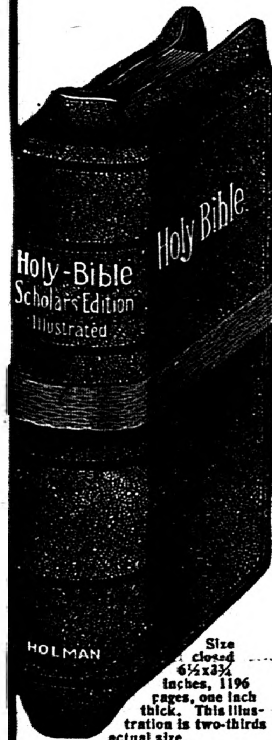
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Specimen of Type

JEL, 18. *The Philistines,* into his forehead; and he fell upon his face to the earth. 50. So Da'vid prevailed over the Philis'tine with a sling and with a stone, and smote the Philis'tine, and slew him; but there was no sword in the hand of Da'vid. 51. Therefore Da'vid ran, and stood upon the Philis'tine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philis'tines saw their champion was dead, they fled.

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the Assembly, and did the thing up in good shape, just as he can do such things. His text was Romans 5: 19 and 6: 19. He put the two 19th verses together and made a great text.

MCPHERSON, KAS.

After serving our church for seven months in the capacity of evangelist for the Kansas District, through the direct leading of the Holy Ghost and providential circumstances, I am again in the pastorate. The results of my seven months of labor as an evangelist have not been so great as to put my soul in danger of becoming "puffed up," nor

have they been so meager as to discourage me. In five meetings held from October, 1914, to March, 1915, God gave me about one hundred and twenty-five different seekers at the altar. Many of these were truly saved, reclaimed, or sanctified wholly, but not all. One of this number is a school teacher who feels called to God's work as evangelist or missionary. So God leads us on. My predecessor as pastor here in McPherson, and successor as District Evangelist has done a great work in this city. I do not mean that he has built up a large church, as this is not so; but I mean that he has done a great work as to quality. The people here

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love one another and are working in beautiful harmony. They love their former pastor and did not wish to part with him, but he was convinced that God wanted him where I was, and I was as fully convinced that God wanted me here; so the exchange was effected in a most brotherly way, and all are blessed and happy. Brother Demoret's slate is already well filled up till September, but I believe he has an open date or two. Brethren of the District, you will go a long way to find a more humble, genial, godly, and efficient evangelist than our own Brother Demoret. Give him a call to assist you in meetings. I am not speaking from snap judgment; he and I were pastors in the same Kansas town some years ago, when I was a Methodist and he a Nazarene. I then learned to love and respect him. He lived the religion he professed. He does so still. It is the consistent men that we need for evangelists. I truly believe that Brother Demoret is all that I have said of him. May the Lord bless and abundantly use him on the District and elsewhere! God gave us a gracious meeting here on Sunday night; two seekers. My own precious child Ruth professed to be saved. Glory to God! Brethren, pray for us.—GILBERT E. MARTIN, Pastor.

NEWBERG, ORE.

We are glad to report constant victory at Newberg. The Lord is giving us the hearts of the people. We have splendid congregations, and souls are seeking the Lord right along. Sister Tanner and Sister Eaton, with little Sheeshu, were with us all day yesterday. Our building was too small to hold the people, so the pastor of the Christian church kindly opened his church to us for the afternoon and evening service. All the seats were taken, and at least fifty remained standing, taking all the available standing room and over one hundred were turned away at the evening service. The pledges and offering amounted to \$263.31. We are to start a special meeting next Sunday, May 2d, with Rev. O. B. Ong, as evangelist.

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Pray for this meeting. We are expecting it to be the greatest meeting Newberg has ever had. We will be able to appear at the Assembly June 3d with all apportionments met, a good substantial increase in our membership, with victory in our souls, and with a bright and glorious future for the work here. Rev. Aaron Wells, of Brentwood (Portland) will be the pastor here next year, as I feel the time has surely come when I must be obedient to the heavenly vision and take up my life's work and enter the evangelistic field. The Lord saw fit to call me to this field twelve years ago, and it has never left me day or night. I have for ten years been serving as pastor, and by God's grace redeeming the time. The Lord has given us the victory in every place. They have given us a unanimous call to remain here, and it is indeed hard to leave them; but we must move with pillar of cloud by day and fire by night. We will make Newberg our home for the present, and those who desire our services may address us here.—J. T. LITTLE.

SPRING CONVENTION

The annual spring convention was held at Pilot Point, Texas, April 22d to 26th. Rev. George B. Kulp, of Battle Creek, Mich., was the evangelist. His sermons were sound in doctrine and seasoned withunction. He stirred the church to action and more progressiveness in the fight for holiness. Quite a number of pastors, evangelists, and saints were in attendance. Rev. J. C. Henson, District Superintendent of the Hamlin District, came to us on Sunday before the convention began on Wednesday. He preached every night till the convention opened, and was made a blessing to all. Also Rev. W. E. Fisher, District Superintendent of San Antonio District, was with us again this year. We had rain and storm every day, so that the crowds could not come, but heaven was open, and much salvation work was done. One of our pastors in town was at the altar seeking the Holy Ghost.

There are two special features about the convention: one is the home coming of our evangelist who live at Pilot Point, among whom are Allie Erick and wife, and the Roberts brothers and their wives; the other is the anniversary of Rest Cottage and Orphanage. Brother Kulp preached the anniversary sermon, and it was a great service. Despite the hard times there was an offering of one thousand dollars given in cash and pledges for the rescue work. We have planned next year to have the convention run over three Sundays, and go in to make it a revival for the town.—C. E. ROBERTS.

CLARKSVILLE, TENN.

I am in a fine meeting in this city of about ten thousand people, and the Lord is blessing. Four have already prayed through, and great interest is among the people. Rev. J. L. Roby, the superintendent of the Door of Hope, at Nashville, Tenn., is the pastor in charge, and he is a fine co-laborer in the work. Brother Roby is greatly used of the Lord in the Tennessee District. Mrs. Roby is expected this afternoon to take her place in the work. She is the home manager of the Door of Hope, and it is a wonder how she carries on the work in this home where so much is to be done. I am assisted by Prof. R. C. Rodgers, of Sparta, in-charge of the song service. He is one of the best singers in the Nazarene church in old Tennessee. He lives in the native county of Rev. Bud Robinson. We love Brother Robinson, and we are glad he is from the hills of old Tennessee. Pray God to make this a great revival. Brother J. M. Rye and others are standing by this work, and we need your help at the throne of grace.—A. P. WELCH.

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