

HERALD of HOLINESS

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Our Organization

LOOKING over our church organization we have been surprised and gratified at its completeness considering our age. We are fully organized for the most effective work along all church lines. There has been great wisdom exercised in the method of organization and in the different bodies constituted for the different lines of ecclesiastical activity.

The different boards have been selected and have organized themselves by the election of proper officers. Some of these are of course further advanced than others in their work. This was natural, and could not have been different owing to the peculiar exigency in some directions. For instance, the Board of Publication was early organized and has been efficiently at work now for four years and has accomplished great work. The Missionary Board antedated even the Publication Board in its organization and has done a splendid work. It is fully organized with headquarters in Kansas City.

We are glad to see that Brother Speakes has taken hold of the matter of the more active work of the Church Extension Board and we trust there will soon begin to be seen marked results of his efforts. There is great need for the work this Board can accomplish and we earnestly wish Brother Speakes and his collaborators of the board great success.

√ Then there is the Board of Education which we hope before a great while to see actively in the field of endeavor accomplishing great things in the line of education for the church. There is marked need for this board and the benign work it can accomplish once they are able to effectuate a working organization with headquarters in Kansas City or some central point convenient to all the members of the board. It is wonderful what this board can do for a church in aiding its institutions of learning in many ways. We watched the movements of this board in the Methodist Church for many years and were amazed at the developments of the institutions of learning of that church after its Board of Education got to active work.

We noticed only this week that at a meeting of the Educational committee of the executive board of the Missouri Baptist General Association in Kansas City, it was determined to raise a million and a half dollars for education to be used for endowment for Missouri Baptist colleges. We were reminded by this action how much stronger a movement was when thus taken by the entire denomination through some one of her authorized boards. No one of the colleges to be benefited by this large sum of money would have ventured alone to have undertaken to raise as much as will come to it from this fund when raised. Then for each of the dozen to have undertaken to raise all or only a part of their needs would have thrown so many agents in the field to solicit contributions that it would have bewildered the church members and so confused things that all of them would have met defeat in their worthy endeavors.

How much better to have a great educational board to canvass the needs of all the institutions and then unitedly and by one great effort to undertake to raise what all needed by one mighty campaign. This always secures much better results than any other method.

We sincerely hope soon to see this board of our church organized and actively in the field for the benefit of this great and vital cause.

Then there is the Board of Rescue Work, and all other

agencies, each of which is vital and can do a vast amount of good when at their best. We know the difficulties under which all of them labor. Let us all lend a helping hand and do all in our power to help relieve the difficulties and get these boards on their feet and actively at work.

Man Dead in Sin

AMONG the phases or results of the deadness of man in sin by nature, we may indicate first, that it renders man careless. The sinful state is a state of indifference to things divine. This fact is pointed out by Mr. Spurgeon, who says: "All gracious things are despised by them. Sometimes they attend religious services; but they get angry if the preacher presses them too hard. I have known them vow that they will never hear the man again because he is too personal. Pray, sirs; what is a preacher to be but personal? If he shoots, is he to have no target, and take no aim?"

This is true to the life as many of our readers can doubtless testify. This is what renders sinners so difficult to move toward Christ. A state of apathy seizes them for this is of the very nature of that sinful state wherein the world "lieth in the wicked one." It is what is called depravity or the carnal nature, to which they have yielded and consented.

Another manifestation or phase of it is that these dead are, as we saw in a former editorial, utterly incapable of obtaining life for themselves. We must insist upon great care being taken to understand and accept this trait of man's death in trespasses and sins. The same author just quoted says on this point: "Could any of you, with the utmost diligence, create life, even the lowest form of it? To a man who is dead, could you impart life? You might galvanize his limbs into a kind of motion; but real life, the pulsing of the heart, the heaving of the limbs, could you create it? You know you can not. Much less can the dead man himself create life within himself. The man without Christ is utterly unable to quicken himself. We are "without strength," unable to do anything as of ourselves, and while we are in this condition grace comes to us."

DENIED BY MEN

The reality and dreadfulness of this natural state of death is something at which man naturally revolts. This is what we might expect. This "old man" would naturally desire to remain undetected and uninterrupted. Hence carnality, or this state of deadness, denies its own existence, and men deceive themselves into a belief of the lie of its nonexistence. Hence it is that worldly church members deny its existence. Hence worldly preachers proclaim man's innate goodness and plead for the need only of education to draw out and develop the good that is within his nature. Hence they reject the necessity for a blood-atonement and any radical regenerating work through its power. It is very important that on this point we be careful to give adhesion to the truth, the whole truth, and nothing but the truth. We are glad to be able to quote that peerless preacher again, Mr. Spurgeon, on this point on which he is perfectly clear and sound and as strong as one can be. He says:

Sin stupefies and kills. Where it reigns, the man is utterly insensible to spiritual truth, feeling, and action; he is dead to

everything that is holy in the sight of God. He may have keen moral perceptions, but he has no spiritual feelings. Men differ widely as to their moral qualities; all men are not alike bad, especially when measured in reference to their fellow-men; some may even be excellent and praiseworthy, viewed from that standpoint. But to *spiritual* things all men are alike dead. Look at the multitude of our hearers; to what purpose do we preach to them? You may declare the wrath of God against the godless, but what do they care? You may speak of Jesus' love to the lost; how little it affects them! Sin is not horrible, and salvation is not precious, to them. They may not controvert your teaching; but they have no sensible apprehension of truth: it does not come home to them as a matter of any consequence. Let eternal things drift as they may, they are perfectly content so long as they can answer those three questions — "What shall we eat, what shall we drink, and wherewithal shall we be clothed?" No higher question troubles their earth-bound minds. They may entertain some liking toward theological study and Bible-teaching, as a matter of education; but they do not view the truths revealed in Scripture as matters of overwhelming importance. They trifle; they delay; they set on one side the things which make for their peace. Their religion has no influence upon their thoughts and actions: they are dead. Sin has slain them. I see them mingled with this great congregation like corpses sitting upright among the living. I look out upon the masses of this vast city and upon the innumerable hosts of populous countries, and I see a measureless cemetery, a dread domain of death; a region without life.

Help From Above Necessary

SIN or spiritual deadness does not relieve from responsibility. The deadness is only a powerful figure to convey the great truth of the depth of sin's nature and the utter helplessness of man of his own strength to turn and prepare himself for the favor of God and for heaven. He must have help from above himself. In the language of Mr. Spurgeon we may say:

One point must be noticed here, which makes this spiritual death the more terrible: *they are dead, but yet responsible*. If men were literally dead, then they were incapable of sin; but the kind of death of which we speak involves a responsibility none the less, but all the greater. If I say of a man that he is such a liar that he can not speak the truth, do you therefore think him blameless? No; but you judge him to be all the more worthy of condemnation because he has lost the very sense which discerns between a truth and a lie. If we say of a certain man, as we have had to do, "He is a rogue ingrained; he is so tricky that he can not deal honestly, but must always be cheating"; do you therefore excuse his fraud, and pity him? Far from it. His inability is not physical, but moral inability, and is the consequence of his own persistence in evil. The law is as much binding upon the morally incapable as upon the most sanctified in nature. If, through a man's own perversity, he wills to reject good and love evil, the blame is with himself. He is said to be dead in sin, not in the sense that he is irresponsible, but in the sense that he is so evil that he will not keep the law of God.

SIN IS SELFISHNESS

This state of deadness in sin is essentially a condition or state of selfishness. Sin is just this. It sets up the human personality as the standard of right and authority. It says in the spirit and often in words, I have rights and these I will not surrender. I am my own man and will yield to no authority or power outside of myself. Thus sin refuses to recognize God's right to rule and becomes thus an anarchist in the divine government. God made all men and things and God has the exclusive right to rule and overrule, and His rule is beneficent and is for the highest good of man. This is all denied by the human heart in its natural state and man sets himself up in opposition to God and turns to man-worship which at last is his own puny self.

Charles G. Finney was right when writing on this subject he said:

Sin is selfishness. It sets up a selfish end; and to gain it, uses selfish means; so that in respect to both its end and its means, it is precisely opposed to God and to all the ends of general happiness which He seeks to secure. It denies God's rights; discards God's interests. Each sinner maintains that his own will shall be the law. The interest he sets himself to secure is entirely opposed to that proposed by God in His government.

This state of deadness may well be called also a state of bondage (Rom. 6:16). This is what it really is as every intelligent sinner will admit when brought to a candid state of mind. This bondage takes different colors or phases. Some are in bondage to lust, some to fear of public opinion, some to love of applause, some to love of money, some to this appetite or another. Whatever be the mere ligaments that bind, sin is a real condition of serfdom, and humanity thus is presented to us under the guise of a race of slaves serving

one master or another. Sometimes men will pay the most humiliating prices to submit to this servitude. They will do the most menial things, make the most ignominious self-denials to serve these rigorous masters. Mr. Finney illustrates this servitude and the low bondage to which it often brings men and the humiliations to which men will submit in the service of these masters by the case of the tobacco habit:

Nor is the drunkard alone in the contempt which his sensual degradation entails. See the tobacco-smoker. The correct taste of community demands that by conventional laws he be excluded from parlors, steamboat cabins, firstclass rail cars, churches, and indeed all really decent places. Yet, for the sake of this low indulgence, the smoker is willing to descend into places not decent. See him steal out of his place among respectable people in the rail car, and herd with rowdies in the smoking car, for the sake of his filthy indulgence. If he were only obliged to ride all day in the society to which he sinks himself by this indulgence, it might admonish him of the cost of his sensuality! It might help to open his eyes!

A CASE ILLUSTRATIVE

The writer is a personal witness to the literal truth of this statement. He once had the habit of smoking tobacco. Indeed he acquired the habit in early life and it clung to him awhile even after, as a matured man and a Christian, he felt it to be wrong, but refused to give up the filthy indulgence. He had long been under conviction that it should be abandoned, when on a certain occasion he was going from Kansas City, Mo., to his southern home. With three other gentlemen he had had supper in Kansas City and had taken the sleeper for St. Louis, en route home. The other three gentlemen were refined Christian gentlemen and every one of them were free of this habit. One of them, Dr. W. B. Palmore, now deceased, was editor of the *St. Louis Christian Advocate*, and was especially opposed to this habit. He was our warm personal friend and his intense opposition was well known to us at the time. Another of the party was a cultured, dignified bishop of the Southern Methodist Church, an eloquent preacher and very distinguished in his church. He was likewise known to be an intense opponent of the use of tobacco. The other was a polished Christian gentleman, likewise a well-known opposer of tobacco. We were all seated together in the sleeper and a most interesting conversation began at once which we were greatly enjoying. The craving for a smoke as usual seized us immediately after supper but we had had no opportunity to gratify it since supper. We excused ourself and retired to the smoker where we lighted a cigar and began to enjoy it. Looking about us we beheld our company which was composed of about a dozen traveling men engaged in profanity, telling smutty anecdotes and such ribald jests and converse as befit only the redlight district. The Lord took us to task at once and by this object lesson showed us the low levels to which this habit had carried us when we would deliberately exchange the finest and most intellectual and religious associations any man could find in America for the low and disgusting crowd around us. We felt the sting of conscience and mentally said to God in profoundest earnestness, if He would forgive us we were done and for ever. Strange place for an altar but in that smoking car we were at an altar of mental prayer and we gained the victory. The cigar was not half consumed while this mental process went on. We quietly arose and stepped to the door of the sleeper and threw the cigar out into the night and went to the water cooler and cleansed our mouth with water and returned to our seat by the three friends. From that night not one solitary indulgence in this vile habit has ever polluted our life. Strange, too, not one single time has the appetite for tobacco returned. Previously we had made and broken numberless resolutions to quit. This act settled it for ever.

Thus it is with the drinker and the lust fiend and the miser. There is no debasement too low to which men will not descend to faithfully and successfully serve these dirty masters. Friends and families and cultured society, and respectability and standing in commerce and business — all will men give up in obedience to these gods of the flesh and sense and appetite. Such is the desperate nature of man's natural state from which he must be rescued by a Power higher than himself. It must be outside of and infinitely higher than himself or he is doomed irretrievably to the depths and despair of sin.

CHRIST was "led up" into the wilderness "of the Spirit" to be tempted of the Devil. All leadings "of the Spirit" are upward, though they be into testings and tribulations and Satanic conflicts.

HUMILITY is the stairway on which we rise; pride is the toboggan slide on which we rapidly descend to loss and ruin.

THE EDITOR'S SURVEY

News and Notes

Ex-Secretary William J. Bryan made some telling speeches in his prohibition campaign in Ohio. His arguments were unanswerable. Among them he showed the absurdity of licensing the saloon to sell whiskey and then arresting the man for drinking same, and quoted a friend who amusingly illustrated this absurdity and inconsistency as being "like licensing a person to spread the itch through a town and then fining the people for scratching."

We are requested by Brother E. G. Anderson to call special attention to the General Superintendents' Fund which is now entirely exhausted, and urge the brethren to make collection and send remittances at once. We append a note which Brother Anderson gives us which explains this matter:

"Many of our churches have made no remittance for our General Superintendents' Fund, and the fund is now entirely exhausted and we must have assistance from the churches, as the General Superintendents are now beginning to plan for their spring assemblies and it requires money to pay traveling expenses. No doubt many of the pastors have overlooked the matter, but we trust that with this reminder they will make some arrangement to send in a remittance at once. If you can not send all that you desire at this time, kindly make a small remittance, as that will assist if all do their best. This is very urgent, and we trust the response will be very prompt where possible. Make all remittances to E. G. Anderson, Treasurer, 2109 Troost Ave., Kansas City, Mo."

It is a matter of profound rejoicing to the heart of every patriot and every Christian that the early doom of the liquor traffic seems to be written. Strange, indeed, that it should have lived so long. Any one of a million incidents of the ravages of the traffic on the human race would condemn it for ever. A talented young man, but with an inherited tendency to indulgence in drink, had been an earnest laborer for the temperance cause but finally fell again and died with *delirium tremens*. He had striven manfully trying to banish the traffic as a means of protection to himself who, like others, was so easily tempted. A half hour before he died his reason returned and he became calm. Looking pitifully into his pastor's face, he said, "You know how it has been with me. I have tried to be sober and lead a Christian life. I have failed at last. My appetite was too strong; the temptation was too great. There is no hope for me now. I am dying and going to hell, but I have one request to make of you. I want you to get a copy of the names of those members of our church who signed the petition for license to be given the traffic, and place it in my breast when I am put in my coffin, for I wish to offer it at the judgment seat of Christ as one reason why I am lost." This solitary incident is enough to damn the traffic for ever.

The announcement goes forth that New York City is to have a three million dollar church edifice to be built by one of the Episcopal congregations. This sounds very much like the congregation in question has more brick than brain; more pence than piety; more pride than prayer; and is fonder of display than devotion.

The first New Testament in Chinese was issued from a press in Canton just one hundred years ago. The American and the British Foreign Bible Societies last year circulated more than a quarter of a million copies of the Bible in China.

More than five million dollars are invested in the moving picture business. These picture shows are said to receive one million dollars a day paid in by five million persons who patronize them.

The bill providing for prohibition in the District of Columbia is liable to be called up at any time in the senate by Senator Sheppard. The bill provides that the District of Columbia shall be dry November 1, 1916. It is a fine time for your senator to have a letter from you, urging the passage of the bill inasmuch as this is a question in which the entire nation is interested.

The murderers of the home in our fair America are having a tragic harvest in their line, with our granting about fifty thousand divorces a year. Over two million divorces have been granted since 1887. In this connection we wish to add that it is stated that a large percentage of the children in reformatories are children of divorced parents. Let the reader draw his own conclusion.

That was a noble sentiment uttered by Abraham Lincoln who said these memorable words, "I am not bound to win but I am bound to be true. I am not bound to succeed but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right, but part with him when he goes wrong." A very appropriate companion statement to the above is found in the following words uttered by the same great man, "I do the very best I know how, the very best I can, and I mean to keep doing so till the end. If the end brings me out all right, what is said against me won't amount to anything."

Dr. M. A. Beeson, who occupies the Agricultural chair in the state A. and M. College of Oklahoma, passed through the city last week on his way to Washington city on business connected with his institution. Dr. Beeson is a holiness man and for many years was engaged in college work in Meridian, Miss. He worshiped at First Church in Kansas City on Sunday. He said some highly complimentary things about the HERALD OF HOLINESS, which the editor appreciated.

A few weeks ago we made mention of the marvelous condition of things at our Publishing House. It is no longer a matter of hunting and striving for business. God has heard and answered us in this matter and there is more business now being sent us by Him than we have capital to handle. We stated that this fact was a clarion call for our friends to rally to the House and supply the needed funds. It would be a sad pity for us to lose this great opportunity for such enlarged business by lack of capital with which to meet it and make it permanently ours. One dear brother and his good wife from a western state wrote us that they would lend the House a thousand or fifteen hundred dollars for one year without interest. Now that is certainly providential.

God is answering our prayers for the needed capital to control and make permanently ours this greatly increasing business. God wants some others of the friends of the House to do the same thing. Who will be the next to help furnish means for this providential work? May the Lord guide the reader in his thinking and praying over this matter! Here is an opportunity to do a marvelous stroke of vast good for the House by a mere loan of money for a time. This brother has sent the editor his draft for \$1,460.

We are pleased to hear from Brother L. S. Tracy, through the following letter from him, just received:

Mrs. Tracy and I came to Calcutta in May, 1914, to temporarily take charge of the mission work in an emergency. The emergency has now passed. Brother George J. Franklin has arrived and gotten a good start, and has been appointed permanent Superintendent in Eastern India, by the General Missionary Board, and we are permitted to return to our previous work in Buldana. We are glad to have been able to have filled the gap here and feel that our work has not been unsuccessful. Will the friends please note that our address will be Buldana, Berar, India.

My desire of years has also been granted in my being freed from all official responsibility in both districts and I will now be able to give all my time and strength to direct salvation work in the ripened field among the heathen in Buldana district. "Pray always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance, and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly [in the Marathi language] to make known the mystery of the gospel, for which I am an ambassador that therein I may speak boldly as I ought to speak" (Eph. 6: 18-20).

Well Said

The Bible is the most marvelous book in the universe. This is because it comes direct from God, God-breathed, God-authenticated, with all the power and glory of divine authority, and demanding our utmost belief and obedience. It reveals to us the marvels of Godhead, presenting us with a God infinite enough to fill infinite space and yet tender and loving enough, like a sweet mother, to adapt His mercy and love and grace to every need and sigh and sorrow of human nature. This truth is illustrated by the following incident related in *Zion's Herald*:

A freethinker met a plain countryman going to church. He asked him where he was going. "To church, sir!" "What to do there?" "To worship God?" "Pray tell me whether your God is a great God or a little God?" "He is both, sir." "How can He be both?" "He is so great, sir, that the heavens can not contain Him, and so little that He can dwell in my heart." The freethinker declared that this simple answer from the plain peasant had more effect upon his mind than all the volumes which learned doctors had written against him. The simple are often wise, and there is no telling when the Holy Spirit may take even the utterance of a child to convict an astute thinker of sin, righteousness, and judgment to come.

Regeneration not Reformation

Not a change of opinion, not a shifting of a creed, not a reformation of habits, not the assumption of the religious regimen of duties and services, but a radical renovation or regeneration of man's nature, is the need of man and the provision of grace. So many men have very flimsy notions about the gospel. Some seem to think it is to gloss over sin, or

perhaps to merely palliate conscience. They little think how superficial these views are. True gospel religion is radical, intolerant, thorough, meaning the absolute transformation and regeneration and sanctification of the heart and nature of human beings. Says *Zion's Herald*:

A clergyman, after several unavailing attempts to reform a profligate, received this curt reply: "It is all in vain! You can't get me to change my religion!" "I do not want to do that," rejoined the minister; "I want religion to change you!" If the kind of faith a man professes is having no regenerative effect whatever upon his life, he would better transfer his regard to some other form of belief, for his religion has no real worth. Only the religion that changes us is the kind of religion from which we should never change.

Our Worst Enemy

Lloyd George was right in the declaration early in the present great war to the effect that "We are fighting three enemies, Germany, Austria, and drink, and the greatest of these is drink." Would that every nation would find out this truth and then adapt its policy to the discovery and treat alcohol as the world's direst and deadliest enemy. In a line with the truth enunciated by Lloyd George is the proclamation which some English patriots are publishing to the world as follows:

I have killed more men than have fallen in all the wars of the world.

I have turned men into brutes, and have made millions unhappy.

I have transformed many ambitious youths into hopeless parasites.

I make smooth the downward path for countless millions.

I destroy the weak and weaken the strong.

I make the wise man a fool, and trample the fool into his folly.

I am known to the abandoned wife, the parents whose child has bowed their gray heads in sorrow, and to the hungry children.

I am a greater foe to the empire than the Germans.

I have almost brought defeat on the empire through drunken workmen.

I am doing my best to bring this about.

I am still "Going Strong."

Looking for a City

We never approach the beginning of a new year without thinking how little the thought and fact bring to the meaning of many people as these years come and go with such rapidity and the truth is forced upon us that life is so rapidly accumulating behind us, and the life to be lived ahead of us becomes so brief. We can not conceive how a man utterly unprepared for the exchange of worlds, who is not seeking for a city which has foundations, can pass these milestones one by one without a feeling of fear and consternation. These milestones to such people may well be times of sadness. But to one who has set his affection on things above, they can be occasions of joy and gladness for they are hurrying him to the gates which shall admit him into endless joy and peace at God's right hand. The following thought from Tholuck touches this point:

He who has found upon earth the city of his affections, and who with every onward step is only advancing toward a mist, may well look upon New Year's day as a day of sorrow. Well may it be a dark and gloomy day to the man who, as a poor and humble pilgrim, is journeying to some royal city where he has not a single friend to welcome his arrival or offer him the shelter of a roof. A poor and humble pilgrim am I; but, God be thanked, I know of One who long ago prepared for me a place. Hence it is that as I pass the milestones, each in succession becomes an altar, on which I present oblations of gratitude and praise. There are many, I am aware, to whom the thought of flight of time is dispiriting. For me, I feel that He hath not given the spirit of fear, but of power.

His Likeness

God wants us to reflect in our lives and spirit the likeness of His Son. We should certainly resemble Him and should so impress beholders with our Christlikeness as to lead them to say that we have been with Him and drank into His Spirit. There is a striking story told of a great sculptor who attempted to carve a statue of Christ. After three years of hard work he called a little child and asked whether she knew who it was:

"No," said the child, "I do n't know. It may be some big man; I do n't know."

The sculptor knew that he had failed; and falling on his knees in sorrow, he asked the Lord to help him try again.

Years longer he worked and prayed, and prayed, and at last again called in a child of the household. "Do you know who it is?" he asked her.

She looked upon the marble face for a moment, and, with tears streaming down her own, cried out: "It is the One who said, 'Come unto me.'"

Then the sculptor knew that he had caught in his marble something of the divine likeness he sought for.

If we are Christians, it ought to be possible for all to see in us some resemblance to Christ. They should be able to point to our patience, our lovingness, our ready forgiveness, our faithfulness and say, "That is Christ in him."

We could never bring out the likeness alone; but if we will let Jesus work in us and with us, He will develop it surely, so that, though we see it not, our friends can not fail to recognize His likeness.

The Bible in the Home

We are perfectly satisfied in our own mind that the Bible is too little read in the home by the family. There should be not only personal reading, but the family should read together frequently, if not regularly, the precious Word. It is a beautiful habit and marvelously helpful. Rev. Ralph Wells Keeler says:

There is a growing tendency among thoughtful people to read the Bible in connection with one of the meals when the entire family is together. This, too, in homes where each individual is accustomed to read some passage prayerfully each day in the quiet of his own room. Somehow, those who enjoy this family hearing of the Word go forth to their appointed task for the day brighter and more encouraged for the problems which they are bound to meet. For throughout the hours of toll they know that the other members of the home circle have the same thought in mind and are being cheered by the same glorious message. The day goes far more easy as a result. Is your home giving this strength to its members?

A Secret

People are fond of having secrets revealed to them. They never fail to interest. *Helpful Thoughts* tells a secret in public in its pages which we pass on for the benefit of our readers. We believe the secret contains good advice and we commend it to all:

If you ever find yourself where you have so many things pressing upon you that you hardly know how to begin, let me tell you a secret: Take hold of the very first one that comes to hand, and you will find the rest all fall into file and follow after, like a company of well-drilled soldiers; and though work may be hard to meet when it charges in a squad, it is easily vanquished if you can bring it into line. You may have often seen the anecdote of the man who was asked how he accomplished so much in his life. "My father taught me," was the reply, "when I had anything to do to go and do it." There is the secret—the magic word, "now."

Related by a Physician

The true story of alcohol will never be written by anybody. There are two reasons for this. To be written in full the work would be too voluminous to anybody, who has time,

to read in this busy age. Another reason is that no single author's life can be long enough, and no pen is durable enough, and no ink black enough to fully write the infamies and infernalisms of this diabolical traffic. The following true story, related by a physician, is one of thousands of such atrocities constantly occurring in our rum-cursed world. It come from the *National Temperance Advocate*:

"You know nothing about intemperance," said a noted physician. "I could write volumes that would amaze you."

"Write one," I said.

"It would be a breach of honor. A physician, like a Romish priest, may not betray the confessional." After a moment he added: "Our profession takes us into homes. And lives and hearts that seem all bright and happy are often dark and miserable from sickness of the soul."

"There must be some scenes that it would be proper for you to tell me," I urged; "please think of some."

"I was called to see the wife of a distinguished gentleman. Her husband sat by her bed fanning her; a lovely bouquet of flowers was on the stand by her side. Two little girls were playing quietly in the room. It was a charming picture of love and devotion.

"My wife fell down stairs," said her husband, "and I fear has hurt herself seriously."

"I examined her shoulder. It was swollen and almost black, and one rib was broken.

"How do you find her?" asked her husband anxiously.

"I will ask the questions, if you please. How did you so injure yourself?"

"I fell on the stairway."

"I hesitated. I was not in a Paddy shanty, but in the house of a well-known and unstained man. I re-examined her side.

"When did she fall?" I asked.

"Last night," he said, after a second's pause and a glance at her.

"My resolve was taken.

"Please show me the place on the stairs where she struck?" I said to the husband, rising and going out. He followed me.

"I was not with her when she fell," he said, hesitatingly.

"The injury was not from a fall, and it was not done last night. Never try to deceive a doctor."

"She begged me not to tell you the truth."

"Then get another physician," I said.

"I will tell you the whole truth. Night before last I had been out to dinner."

"I saw your brilliant speech in the paper. Was it wine-inspired?"

"Partly. Most after-dinner speeches are, to a degree. I came home excited by the fine dinner, wit, wisdom, and wine of the evening, and went, not to bed, but to the closet and drank heavily. My wife heard me and came down, hoping to coax me upstairs, as she had done many times. But she was too late. My reason and manhood were gone, and I pounded her, and left her. She tried to follow me, but fell on the stairs. After a time she crawled, she says, upstairs, and went into the nursery and slept with the little girls. I slept late, and awoke with a fierce headache, and went out at once, thinking no breakfast and the out-door air would clear my brain for my morning engagements. I pledge you my honor I had forgotten I struck my wife. When I came back last night I found her suffering; but she would not permit a physician to be sent for, lest it should disgrace me. I think she really tries to believe that she hurt herself, more or less, when she fell." And with an honest quiver of the chin he added, "She is an angel, and wine is a devil."

"What are wine-bibbers?"

"Own children of their father. Is my wife seriously hurt?"

"I can not tell yet. I fear she is."

"More absolute, untiring devotion no man ever gave while she lived and suffered. When her true, noble, loving heart ceased to throb he was inconsolable. His love and devotion were the theme of every lip, and the Providence that so afflicted him was called 'strange,' in a tone of semi-censure! On her tomb is cut the 'beloved wife!' He has gone to her now, in that land of no license!"

"No one but myself ever knew the truth."

Most people dread far more the social frown which follows the doing of something conventionally wrong, than they do the qualms of conscience which follow the doing of something intrinsically wrong.—HERBERT SPENCER.

THE OPEN PARLIAMENT

IN the January number of the *North American Review*, one Mr. Ellwood Hendrick, a New York broker, who has recently gained some little distinction in the literary world, has written an article under the caption of "Saul of Tarsus," in which he presents the old question of the disharmony of Paul and Christ from the who has not as yet been "broken into" the ranks of orthodoxy. He professes to have great reverence and love for the life and words of Jesus, and at the same time great disgust for the dogma and doctrines of Paul and the Athanasian creed. His whole argument is but a dim reflection of those anti-Pauline theologians who take delight in contrasting the simple gospel of Jesus, the Palestinian peasant with the Apocalyptic speculations and Hellenic thoughts of Paul, the "rabbinically-educated and dialectically-inclined" Jew. They declare that the transition from the simplicity of Jesus to the mysticism and perplexity of Paul, is like stepping from the sunny mountain side into the gloomy, close atmosphere of the synagogue.

Our commercial assailant of Paul frankly admits that he does not treat the question in a scientific or philosophical way. This is about the only correct statement the unbelieving broker makes in his entire article. His "watered-stock" argument against the great apostle to the Gentiles is certain far below par.

He "whips the Devil around the stump" and lashes Paul over the shoulders of Jesus. He represents or rather misrepresents Jesus as preaching only love, forgiveness and a sociological kingdom, a kingdom of "good works" and morality and not a transcendent kingdom to be ushered in by the "trumpeting, thunder-clapping, bone-jumping resurrection day of orthodoxy." This is certainly a "slap in the face of orthodoxy," dealt by the iconoclastic hand of un-sanctified secularity!

In the same breath, the bold broker of the Bronx, brags on Jesus and "blisters" Paul. He refers to the kingdom of Jesus as a mere social order. But we may rest assured that the broker was not the author of this idea of the socialization of the kingdom. Churchill's "Inside of the Cup," and Shaller Mathew's definition of the kingdom of God as "an ideal social order in which the relations of men to God should be that of sons and to each other that of brothers," and Dr. Charles R. Brown's assertion that the "Kingdom of heaven is an objective fact and not a mere inner experience"—these gentlemen, whose modern and modified views of the kingdom of heaven are so diverse from Paul's idea of a "kingdom of righteousness, peace and joy in the Holy Ghost," and from Christ's kingdom which must be sought as a "pearl of great price"—these "dialectically-inclined" modernists, and not the uninfatuated broker, are responsible for the over socialization of the kingdom. The church has, from time immemorial, held that, while the kingdom is primarily and essentially an inner spiritual experience or state, it always works from within outward to the betterment of social conditions and to the re-environment of the world. It is unphilosophical and unbiblical to deny or minimize the interiority of the kingdom in order to recognize and emphasize the externality of the kingdom. This would be like picking out the kernel in order to exhibit the hull. There may have been a tendency in the church of yesterday to save the kernel and throw away the hull, but in this utilitarian age, where everything counts one, it is well to make good use of husks and hulls as well as kernels.

The broker says he loves the life of Jesus. I wonder if he loves Him with that deep, inner divine love which must be shed abroad in the heart by the agency of the Holy Spirit—that love which comes as the result of being "born from above," as Christ told Nicodemus? Or is his love just a mere human love and admira-

A New York Broker vs. Paul

Written by ANDREW JOHNSON

tion? Infidels and agnostics have said beautiful things concerning Jesus. Ingersol admitted that the Sermon on the Mount was the "paralysis of all criticism." George Elliott, in her "Imitations of Christ," poured unstinted praise upon the spotless character of the great Galilean. John Stuart Mill, the philosopher, confessed that Jesus had a "unique commission from God to lead men to truth and virtue." The skeptical and critical Mathew Arnold declared that "There is no way to righteousness but the way of Jesus." But to be "almost a Christian" is not sufficient.

The broker says that Paul invented the doctrine of justification by faith, the vicarious atonement, the virgin birth, that he had a quarrelsome disposition, testy temper, was all the time talking, that he could not get along with Barnabas, Mark or Peter; that his conversion on the Damascus road was not any too thorough, since he was the same energetic, impatient and domineering personality that he was before this overestimated change took place. He further charges the apostle as being the one who adopted baptism in the room of circumcision and that baptism thus became essential to salvation. Then he asks us to imagine Jesus saying "Suffer little children to come unto me—after they have been baptized!"

In regard to Paul's polemical proclivities and quarrelsome disposition, the brilliant broker treats us to the following: "Now the Jews of his day were human just as they are today. Jesus got along with them and loved them. So did Peter and James and John and all the other apostles. Paul could not. He had doctrines which the others did not teach, and it seems to me as though the doctrinaires and teachers of dogma had been blaming the Jews for Paul's fault." Had Hendrick lived in Paul's day, he would have made a good junior member of Tertullus' law firm, for he would doubtless have concurred with Tertullus, who in prosecution of Paul in the twenty-fourth chapter of Acts, said: "We have found this man a pestilent fellow, and a mover of sedition among all the Jews throughout the world and a ring leader of the sect of the Nazarenes."

Again the broker affirms that Paul's restrictions upon women have smothered them for centuries. This possibly comes about because Paul was a grouchy old bachelor.

We must give the broker credit for one thing, anyway. He does indeed let up on Paul long enough to take a whack at John Calvin. The followers of Paul as he followed Christ should appreciate this little mercy and mitigation shown the apostle. Here is what Hendrick says anti-Calvinistically: "With all his faults, Paul was better than Calvin. When he saw how Stephen died as a real hero, game to the very last breath, he was impressed. Calvin would have seen red and called for another apostle."

The idea advanced by the anti-Pauline professors in some of the theological institutions of the land, and which has leaked out into the business world and been caught up and heralded from one end of the country to the other through the pages of a great magazine like the *North American Review*, is to the effect that Jesus was not theoretical, doctrinal, mystical on the one hand, and that Paul was not ethical, practical, and sociological on the other. This view of the matter does injustice both to Jesus and Paul. Jesus preached more than kindness, morality and love. He preached the rugged old doctrine of repentance. It is recorded in Matthew (not Paul) that when Jesus began to preach, His first word was "repent for the king-

dom of heaven is at hand." He taught the new birth or regeneration in his conversation to Nicodemus, solemnly declaring, "ye must be born again." He preached justification or salvation by faith by saying, "he that believeth on the Son hath everlasting life," long before it was proclaimed by the Apostle Paul. Jesus did not teach the universal fatherhood of God. He said to the Jews—with whom He got along so well—"ye are of your father, the devil." In fact, Jesus got along so well with the Jews, they had him crucified. In the sixth chapter of John, Jesus told the multitude that if they did not eat His flesh and drink His blood, they had no eternal life in them. Where is anything in the apocryphal utterances and Hellenic teachings of the Apostle Paul any more mystical than that statement? The trouble with the broker and his anti-Pauline brethren is that they only take a very small fragment of the teaching of Christ and set it over against a part of Paul's teaching. This is not fair. If one will take all that Christ taught and all that Paul taught, and carefully compare these respective teachings, he will see that there is perfect agreement between the two in all the essentials of Christianity. They had, it is true, their individual characteristics. Christ was not Paul and Paul was not Christ. Yet Paul only taught and elaborated that which Jesus taught and commanded. All thought must be analyzed, synthesized, systemized and elaborated. No intelligent person is satisfied with unanalyzed ideas. Every realm of truth on earth has been systemized—law, politics, government, science, medicine and even business. The very business in which Mr. Hendrick himself is engaged, is finely organized and thoroughly systemized. This rant and "cant" against dogma and doctrinaires is the height of folly in this organized era of the twentieth century. There are only three classes in the universe that do not theorize, organize and systemize—the little child that does not, the fool that can not, and the saggard that will not.

Now take the Apostle Paul and read his great chapter on toleration in the fourteenth of Romans, read him on love in the thirteenth chapter of 1 Corinthians; read him on ethics and sociology in Romans the twelfth chapter, and 1 Thessalonians, the fifth chapter, and then you will be constrained to say that Paul is not only theoretical, mystical and analytical, but also ethical, kind and social.

Who can follow the great apostle in his "perils by land and sea," and see him beaten with many stripes and hear him boldly declare, "I am crucified with Christ, and for me to live is Christ, and God forbid that I should glory, save in the cross of our Lord Jesus Christ"; who can impartially view his whole career from the time that he fell on the Damascus road till the time that his head rolled on the yellow sands of the Ostian way, and have the heartless criticism to place him in opposition rather than in juxtaposition to Christ?

The commercial critic says that Paul was obsessed by logic; that he "had the passion of a Prussian Feldwebel for system and order, or of the conscientious housekeeper who throws notes and manuscripts into the fire rather than leave a room untidy." It is better to be "obsessed" by having a little too much logic than to be "distressed" by having no logic at all. And as to throwing "manuscripts into the fire," that is exactly what ought to have been done with the broker's manuscript instead of airing such a pitiful attack and puerile polemic against the Apostle in the pages of the *North American Review*. The broker, like every one else, has a right to his opinions, but it does not follow on this account that his opinions are right.

The very idea of Paul inventing the virgin birth of Christ! Who ever heard tell of this before? Matthew and Luke, the Gospels that Mr. Hendrick appreciates so much, say three

times more about the virgin birth than does the Apostle Paul. Did this unbelieving outsider, as Mr. Hendrick characterizes himself, ever stop to think that if the virgin birth is not true, then Jesus has not deity or authority, and further still if the virgin birth is not a reality, then either Mary was a harlot or Matthew and Luke were the biggest liars that ever adorned the Ananias club? But he tells us that the "Gospels have been made up and copied and rewritten and modified to meet the views of the dogmatists." Well, if his view of morality and sociology is so weak that it has been defeated before the bar of logic and the Biblical record, and has never been able to hold its own with the Pauls and Luthers and Wesleys, and the great church leaders of the centuries, there must be something radically wrong with it. Besides, if the Gospels have been so changed since the days of Jesus, how does the belated broker know just exactly what Jesus taught? Maybe some of those "sociological" ideas of the kingdom have been interpolated into the original records. If Paul's critic receives Matthew's statement concerning Jesus' simple doctrine of "love and forgiveness," why will he not be consistent and receive Matthew's record of the virgin birth? If he can not accept the whole of Matthew's gospel as being trustworthy, how can he consistently receive any of it as being genuine and authentic? But this presents no difficulty to the man who is not "obsessed by logic." He takes the Gospels like eating chicken—he eats the meat and throws the bones away. For his presuppositions are quite averse to a "bone-jumping resurrection" anyway.

Our anti-Paulinist says that Paul "was more certain than anybody else that the world was coming to an end straightway. He was the only one that could set the date." Will Mr. Hendrick please inform the readers of the *Review* where they will find the passage in Paul's writing which sets the date of the second coming of Christ? If he but points out this verse he will immortalize himself and become one of the great discoverers of the world. He will become as noted for originality and ingenuity as Paul whom he opposes. No one has ever yet made this discovery. If the broker will come forward with the goods and exhume the records of the past and "show us" where Paul set the date, then we will set him in high esteem as the beaming light of the twentieth century.

WILMORE, KY.

On the New General Superintendents

The following is from the pen of Rev. E. E. Reynolds, pastor of the M. E. church at Coconut Grove, Fla., and brother to our General Superintendent Reynolds.—EDITOR.

YOUR very excellent and creditable paper is a welcome visitor in my home. Today there comes the copy announcing the election of two new General Superintendents for the responsibilities and opportunities of leadership in your denomination.

I write a word of congratulation in the choice of two able and vigorous men to the important office they are to hold. The election is of more than passing interest to me, because of the fact that my own dear and highly esteemed brother in the flesh is one of your honored and useful leaders.

The election is also of unusual interest to me because of the fact that when I was pastor of the Grace Methodist Episcopal church in the city of Haverhill, Mass., I had for the three years, splendid fellowship with Brother John W. Goodwin. Of all the pastors in the city, there was no man with whom I had such sweet fellowship as with him, and I have always felt confident that he was a true man of God and worthy of all the confidence and honor the church might bestow upon him. I have rejoiced to see in past years that he was having a good place in your ranks, and I rejoice now in his election to the office of General Superintendent.

Your fine introductory announcement, accompanying his picture, most worthily characterizes the man. Your words were well chosen.

They well describe the John W. Goodwin I have known and loved for twenty years. May God spare his life for many years of service in whatever capacity the church may need him, and may your church mightily increase in all good works.

Collective and Personal Evangelism

Written by G. W. WILSON

A CROWD creates enthusiasm. The special evangelist is new, strange, and sometimes odd, and an element of curiosity is appealed to which may be used for the glory of God, if the motives are right. Oddly, as an end in itself is especially grieving to the Holy Spirit, and it is repulsive to refined natures. Then, the collective influence of numbers is strong. Thousands "strike the trail" because many of their friends of stronger natures are doing so, that very probably would not do so alone, or among a few strangers. The special evangelist, usually is not a teacher, except along a special line. He has not the time to do otherwise. Under the leadings of the Holy Spirit, after comparative successful pastorates, he discovers he possesses gifts as an evangelist. These are intensified when he devotes himself wholly to the work of an evangelist, staying in places for a short time with all his aim at immediate results. Under his leadership petty grievances, which hindered the Holy Spirit working among the membership disappear, and a splendid enthusiasm is created, often fusing unlikely persons into unity of action. Activities, wise and unwise, according to his generalship become easy. Sometimes the movement becomes popular, and winsome, that, to many to whom it was a cross to begin work, say, it becomes a cross to cease the special work. They gladly enter into the intensest special work, taxing alike to nerves, time, home, and business duties, late hours, intense interest in certain individuals for a time, and great joy in victory.

Many say, "Why can not we have this all the time," and wish the divinely distributed duties could be permanently laid aside, of home, business, etc., but if one is true to all the obligations of life, this would be impossible. Indeed, it is one of the delicate ethical questions, to determine what relation each sustains to the other, and no pastor, evangelist, church vows or anything else can determine for the individual, where duty lies in each case. In this matter, undue authority of the church, on the one hand, and apparent leadings of the Spirit on the other hand, have wrought great havoc in the church of the past. Frequently both are wrong, and there must be made allowance for the mistakes of the most holy believers. Of course, intelligent, wisely instructed, carefully led folks, do not often have trouble from this source; as a rule, they are careful students of the Word and not servants of good or bad impulses. On the other hand, the church that does not say to the people, "Come ye apart into a desert place, and rest awhile," will have an unnerved, illusive, unstable membership, who will counteract, by their crudities, and strange impulses, the good they so earnestly desire at heart. Such often wonder why their earnest work is not more permanently fruitful. Alas! Why!

Now the great work is yet to be done. The evangelist, whatever his gifts to rouse enthusiasm, and cause to act, can not stay. It is strangely true, if he should, he would be looked upon as other men, response would not be so great, enthusiasm would not run so high, there would be the lack of the unusual interest, and some would be uncharitable enough to say, that he had lost the power of the Spirit. Remember our Lord's experience, "He did not many mighty works there because of their unbelief."

Now, in other words: The crowds in the nature of the thing do not stay with the evangelist, should he become a regular pastor in any church where he has held successful meetings; after awhile things would take a more regular order, duties laid aside for a few weeks

must necessarily be resumed. Under the close scrutiny, and more faithful dealing of the pastorate, he inevitably must offend some. Then again, that he can be heard at any time makes persons more indifferent about hearing him, and by an eternal law, those who under a white heat of conviction produced by a culmination of circumstances, pleadings, and arousements will settle into a hardened condition more difficult to arouse than before.

It is at this point the real cross of personal evangelism begins its real work. When the multitude cease to work, and an unaccountable indifference prevails to direct soul winning, graces are needed not in use before in the collective work. Patience, suffering prayerfulness, the study of means to accomplish the end, personal appeal when no special enthusiasm exists, and the unsaved notice the apparently indifference toward them, this tests the work of the evangelist more than all else. How many has the pastor left after the special meetings, who will not only testify, shout, pray, and are constantly full of enthusiasm, but how many plan their work for God and the church, their home, business, and all their activities to get each day's personal work done with the indifferent, and the lost.

Happy the pastor who can depend on them for personal work each day, and all the time, and who constantly have the fruits of their personal work to make an offering unto the Lord. A good prayer roll will prevent abnormal self-consciousness if one will heartily remember those whose names are there daily before the throne of grace. And the joy of personal work and its fruits. "He brought him to Jesus." This test of personal consecration no man can constantly have, praying earnestly for others, giving time, talent, money, seeking personal interviews, weeping over them and bearing them upon their hearts until they are saved or lost, will soon show the need of a holy heart if not already possessed, and holiness to enable one to not get "weary in well doing." More meetings? Yes! Greater enthusiasm? Yes! But more personal love for lost souls and endeavor constantly to save them and lead them to holiness, and happiness, and heaven, should be the outward expression of real holy hearts and lives. Even so, Lord Jesus.

The Prayermeeting

Written by N. B. HERRELL

"Even them will I bring to my holy mountain, and make them joyful in my house of prayer; for mine house shall be called an house of prayer for all people" (Isaiah 56:7).

GOD'S house. We have our national capitol, state capitols, county court houses, district school houses, God's house of prayer, and our private dwellings. Our nation says what is to be carried on in our capitol, the state controls the state house, the county dictates as to the court house, the district manages its school house, we conduct our individual homes, just so sure God has the right to own, control, manage and conduct His house as He sees best.

We need a revival of reverence for the house of God. He lives in His house the same as we live in ours. We are taught to respect those whom we call upon. God's house is where we visit and talk with Him. Our house is where He visits us. God is very gentle, tender and mannerly. He only goes where He is invited and made welcome. Therefore, when we enter God's house we should be conscious of and recognize the presence of the Almighty. Furthermore, we should expect God to conduct us into His house and talk with us while we remain. He has told us some things connected with His house.

Called an house of prayer. A house is commonly named by that which is carried on within. A building in which goods is sold by wholesale, is called a wholesale house. God's house is called the house of prayer because of the amount of praying within its walls. How many church buildings are marked in this way? After Pentecost they prayed till the place was

Bud Robinson's Corner

Dear HERALD OF HOLINESS readers: We will talk to you this week about a "Sinning Religion," and give you our reasons why we don't believe in a sinning religion. We read in James 1:27, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Any religion that does not save a man from all sin is a defiling religion, and it makes no difference where it is preached, in China or America. It is not this religion that is described by the Apostle James, for he is preaching the kind of a religion that saves from all sin.

Our first objection to a sinning religion, is that the atonement provides a salvation for all men from all sin. See Titus 2:11, 12, 13, 14. "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; Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

The reader will see that in the above text, we are redeemed from all iniquity and then purified; and that proves to us that all sin is cleansed away, by the blood of the Lamb. Now we turn to another Scripture and show you that the least religion that a man can get, to have any at all, is the new birth, and if a man has that much, he has gone out of the sinning business. See 1 John 3:9. "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." Now the reader will notice that the above quotation is not from the pen of this writer, or from the editor of the HERALD OF HOLINESS, but it is from the Word of God. Thank God this writer and the editor believe that Book word by word from the word "In," in the opening of the Book of Genesis to the word "Amen" in the last verse of Revelation.

shaken. Paul and Silas sang and prayed till the jail shook their bonds off and its doors open. We need prayermeetings that will affect three worlds and leave a mark on the house of God that the Devil can never rub off. The world, the flesh and the Devil are opposed to the prayermeeting. It is the strongest weapon the church is in possession of today. A prayerless people are a powerless people. No church is larger nor stronger than the number of people within it who can pray. The people who love to talk with God are always anxious for the prayermeeting. Those who can not pray are supplied with excuses by the Devil. The prayermeeting reveals how many real Christians there are in a church. Prayermeetings are indispensable if we expect to succeed. It matters not what we think about it, God speaks of the house of prayer.

Talking with God. Prayer is the art of talking with God. A conversation between a child and his Father. A prayermeeting is where a number of God's children have come together to talk with Him. This is the closest and most beneficial way we have of communicating with God.

If we were to write on the lost art, we would write on prayer. When the church quits talking with God, she is backslidden and becomes a nest of unclean birds. We hear much said today of ways and means to make the prayermeeting more interesting. We would ask what is more interesting than talking with God? When we have to serve refreshments to get the people to come to church on prayermeeting night, we had better confess we have reached Ezekiel's valley of dry bones and send for a prophet to prophesy. I do not have to give my children candy to get them to talk with me. They love their father and that love teaches them how to talk with him. Strangers could

My next objection to a sinning religion is this: A sinning religion would make no distinction between a Christian and a sinner, and we all know that there is a difference, for we read in 1 John 3:10, "In this the children of God are manifest, and the children of the devil." The reader will notice that there is a difference between the children of God and the children of the Devil. Well, what is that difference? The above text says that God's children do not commit sin and that the Devil's children do, and that is what John means when he says, "In this the children of God are manifest, and the children of the devil."

Our next objection to a sinning religion is this: A sinning religion would make God swear a lie, and no sane man could believe such a thing as that. Now read Luke 1:73-75, "The oath which he sware to our father Abraham, That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, In holiness and righteousness before him, all the days of our life." Now in the above text, the reader will see that a sinning religion would make God swear a lie for He has put Himself on oath that He would deliver us from our enemies and that we are to serve Him without fear in holiness and righteousness all the days of our life. "All the days of our life" could not mean the last day of our life, so there is no such thing taught in the old Book as sanctification in death. That doctrine was gotten up by the Devil, in order that he might so hinder and clog the wheels of the church that she would do him but little harm in the world, and it was not God's plan. His children plan to live here for many years and fight the "old man" and try to keep him down, but God's plan is to kill him, dead on the spot, and then let you serve the Lord in holiness and righteousness before the Lord all the days of your life. Well, amen! I am believing just what I preach. Glory to God! Our watchword is: Everlastingly at it!

BUD ROBINSON.

not understand their prattle, but I comprehend it all. The minute a church sidetracks from the real object of the prayermeeting to a less important, that moment she weakens her quality and lessens her quantity of efficiency to do the will of God. Dry prayermeetings are not in harmony with our text. God says, "I will make them joyful in my house of prayer." The remedy for a dry prayermeeting is "pray the glory down." We can live on "Joy unspeakable and full of glory," but never on topical prayermeetings which deal only with little essays on dogs and kittens.

The first and most important work of a pastor is to get every member of his church to talk with God in an effectual way in public as well as in private. This once accomplished, he has settled many other questions. We talk about the faithful few when we talk about the prayermeeting. This should not be the case. All members should be faithful in this department of the church. If they are not, they will fall on other points. A large Sunday school and a small prayermeeting is not the sign of a spiritual church. Our prayermeeting is the dynamo of our church. Shut the dynamo down and our church is as cold as a lodge. If we want a revival, let us start a campaign to get every member out to prayermeeting. Then see that the young converts, the timid, and those slow of speech have an opportunity to talk audibly with God. We usually have a few in the church who do the praying as well as the paying. If we can get more prayers, we will have more payers. For no one can talk with God long till his heart is broken and he wants to do something for his Lord. We have seen a few long winded persons take up most all the time in a trip around the world, while others starved to death and finally quit coming. These things should be looked after by the pas-

tor, who should see that all have an opportunity to pray, testify and give. A wide awake pastor, a live prayermeeting, always pour life and victory through all the church work and services. Our text tells us of a joyful prayermeeting in the house of God.

Preach the Word

Written by W. R. GILLEY

THE Word of God, the holy Scriptures is, in a very peculiar sense the revealed will of God. The Bible is God's message to a lost and ruined race. There is something very peculiar about the Bible that is not true of any other book, except as that Book has taken into it the truths of Scripture. The peculiar thing we mention is that which Jesus spoke of in these words: "The words that I speak unto you, they are spirit and they are life." The life-giving, quickening power of the Word of God is remarkable. Oh, how many thousands have been shot through by some brief passage, as with a dart. The penetrating, keen vitality of the Word reaches the very center of being as truly as the steel-nosed bullet does the heart. How many, being dead in trespasses and sins, by a single promise from its sacred pages, have sprung into newness of life and shaken free the galling yoke of sin, have lived buoyant, hopeful, happy, righteous lives ever after.

How faithful and true to facts the Scriptures are in dealing with sin and fallen nature. The fearful, horrible fact of sin is not minimized or passed over lightly. The story of the cross with its awful tragedy, a constant reminder of the greatness of the world's sin. Yet the Word is just as faithful in showing a way out of sin and away from condemnation and wrath, though it be at the cost of God's only Son. Truly no better admonition could Paul, the great apostle, have given to Timothy, the young preacher, than to say, "Preach the word." Paul knew its power, both the kicking against the goads of its warnings, and the life-giving vitality of its promises. No better thing could be adopted by the clergy today than a return to the simple, yet powerful preaching of the life-giving, Spirit-quickening Word. The philosophies of men may sound pleasant and appear to be profound, but they lack life, and vital, moral and spiritual force. Sin is so deep-rooted in the human heart and so widespread in the life, that nothing but the divine Word will search it out, drive it into a corner and condemn it to death. How far from reaching the sin roots then are those evangelists and preachers who are always moving the people to tears by the telling of some graveyard story and inviting seekers to the altar to prepare to meet some loved one in heaven.

Sin lurks even in human affection. A mother may love a child as an idol. A man may make an idol of a woman. The Word says that salvation may separate brother from sister or father from children. Sin separates families, and grace to be effectual must be as strong and go as deep. The absurdity and ineffectiveness of the ministry that plays on human feelings and affections, is seen in looking at the opposite side of the question. Suppose one's mother was lost in the place of torment, and many mothers are there if the Word be true. To arouse human affection in the breast of such a one, would make them feel that God was an unjust monster, or else tend to make them want to go to perdition to meet their loved ones. No, let us preach the Word and search out sin to its depths and magnify the grace of God to save from it all. Reader, do you say amen?

He that is selfish and cuts off his own soul from the universal soul of all rational beings is a kind of voluntary outlaw.—MARCUS AURELIUS.

Whatever happens to me each day is my daily bread, provided I do not refuse to take it from Thy hand and so feed upon it.—FENELON.

MOTHER AND LITTLE ONES

DICK'S OPPORTUNITY

"You don't mean that you are trying to do anything with that fellow?"

The question was asked of a prominent worker in some revival meetings which were being held in a large town.

"What fellow?"

"Why, that Dick Martin."

"Well, we try to do with all who come in our way."

"I'm afraid you'll have your labor for your pains. I wonder at his listening to you for a moment."

"What is there so strange about it?" asked John Spencer.

"Why, you do n't seem to know what Dick is. One of the worst young rascals in town. A bully and a tough—ringleader in every piece of mischief going—teaching other boys to go to the bad. Strong as a young giant, as you can see, and always ready to put his strength to the worst uses. Do you really mean, that you can do anything with such a fellow as Dick Martin?"

John Spencer laid his hand on the shoulder of his questioner, who was one of the leading business men of the town.

"Mr. Grant, you speak as if we were doing these things ourselves, or by our own power. Would you limit the power of the Holy Spirit?"

Mr. Grant again glanced at Dick Martin, who now stood on the church steps in earnest conversation with one of the movers in the work. Then, with a sober face and a few half apologetic words, walked away.

"It is no good for me to try to get a start here," said Dick to his friend, John Spencer. The meetings were over, and those who had been sharers in their blessed influences were taking their new outlook on life. To Dick it seemed doubtful and perplexing.

"Don't be so sure of that," said John.

"There is n't a soul in this town would give me a day's work," said Dick, in a tone of discouraged conviction. "No wonder, they don't know anything about me but evil and misdoing."

"You're strong and active," began John.

"Yes, I'm strong as a horse, and could do good work, and want to. But look at it. Every bit of trouble I've made and every mean trick I've played rises up against me now."

"You can live it down, I'm sure," said John, confidently.

"Well, I do n't know as I want to try," said Dick; I'd rather break right off and go and take my chances somewhere else, where everybody did n't think when I asked 'em for work, 'Oh, you're Dick Martin, the worst boy in town.'"

"I know it seems discouraging," said his friend, sympathizingly.

"I would n't have stopped one day to think about it. I'd have been, off at once if—it was n't for mother."

Dick's voice had fallen. His gentle little mother, to whose lack of firmness was due the most of Dick's badness, still kept, through her belief in him, a hold on the big boy's affections, which probably had its share in this wonderful transformation in his character.

"She hates so to have me leave," he added. "But I'm going to work hard and get my foothold and then she'll come to me. Only it'll be hard for her to give up the little house and garden."

Hard though it all seemed to her, Dick at length made up his mind to go. He worked like a beaver to set things in order about the little house, leaving the garden, which had up to this time enjoyed only such feeble care as she could give it, in a condition which gave promise of great profit during the summer. Then one morning he walked down to the railroad station with John Spencer.

"There's no hurry," said John, as they drew near. That's part of your train, switching off the southbound cars, to back up to the station again."

They had come down a street which crossed the track about the distance of a block from the station. Dick was not far

from the moving train when he heard loud voices behind him.

"That's our train, Ralph."

"Yes, I told you we'd get left if you dawdled so."

"We're not left. Let's jump for it."

"Stop! stop!" cried John. "The train will back up. Do n't try to board now."

But the two young fellows, both a little excited with liquor, paid no attention to him as they rushed toward the train. The foremost one jumped upon a step, reaching out for the hand rail. But he missed his hold—to fall with both feet on the track.

No one could ever tell how it was done, but, quick as a flash, with one tremendous effort of strength, Dick had snatched the young man, stunned with his fall, from before the cruel wheels, just in the moment of time to prevent his being crippled for life.

"Rob, you stupid, look out there or you'll—," began his companion, stumbling against Dick just as he was making his brave effort. Dick lost his balance and would have fallen between the cars but for the ready hand of John Spencer. As it was, he struck his head heavily against an iron rail.

A crowd quickly gathered around the actors in the little scene. All had taken place with such rapidity that the young men stood dazed in the first few moments, scarcely realizing what had taken place. Then as Dick lay insensible from the blow he had received, John called for help in caring for him.

"We must get him home," he said.

"Dick Martin, is it?" said one. "What scampishness has he been up to now?"

"Nothing more or less than saving Rob Grant's limbs, if not his life," said John.

"That's so. I saw it all," said another. It was the neatest-done thing, the quickest and the strongest and the bravest I ever saw in my life."

"What's all this about, Rob?"

It was his father, who had been waiting at the station.

"You don't mean that you tried to board that train when it was moving?"

Young Grant, fully sobered by the nearness of peril, turned from his father with a shamed look. Mr. Grant made a few more inquiries of John Spencer as he prepared to have Dick taken back to his mother.

"Just so much time lost," Dick was sorrowfully thinking to himself a few days later, "and all the breaking away to be gone over again."

There was a knock at the door and Mr. Grant followed the summons to enter.

"I do n't know whether there's anything in what I hear about you," said the gentleman, after a few kind inquiries regarding Dick's injury, "but I am told that you have turned over a new leaf and want to make a new start."

"I do," said Dick, earnestly.

"Well, if that is really so you shall have your opportunity. There is a situation open for you in my business, and if you are honest and plucky—in short, if you mean to make a man of yourself, and the right sort of a man—you shall not lack for help in doing it."

"And so you are to stay here," said his mother, rejoicingly, as he talked it over with her.

"Yes," said Dick, "but it takes a little away from the satisfaction of it that I did n't get it by my own hard knocks, instead of its coming to me just because I gave Rob Grant a jerk in the very nick of time."

"It seems to me," she said, "that an opportunity sent straight from the Lord's own hand, must be better even than one worked out by yourself."—SIDNEY DAYRE, in *Presbyterian Witness*.

NELLIE'S ADVENTURE, AS IMAGINED BY HER LITTLE FRIEND

Once upon a time Nellie ran away.

Nellie is an old gray horse, so old that she does n't work any more. She just runs loose as she pleases in the big pasture at grandpa's farm in the mountains. The pasture is in the woods.

And because she is so old, Nellie is not

very patient with the young horses, and she kicks at them and tries to keep them from bothering her with their nonsense. That is why she finally ran away.

Nellie ran away in the night. She went right on top of the big mountain where there are bears and wildcats and lions and tigers and elephants and giraffes and crocodiles and alligators and squirrels and other wild beasts.

She was so very angry with the young horses, which had bothered her and pestered her, that she did not pay any attention to where she was going—until she met a bear that snorted!

And then she met a lion, and the lion growled at her.

And then she ran and ran and ran down into a hollow, and she almost stepped on a tiger, and the tiger jumped at her and scratched her on the nose.

And she jumped over an alligator—and the alligator opened his big mouth and Nellie almost stepped into it.

And then a long-tailed monkey dropped out of a tree and lit on her back, and Nellie had to run very fast and kick and kick to kick the monkey off, and the monkey scolded her till she got out of hearing.

And then a wildcat yelled, and Nellie almost jumped out of her skin! And a squirrel chattered; and then she ran right against an elephant—for the elephant was so big that Nellie thought he was a big stone—and Nellie fell down and the elephant raised his trunk as if he were going to strike her, and Nellie ran as fast as ever she could to get away from the gray rock that turned into an elephant, and the elephant just roared at her.

And then she thought she saw a tall tree, and she was going to hide behind it, but the tree turned out to be a giraffe!

And an ostrich ran past her so fast that Nellie thought she was so old she could n't run fast at all—and then she worried because she was getting old.

And a hyena laughed at her—only Nellie did n't think it was a pleasant laugh, and it frightened her so to think any one would laugh when she was having so hard a time, that she fell into a hole and hurt herself pretty badly.

And just as Nellie was dodging what looked like a small branch of a tree, it turned out to be a snake hanging from the tree, and the snake's head touched Nellie's head!

So by this time, Nellie did not know which way she was running, and it was just by accident that she happened to run back into the pasture on grandpa's farm.

And grandpa, who loved Nellie because she had worked so hard for him when he was a young man, forgot all about how cross she had become, and he was looking for her, and he came toward her with a basin of oats, and Nellie went right up to him, and there were tears in grandpa's eyes as he patted her on the neck and told her: "Nellie, you shall have a pasture all by yourself, where the young horses can't bother you."

And grandpa does n't think Nellie will ever run away again, for she did have a terrible time.—*Exchange*.

IN THE WRONG PLACE

Little Josephine gathered up her doll and playthings one day, and told her mother that she was going to visit her best friend, a dear old lady who dearly loved to see her. The mother only had time to call after her: "Be quiet, and do n't forget what you should say when you leave!"

"No, mother," came a voice from the other side of the street, as the little figure with doll's legs hanging from the arms ran up to a big front door, and on tiptoe reached up to the big brass knocker.

The friend opened the door, and little Josephine, anxious to do her mother's bidding, stepped in, and said: "Good afternoon, Mrs. Adams! I have had a very pleasant visit, thank you." Then her mind was free, and Josephine and her hostess had a delightful time.—*Youth's Companion*.

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—Evangelist W. R. Cain will hold a revival meeting at Carrollton, Ohio, March 24 to 12th.

AN APPEAL—Rev. Leo. F. Maedgen and C. H. White have purchased a gospel tent, which we intend using in new fields. We ask for nothing for ourselves, but have purchased the tent on the installment plan, and feel that those who are interested in the evangelism of Texas, would be glad to help us pay for the tent. Any amount will be greatly appreciated by us at this time, as one payment is near due. As to our work in the past, we refer you to our District Superintendent, Rev. P. L. Pierce, Peniel, Texas. Address us at Temple, Texas.

LEO F. MAEDGEN,
C. H. WHITE.

[This appeal is endorsed by District Superintendent P. L. Pierce.—EDITOR.]

NOTICE TO PREACHERS OF THE DALLAS DISTRICT—We have found it necessary to change the date of our District Preachers' Meeting. The time is now fixed for May 11th to 14th, and Peniel is the place for the meeting. This convention will be held just preceding the University commencement exercises, which will give our people the privilege of two great occasions on one trip. Let all pastors, and evangelists begin now to make their plans to attend.—P. L. Pierce, *Dist. Supt.*

BORN—Announcement is made of the birth of a daughter, Helen Howe Martin, to Rev. and Mrs. I. G. Martin, February 8, 1916. The mother and babe are doing fine.

PASTORATE DESIRED—I am now affiliated with the Pentecostal Church of the Nazarene, and would be glad to correspond with some church in need of a pastor. Would accept calls to hold evangelistic meetings.—Pascal Belew, Williamstown, Ky., R. F. D. No. 3.

EVANGELISTIC—I am a commissioned evangelist of the Kentucky District, and have a few months open which I could give to the holding of revival meetings. Address me at 321 South Poplar street, Seymour, Ind.—M. C. Adam.

REVIVAL MEETING—Rev. A. G. Jeffries, of Peniel, Texas, begins a meeting in Lockhart, Texas, April 7th, with our local church. Mrs. Bessie Williams will lead the song services.—J. H. Estes, *Pastor.*

HOLINESS RALLY—We are planning for a fifth Sunday holiness rally in April. We extend a hearty invitation for all who can, to be present. Pray that God will make it a time of refreshing to His people.—N. D. Hughes, *Pastor.*

District News

DAKOTAS-MONTANA DISTRICT

Pastors and church treasurers will please take notice that, since the late General Assembly, at Kansas City, Mo., the offering for the General Superintendents should be an average of fifteen cents per member, and should be sent to the District Missionary Treasurer. No more funds for this purpose should, therefore, be sent to me, but the proper depository is Rev. J. O. Young, District Missionary Treasurer, Norma, N. D.

Offerings for the District Superintendent should be sent to Rev. Lyman Brough, Surrey, N. D., and the amount reported to me.

H. G. COWAN, *Dist. Treas.*

MALTA, MONT.

NEW ENGLAND NOTES

The February Preachers' Meeting, at Salem, rallied a good company of the brethren. The familiar form of Brother Fogg is once more seen at Preachers' Meetings. We surely welcome this good man back to the battle line on our District.

Our two venerables, Brothers Riggs and Short, were on hand at the Preachers' Meeting, adding to the life and inspiration of the meeting. We wonder if any other District in the whole connection is blessed with the presence of two such fiery, level-headed heroes of the cross as these. Many a younger man can thank God that he ever knew these two men.

Brother Riggs is just concluding his seventeenth anniversary in the work at Lowell. A special service was held in honor of the occasion.

Special revival meetings are being pressed in various places over the District; Evangelist Curtis is at Lynn; Fred St. Clair is at West Somerville, and Ernest Dearn is in a meeting at Walcott, Vt.

The District Superintendent's claim is suffering from neglect in various quarters of our District. It will be easier to meet it now and clear the ob-

ligation up in the next two months than to have it hanging over our heads at the District Assembly. We came up clear last year; we can do it this.

The obligation to the General Superintendents' Fund should be met by every church on the District this year. It is only fifteen cents per capita, or fifteen dollars where there are one hundred members. This is the new law since our General Assembly. Not one church on the District ought to fall down on this obligation.

Pastor Bryant's church at Everett had an excellent meeting with Fred St. Clair as evangelist. A number joined the church, missions got a boost, and the pastor's salary was raised. Surely these are scriptural evidences of a revival.

We are having splendid winter weather in southern New England. Good sleighing, with the mercury hardly going lower than the zero mark.

S. D. Hammond, one of the pioneers of the holiness work in northern New York, fell asleep in Jesus recently at Worcester, Mass. On his deathbed he said, "Is this dying? Glory to God! The anchor holds!" The writer has known Brother Hammond to his pleasure and profit for several years. Two of his daughters are the wives of Methodist preachers.

The District Praying Band are scheduled for special meetings in March with our church at Salem.

C. P. L.

EASTERN OKLAHOMA DISTRICT

I left home on the 11th for Durant. Ran into a train wreck, and so stopped at Allen. I preached for Brother Aycock, who came to us from California. There were two at the altar for sanctification. We were invited to the home of Brother Aycock next morning to pray for a good Methodist sister to be sanctified. The Holy Ghost came down as He did at Pentecost, and she shouted until she alarmed the neighbors, and they said she was losing her mind. She had lost the carnal mind. Arriving in Durant on the 12th, we had a good service Saturday night. The fire fell, and the altar filled with seekers. There were eight or ten professions. I received three into the church there and baptized seven.

Brother Taylor knows how to keep the fire down on the people. They love him, and he loves them, and perfect harmony prevails.

F. R. MORGAN, *Dist. Supt.*

DALLAS DISTRICT

My last writing left me in the closing days of the meeting at Lissie, in which there were a few souls blessed, and the church encouraged.

Brother Douglas and I went from there to Lolita for a ten days' meeting. Here we found opposition "stacked up," but there were some who had prayed through, and were determined to have a holiness meeting. In answer to prayer, the Lord gently moved out the mountains of difficulty, and the old gospel chariot moved triumphantly on. While some grumbled and complained, others cleaned up, straightened up, prayed through to victory for pardon or purity.

The singing in this meeting was a special feature. Brother Douglas is at home in directing a choir, and the singing at this place was great. He will preach at Lolita once each month this year, and spend one week each month giving instructions in music to a class there. We will have a great tent campaign there the first of July.

THE NEW MANUAL

The new edition of the Manual in pebble and full cloth is ready and we are filling orders promptly. The Manual in leather we expect to be ready for mailing not later than the 25th. Every member of our church, as well as those who are interested in our work, should have in their home a copy.

Leather, gold title, gilt edge... \$5
Full cloth, gilt title..... .15
Pebble cloth..... .10

PENTECOSTAL NAZARENE PUBLISHING HOUSE
2109, 2115 TROOST AVENUE
KANSAS CITY, MO.

From Lolita I came to Houston, and spent one day with Rev. E. D. Messer, one of our preachers, who is doing office work in the city. I found him and his wife to be thorough Nazarenes, and my visit with them was delightful. We are planning a great tent campaign in Houston in the near future.

My next stop was with Pastor Fulbright, at Batson. Had two good services and an encouraging meeting with the Church Board. Prospects are good for advancement of the church work there.

I am now at Kirbyville for two days. Had a good service last night; several forward for prayer and one woman converted. The church here has secured some nice property, and have it nearly paid out. We have had no regular pastor here this year. Brother Lowery, the Free Methodist pastor, has been caring for our people in connection with his little flock, who worship in the same building with us; but we are planning to make this a real center for our work, and hope to reach much of this needy and neglected field around Kirbyville. Brother Lowery is doing a good work, and our people love and appreciate him.

The mid-winter revival is now on at Peniel. It was preceded by a week of prayer, by both the school and citizens, in which the power of God was manifest. The first days of the meeting show clear indications of a great revival.

Rev. J. A. Collier and wife are in a great meeting at Grand Saline. Souls are getting to God, and several are already waiting for the pastor to come and receive them into the church. Brother and Sister Collier are the kind of evangelists who help the pastor. They are true Nazarenes.

Brother Pritchett writes from Sherman church: "Our prayermeetings are well attended. Last Sunday was a good day; six at the altar in the morning service; two prayed through; fifteen at altar in the night service; several blessed. We will begin a series of meetings the third Sunday in February."

Rev. John Seal, of Peniel, has been appointed pastor of the Yantis church, as Brother Bracken found it impossible for him to serve.

Don't forget the missionary offering this month. Let every church report to the District Treasurer, and send an offering for missions. If the offering is small, send it anyhow.

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

MISSOURI DISTRICT

As our Assembly year is rapidly drawing to a close, I desire to let our people know that as District Treasurer I have received but a small part of our general missionary apportionment. Our missionaries and mission stations are badly needing our assistance. I would ask our pastors to please put this matter before their people, and I am sure they will come to the rescue immediately. We must not let our Master's work suffer for lack of our aid. I feel that we do not do it intentionally, but other things crowd in and we forget. I am sure we will not fail to catch the vision of the homeland, but of the world as our parish.

RUTH HOOKINS, *Dist. Treas.*

CHICAGO CENTRAL DISTRICT

We closed our meeting at Mansfield, Ill., February 6th. The people of the church said it was the best meeting they had ever had; that they got better every year. There were a goodly number of seekers, and seven united with the church Sunday morning. I understand six more united last Sunday, February 13th. Mansfield has a company of people hard to duplicate. It is wonderful; not a jar in the ranks; all in unity. Perfect confidence in each other, and they think their pastor is about the best ever. She sure is a great girl; brought up in Mansfield, educated in the high school, saved and sanctified and called to the pastorate. Her father, mother, and many of her brothers and sisters are members of the church, and she has the confidence of the community, beloved by all. These people are great prayers, good givers, and constant in attendance upon the means of grace. I was reminded of the Psalmist's statement, "How beautiful it is to see brethren dwell together in unity."

The pastor, Miss Howe, has an able assistant in the person of her sister, Mrs. Anna Langley. They make a team to pull things out of the mud and keep the church clean and holy. The folks were very kind to me, and did not let me go away empty handed. God bless them all.

We opened up in Chisman, Ill., Wednesday evening. This is mission work; an entirely different proposition from Mansfield. Not over twenty-five people were present the first night, but thank God, the congregations have grown. The hall, seating one hundred or more, was about full Sunday night.

Pentecostal Church of the Nazarene Dayton, Ohio



Rev. JAMES H. SHORT, Pastor



First Pentecostal Church of the Nazarene,
Dayton, Ohio

Sunday, February 6th, was the opening day in our new church home, located on South Williams street and Home avenue, Dayton, Ohio. The Lord has helped us to secure this valuable, commodious, and centrally located church property at a great bargain. A few years ago the Baptists were offered \$7,000 for it; now we have purchased the same for \$4,000. The building is in good condition; a good auditorium with six Sunday school rooms, arranged so that the two largest, seating about one hundred persons each, can be thrown into the main auditorium; two large lots with room enough to enlarge our church building, also to build a parsonage. Located on one of the best brick paved streets in the city; accessible to three city car lines; about fifteen minutes' walk from the heart of this thriving city of 125,000 people. It is surrounded by the thrifty, middle class of people to draw from. We had planned to pay \$1,000 cash, but the Lord helped us, and we were enabled to pay \$1,500 cash. At the dedicatory service, Sunday afternoon, \$746 was pledged to be paid during 1916, and we expect to make it \$1,000.

Sunday morning, we met at 9 o'clock in our old church, and marched through the beautiful snow—Brother Cain leading the march and playing his cornet—to our new church home. We had 127 in our Sunday school. Mrs. Short sang "Sail On," and we felt like doing it. The pastor preached the opening sermon on the "Ideal Church," and Rev. W. R. Cain preached in the afternoon and evening. We had a blessed time in the afternoon, as we gave the church to the Lord for ever. In the evening service, we received a fine class of twelve new members. Among the number, was Sister Mary Gray, who attended our General Assembly and has been standing by us for some time. Also Brother and Sister A. S. Raser, who have been pushing holiness in Dayton for several years. The last Sunday in our old church was a good day; seven prayed through in the evening service, and the glory came down. Sunday was the beginning of the fourth year of my pastorate here.

Evangelist W. R. Cain will be with us for the month of February. His singing and preaching is in the power of the Spirit, and already souls are praying through. Pray for this meeting, and that our church here will be kept on fire, and continue to be a soul-winning church till Jesus comes. **JAMES W. SHORT, Pastor.**

There was a good crowd each evening, but not a seeker yet, though some have requested prayer, and one has called at the house and requested prayers. We had the privilege of praying with one man in his shop and hearing him, after praying for himself, say "Bless God; it's done." I begin in the Woodlawn church (Chicago), February 22d. I am sorry to have to leave so soon. I'll not make any more dates to get through. (Pastors kindly take notice). We must win out where we go, else we might as well stay at home. We are looking for a break before Sunday, and rather feel it is coming tonight. We plan to organize here before we leave. Never saw so many men come to a meeting as here; over half the congregation is composed of men. I love the Lord still, and the Devil has n't got me lioked to a frazzle yet. Through God we shall do valiantly for He it is that shall tread down our enemies.

W. G. SCHURMAN, Dist. Supt.

MINISTERIAL CONVENTION

There will be a Ministerial Convention held with the Nazarene church at Jasper, Ala., from March 15 to 19, 1916, inclusive. We expect to have Dr. W. B. Godbey with us at that time, and desire all the pastors, ministers and deaconesses, or as many of them as can, to be present.

We want to make this convention count for God and holiness in the Alabama District. Following is the program:

WEDNESDAY

- 7:00 p. m. Devotional.
- 7:15 p. m. Evangelistic Service—Mrs. M. V. Hall.
- 8:30 p. m. Organization.

THURSDAY

- 9:15 a. m. Devotional.
- 9:45 a. m. "How Best to Evangelize Alabama District"—Revs. P. C. Ramsey and E. P. Smith.
- 10:15 a. m. Open Discussion; five minutes to any one.
- 10:30 a. m. "How to Conserve the Work of the Evangelist"—P. M. Covington and Mrs. H. H. Hooker.
- 11:00 a. m. Preaching—Rev. L. G. Adams.
- 2:00 p. m. Devotional.
- 2:15 p. m. "The Pastor and His Duty, and the Relation of People to Pastor"—Revs. H. H. Hooker and J. W. Heathcock.
- 3:00 p. m. Open Discussion.
- 3:15 p. m. "The Proper Way of Conducting Mid-

- Week Prayer Service"—Revs. N. G. Pulliam and C. C. Butler.
 - 4:00 p. m. General Discussion; five minutes each.
 - 7:00 p. m. Praise Service, led by A. D. Kirberel.
 - 7:30 p. m. Preaching—Rev. P. C. Ramsey.
- FRIDAY
- 9:15 a. m. Devotional.
 - 9:30 a. m. "Our Financial Problems, and How to Solve Them"—Revs. S. B. Gosey and H. B. Thrower.
 - 10:00 a. m. "How to Have Regular Attendance in Sunday School"—Rev. J. A. Romine and Mrs. E. O. Ramsey.
 - 10:30 a. m. General Discussion.
 - 2:00 p. m. Devotional.
 - 11:00 a. m. Preaching—Rev. W. I. Barker.
 - 2:00 p. m. "The Deaconess and the Importance of Her Work"—Mrs. Artie Butler, Mrs. L. A. Snoddy, Mrs. Jim Enis.
 - 3:00 p. m. General Discussion.
 - 3:30 p. m. Special Meeting of all District Boards. P. M. Covington, Chairman.
 - 7:00 p. m. Special Song Service—H. F. McLain and Wife.
 - 7:30 p. m. Evangelistic Service—J. A. Manasco.

SATURDAY

- 9:15 a. m. Devotional.
- 9:30 a. m. "Our Relation to Our Publishing Interests"—Revs. E. N. Pitts, J. M. Martin and C. C. Butler.
- 10:00 a. m. General Discussion; five minutes each.
- 10:15 a. m. "The Importance of Gospel Music and How Best Taught"—Revs. H. F. McLain and J. W. Heathcock.
- 10:45 a. m. General Discussion.
- 11:00 a. m. Devotional.
- 11:15 a. m. Preaching.
- 2:00 p. m. "Can We Expect a Continual Revival in Our Churches?"—Revs. J. A. Manasco and P. C. Ramsey.
- 2:30 p. m. General Discussion; five minutes each.
- 3:00 p. m. Services Conducted by Rev. W. B. Godbey.
- 7:00 p. m. Devotional.
- 7:15 p. m. Preaching.

SUNDAY

- 9:15 a. m. Sunday School.
- 10:00 a. m. Special Song Service.
- 10:30 a. m. Sacramental Service.
- 11:00 a. m. Preaching.

- 2:00 p. m. Missionary Rally, Conducted by Mrs. M. V. Hall and Others.
- 7:30 p. m. Evangelistic Services.

All those who appear on the program are earnestly requested to attend this convention. If you can't come, please notify Rev. P. M. Covington, Jasper Ala. Special care for those who come early. Entertainment free to workers. Do n't miss hearing Dr. Godbey at this time.

P. M. COVINGTON, Dist. Supt.,
P. C. RAMSEY,
C. C. BUTLER, Dist. Sec'y.

COMMITTEE.

HAMLIN DISTRICT

I want to report victory from the Hamlin District. I visited the Roby church on pastor T. C. Eason's work. We had good congregations both nights I was there, and right good during the day. The board meeting was very harmonious, and the blessings of the Lord is upon the work. They have put in new seats and done some other repairing on the church which improves the looks of things very much.

My next stop was at Mt. Zion church, with pastor T. H. Bigham. Here also we had a good time in the Lord. This is Brother Bigham's second year here as pastor, but his people seem to love him and they are pushing on to victory. From Mt. Zion I went over to Hamlin to meet with the Board of Directors of Central Nazarene University. While there I had the privilege of attending the midwinter meeting of C. N. U., under the human leadership of Rev. W. J. Hurney. The meeting was indeed great. It was out of the ordinary from several standpoints. The pastor, president and business manager, under God, keep the revival on the year around, and salvation tides were rolling when the evangelist arrived. But the tide kept rising until it broke the levies, and such salvation scenes beggar description. When I left, there was only one boy and one girl left in the dormitories that were unsaved.

One of the great things about the meeting at C. N. U. was the collections. After taking a good offering for the evangelist on Saturday night, the citizens and people who had come in to look upon the school and its work and to enjoy the meeting, when they saw the great work the school was doing, showed their appreciation in a material way, for in about fifteen or twenty minutes, amidst shouts of praise, they gave in cash and notes more than eight thousand dollars for the completion of the administration building. C. N. U. is doing a great work, and the outlook is the brightest in the history of the institution. There are a number of young preachers and missionaries now in training

for the Master's work, and the person that invests in Central Nazarene University, will no doubt receive great dividends in eternity.

My next point was Cisco. This is on Rev. M. W. Burgess' charge. Here we had a good congregation, although it was a week night, and the writer's last charge before he was elected District Superintendent. We had a splendid service at Cisco, leaving next day for Rising Star, where we used to have a strong church. We are planning a campaign for that place with the hope of reviving the work.

Inasmuch as the Pilot Point convention meets so near the fifth Sunday in April, and no doubt a number of the preachers of the Hamlin District will attend, it was thought best to have the fifth Sunday Ministerial convention at that place in connection with their spring convention and anniversary of Rest Cottage and Orphanage. A good program will be arranged, and a great time is expected. Let every preacher on the Hamlin District who can, be sure and come to this convention.

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

SOUTHERN CALIFORNIA DISTRICT

The tides of salvation that began to flow at the beginning of the Assembly year are still rolling in. We have been working like a wheelhorse, and everywhere we go the fires are burning, or very soon begin to kindle. We are entering new fields as rapidly as we can, and good revivals are now in progress in several places.

At Placentia we have, through the generosity of Mother Wright, a new church and parsonage free of debt.

At Orange, the new work there is progressing nicely.

At Alhambra, the third new work opened, a gracious revival is now going on. The outlook is for a strong church at that place.

At Upland, the work is progressing nicely under the wise leadership of Brother and Sister Nerry, the new pastors. We also have a new parsonage there. Brother Sherman, who is always on the outlook for such opportunities, dropped a thousand dollars into the hands of the trustees, and gave them a gentle hint that a parsonage was badly needed at Upland. Of course they took the hint, and at an all-day meeting, we presented the matter to the congregation and quickly raised \$350 more and paid the bill. Thank God for Brother Sherman, who has several parsonages to his credit, and he intimates that he is not through.

We have been much hindered in making our rounds as per arrangements, because of serious washouts on the railroads and trolley lines. We were marooned at the edge of the desert for sixty-six hours—a long time to live in a car seat. But we finally reached home and was then marooned in the city for several days. But things are working better now; railroads are again active and so am I.

We began a meeting at Emmanuel church Sunday, with twelve at the altar, and four more last night. We are arranging for a series of missionary conventions to be held throughout the District, which we trust will greatly increase the lively interest that always has been manifested in missionary work on our District. We believe in the New Testament teaching of pruning the tree that is already bearing fruit, that it may bring forth more fruit. Pray for us.

HOWARD ECKEL, *Dist. Supt.*

General Church News

SYLVIA, KAS.

The group meeting of the churches of Hutchinson, Langden and Sylvia was held January 28th to 30th, and was much enjoyed. Pastor Lord, of Sylvia, being in a revival, the services were largely evangelistic. Rev. H. N. Haas, Rev. Charles Crites and Rev. A. A. Miller did the preaching and seekers came to the altar. A number of young people from Kansas Bible School at Hutchinson, came for the Sabbath services, and were a help in song and prayer. The next meeting is to be at Medora in April. Rev. H. N. Haas remained a few days to help push the battle here. Church here appreciated having the brethren come.—W. H. NORRIS.

NORFOLK, VA.

The Nazarene church at this place is marching on with her banner of holiness unfurled. Our Sunday school is increasing in number, and some of the members of the school have been saved. We organized a Young People's Society and the blessing of God is so upon it, that the older ones who attend, come away convicted. We are in a continuous revival. Since our meeting last fall, we

What God Hath Wrought!

The Debt on Hallelujah Village Raised

PRAISE the Lord with me! The last dollar toward the debt or mortgage on Hallelujah Village was paid on last Sabbath. I lacked \$138 Friday, when a dear lady, not a member of our church, gave Mr. Eaton a check for one hundred dollars. He was to keep this check until the \$38 was secured, as her gift was to be the last one hundred dollars.

So precious Brother Wiley (he is one of our greatest missionaries), found this out, talked with Brother Rees, and Sunday morning at our University church, although some other pressing needs were met, and quite a little cash for these needs given, yet as Brother Wiley presented his matter, in less than two minutes, \$38 in cash was given. Yesterday our Missionary Board met in Los Angeles, and I can not tell you the joy in my soul, in being able to take with me the whole amount necessary to cancel the note I had signed, and I could declare the fact that the whole debt was paid. So I had a new song to sing—

The debt is paid!

The debt is paid!

I'm so glad that I can say the debt is paid.

How thankful I am! First of all, to my Lord. It is He who alone doeth wondrous things; and then to the many friends who listened when God spoke to them and contributed to this worthy cause.

Mr. Eaton says he has heard the "midnight cries and groans," but our God has heard, too. Glory! Glory! I thought perhaps I could be relieved, at least for a little time, but in the midst of my great joy, a sister gave me her "chicken tithing money," as a starter on a Home or building to shelter the widows and orphans. The building they now occupy is very low and damp, causing much sickness. What we need is a proper building and the sewer system put in. I laughed and said, "I have just got out from one burden, and now you are putting on me another." But oh! we are not much account for the Lord, unless we carry burdens for Him, and it is a joy to carry burdens for His dear name's sake, and for the sake of His suffering ones in far-away Dark Lands.

Brother Franklin's messages are so full of hope, it makes me feel like running through a troop or leaping over every wall of difficulty, and pushing this holy war to the very gates. Our God means to get to Himself a great name among the heathen, and He is now choosing His bride from among every kindred and tongue. Thank God, some are coming from India, too, and from our Hallelujah Village.

Mrs. E. G. EATON

have seen more saved than during it. Our cottage prayer-meetings have proved a blessing, and homes of the city have opened to us that we had never thought of. We have received twenty new members since we came here from our last Assembly almost a year ago. Our church is coming up with the missionary offerings. We have a missionary society organized, which meets every month. A missionary church is a spiritual and soul-saving church, and we ought to be at our best for this great cause to which God has called us, to spread holiness. The church thus far has met all her obligations to the District Superintendent. We feel that all our churches on the Washington-Philadelphia District ought to see to it that this obligation is met before our Assembly, which is not far off.—J. W. HENRY, *Pastor.*

WORCESTER, MASS.

The Lord continues to bless us here. On Sunday, February 6th, we had the pleasure of taking in two new members. This makes six families in our church now, and we are looking ahead for more. The services are full of fire, and new faces are seen at every meeting. We have an extra service at the home of Brother and Sister Neeham on Wednesdays. Our classmeeting is on Tuesdays and prayermeeting on Thursdays. We are laying the foundations good and strong for the greater things God has in store for us. Would be glad to have some of the local preachers visit us for a Sunday.—CHARLES WILLIAM NEILD.

From Evangelists LEWIS and MATHEWS

From the General Assembly we went to our engagements in New England. Our first meeting with Brother C. J. Washburn, Beverly, Mass., was refreshing. The second, with A. K. Bryant, Everett, Mass., was larger, and the results were encouraging. South Manchester, Conn., was our next stop. This was a greater meeting than the one we held with Brother A. C. Goldberg a year ago. At Keene, N. H., with H. Rees Jones, we had a hotly contested battle, but found ten days

too short a time to rout the enemy, though we had thirteen seekers there. The next four days, spent with the Lowell, Mass., church, were good days. The next battleground was Penbody, Mass., with Brother Alfred Cole. This closed our New England campaign, God having given us over two hundred different seekers. We stopped at South Manchester, and Hartford, Conn., Brooklyn, N. Y., Washington, D. C., and Chicago, on our way to Newton, Kas., where we spent a month with Brother Fred H. Mendell, and with the holiness Mennonites, six miles from town. The blessing of the Lord attended, and a number of souls were saved. Brother Lewis spent a week with his fam-

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ily in Portland, Ore., and Brother Mathews held eight services with our church in Deming, N. M. God gave eight seekers. The saints there certainly do pray. Evangelists passing through will do well to stop at Deming. We are now with James Elliott, Olinda, Cal. Three seekers; fine prospects; victory ahead. We have calls on this District reaching to June 4th. Our next meeting is with Carl Daul, Nazarene mission, Fifth street, Los Angeles, February 25th to March 12th. We love our church. It has done much for us; we want to do much for it. We love the Nazarene ministers and people, and find them one family, from coast to coast. They surely love us, for which we

College News and Notes

OLIVET UNIVERSITY

The trustees of Olivet University, with a goodly number of the friends of the institution, met in the lecture room, Monday, February 14th, with President E. F. Walker, to arrange some plan for wiping out the entire debt of the school. They remembered the story of the little bird with its nest of birdlings in the farmer's grain, and the fear of the little things as they told the parent bird that they had overheard the farmer telling his son that his friends were coming next day to cut his grain for him. The mother bird calmed their fears by telling them not to fear, saying if the grain was not cut until friends did it, they need be in no hurry to move. Sure enough, the friends failed to put in an appearance, but they heard the farmer tell his son to prepare the barn for the grain, as his relatives were coming to cut it. Again the mother bird quiets her young with the information that relatives are as unreliable as friends, when work is to be done, and again her prophecy came true. But now they have a new story to tell the parent bird when she came home that night: They had heard the farmer say to his son, John, "Our friends and relatives have failed us. You and I will begin, not tomorrow, but now, to cut this grain, and do the work ourselves," and were then sharpening their scythes. "Now," said the mother bird, we had better move, for when men get through depending on friends and relatives, and start in themselves, you can depend upon it, they are sure to succeed in their enterprise." So they have decided to do it themselves. The long looked-for rich man who was going to get the second blessing and pour out his wealth at the feet of the faculty, telling them their faith had been rewarded, has failed to materialize. As the body without the spirit is dead, so faith without works is lifeless, being alone. In fact, a spirit without a body is a ghost, and faith without works has about as much tangibility to it. They have decided to show their faith by their works. In other words, they are praying for water with their coat off, and their sleeves rolled up, digging a well. "Make this valley full of ditches," was the command of the prophet, and though they should see no wind or rain, yet that valley was filled with water for them, their cattle and their beasts.

We are now working on the first ditch. The plan is to get two hundred persons who shall be responsible for \$500 each. This amount to be raised, in many instances, by each of the two hundred getting twenty persons to pay \$25 each, the whole amount to be raised not later than January, 1917, and pledges to be paid only on condition that the whole amount is provided for. The location of the school, geographically, makes it most likely to become the greatest of all our holiness schools in the country. It is nearly in the center of the United States, and it has now three hundred students enrolled. Some little enthusiasm was felt, and a suggestion that some folks would want to stand good for \$1,000 instead of only \$500, met with some response, and some signers. Now you folks in the United States hear this: This debt-raising committee will meet at least once a month and compare notes, and then generate more enthusiasm, and we trust some healthy rivalry. Already we have our lines out, and it is our purpose to keep the HERALD of HOLINESS informed of our success. We want volunteers to make up the two hundred. Only live wires need apply. If any fall asleep on their job, they will be stung to death and pitched out of the hive. Our slogan, \$100,000 by January, 1917. All aboard! Don't crowd. Address, Rev. R. E. Gilmore, Olivet, Ill., secretary, debt-raising committee.

W. G. SCHURMAN.

ARKANSAS HOLINESS COLLEGE

The winter term which is now closing, has had a number of blessings. We had Rev. Sitton, from Olivet, Ill., with us for our mid-winter revival. Several precious souls were

brought to the Lord, and our people were greatly blessed. Brother Sitton has been appointed financial agent of the school. We are sure that he will bring great strength to the school. President Imhoff began the special Bible course of four weeks, taking up several of the important subjects of the Bible. Many came in to take advantage of the instruction of this competent and Spirit-filled man. One of the most interesting was the class in prophecy, which included the book of Revelation in its study. We certainly feel honored in having Brother Imhoff as president of our school. He has been re-elected for the year 1916-1917. Prospects are brighter for the Arkansas Holiness College than ever before. Young men and women who desire a Christian education will make no mistake in coming here. In many respects, the school this year is the best in the five years of which I have been connected with it. After Brother Sitton's meeting in the college, one Sunday night after the meeting, God gave a break and many seekers came to the altar seeking for pardon. Eight prayed through. The president saw the opportunity, and announced services for the next night. The meeting ran for a week with victory, and between thirty and forty prayed through to victory.

LEE L. HAMRIC,

President Board of Trustees.

CENTRAL NAZARENE UNIVERSITY

The mid-winter meeting in Central Nazarene University, Hamlin, Texas, closed Sunday night, February 13, 1916, with a sweep of victory. It was one among the greatest meetings in the history of the institution. Rev. Will J. Harney was delayed a few days in reaching us, but the revival started on time with Rev. J. E. Gaar, our pastor, doing the preaching. Souls prayed through good in every service. Conviction was pungent and general, and in many services there were seekers all over the auditorium. Sometimes they would fall as if they had been shot, writhe in agony until they came through with a shout and a shine.

Rev. Mr. Harney is a great orator with an unusual personality, and a great preacher of the gospel of Sinai. Confessions and restitutions were numerous, and nearly every one that got converted pressed on immediately into holiness. Many of the classrooms were turned into prayer meetings, and conviction would suddenly seize students when no service was running, causing them to cry out in agony and send for those they had wronged.

The District Superintendents, Rev. J. C. Henson, Hamlin District, and Rev. W. E. Fisher, San Antonio District, Miss Lillian Poole, our returned missionary to Japan, most of the Board of Directors of C. N. U., and a host of other preachers and patrons and visitors were with us, helping push the battle on. All seemed to be delighted with the school, and the blessed spirit of harmony that prevailed in our midst.

Rev. J. Walter Hall, pastor of our church at LaLande, N. M., speaking of the revival, said: "It was the greatest time of my life." Rev. W. E. Fisher, speaking of the last Sabbath, said: "This is the best day of my life." Dr. Harney in writing to Dr. H. C. Morrison, said: "This reminds me of the old Waco camp fifteen years ago."

There is only one adult, unsaved student in the dormitories and less than one-half dozen in the entire school. On the last Sunday, Brother Harney spoke of the great need of a larger auditorium, which necessitated the completion of the other two stories of the administration building and called upon the people for an offering for this purpose. In a few minutes, with the greatest of enthusiasm, they responded with \$7,825.00. When he announced the amount of the offering many wept while others shouted for joy. We have launched a vigorous campaign to raise \$25,000.00. We feel that God is in the movement and will lead it on to glorious success. We covet an interest in your prayers.

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

thank God. We greatly appreciate our schools, missionaries, and Publishing House. We are determined to do our best by prayer, word and deed, to further the work of God, and preach entire sanctification as a second definite work of grace till Jesus comes or calls.

PONCA CITY, OKLA.

The Spirit of the Lord is upon us; the work that is being done, we believe, will abide the judgment. Souls are getting saved or sanctified every service. Four were blessedly sanctified last prayer meeting night. We are organizing our forces for a great spring and summer campaign. Our plans are to organize our people in wards, appoint a captain over each ward, go into the homes, hold cottage prayer meetings in every home possible, and by so doing, evangelize Ponca City. We will keep a record of the work, according to the report of the captains at each monthly board meeting. We make our business meetings a real feast. We are determined that every one living in Ponca City shall hear of the doctrine of holiness, and have help to get the blessing if they want it.—J. I. HILL, *Pastor*.

HUTCHINSON, KAS.

The people in Hutchinson have lately been convinced that Elijah's God still answers prayer. On December 19th, a revival meeting suddenly burst in upon us, not being previously planned for by any one. We believe God in heaven started it and continued it for five weeks. The Holy Spirit worked marvelously. Old wrongs were made right, confessions were made, and some people swung out into

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glorious victory. The pastor, Rev. H. N. Haas and Rev. W. C. Stone did most of the preaching and God mightily helped them to preach the truth. We believe that the church will have more triumphant victory and real spiritual prosperity than it has ever known. Of course the revival was also a great blessing to the school. Many days the chapel service broke up into a prayer meeting and lasted all day long with no intermission until the night service, which often lasted until midnight or after. Yes, God was leading the battle, and we were glad to be in the fight. The good work goes on and people who have been here for ten years, say that the spiritual tide is higher than ever before.—NETTIE WINANS.

From Evangelist J. G. DEMORET

On the 6th of January, I left home for Potwin, Kas., where I conducted a three days' convention, for the Butler County Holiness Association. We had a great time together. The holiness people were encouraged and built up in the faith. I enjoyed much being with these dear people. May God bless the Butler County Holiness Association, and keep it clean and red hot. It was while I was here that our baby Paul was sick nigh unto death, but in answer to prayer God healed him, for which we give Him all the glory. From there I went to Admire, Kas., and held another meeting with the Methodist people, Rev. C. F. Cannon, pastor. This was the second meeting I was privileged to be in with Brother Cannon. The meeting was held out at one of his country points. We had a great time, though the weather was bad, and people could not get out much, yet there were about twenty-five in all at the altar. We closed Sunday night, the 6th inst., with eight at the altar. I go next to Dodge City, Kas., to be with Brother Miller, pastor of our work at that place. Let all pray that God will give us a great meeting. Any one desiring my help in camps this summer, may address me at 731 Sixth avenue, East Hutchinson, Kas.

NEW YORK CITY

We are still on Eighth avenue, corner of Twenty-third street, though we have been agitating moving for some time. We have been here nearly three years, but are not reaching many people. It seems we have not left a stone unturned in our efforts, and yet so few will come. It is a battle for right against wrong, and not very many intend to go through. The pastor has been somewhat discouraged, though there have been many good

things to write about, for God is not unrighteous to forget our work and labor of love. He has not failed us in meeting all of our heavy financial need, so we are always free from debt. There has been many souls at our altar, but New York is ever cosmopolitan, you know—folks who are at home in any part of the world, who seem to "have no certain dwelling place;" they come, but they go. Then there are others who will take upon them no responsibility of any kind, therefore will tie up nowhere, so are no good to the Lord, themselves, or any one else. God help them to see how much good they could do for the cause if they were willing to "make up the hedge and stand in the gap." We have just closed a two weeks' meeting with the Reverends I. W. Hanson and J. D. Archibald as evangelists, and God was with us and did bless the people under their ministry in sermon and song. Our Monday afternoon holiness meeting has been growing wonderfully this winter. Folks have been coming and getting the blessing of sanctification. There have been eight and nine preachers present at one time. One precious Congregational pastor who enjoys this blessing, comes nine miles every Monday to attend this holiness meeting, and sometimes brings as many as six of his people with him, that they too may receive the blessing. No wonder heaven opens on us, and the glory comes down until the place becomes awful because of His presence. When you are passing through the city, make it your business to stop and worship with us at some one of the services, which are held most all day on Sundays, then Monday afternoon and Wednesday and Friday evenings. Rev. H. A. Scheidman, from California, was with us a night last week, and we had a good time in the Lord. We thank God for our brother and sister ministers, who from time to time come to help us. God bless them every one. Please pray for the New York church. It is a time of peculiar testing, and we want to be sure of God's will and walk close in with Him and keep under the cleansing blood.—I. M. JUMP, *Pastor*.

LYONS, KAS.

Sunday, February 6th, was a great day to our church. Dr. Reynolds was with us and preached Saturday night and three great sermons on Sunday. In the afternoon we dedicated our new church, after a great sermon by Dr. Reynolds. His subject was "Giving." The result was, we were able to dedicate the church free from debt. Our building is 30 x 40 feet, and will seat two hundred and fifty people. The cost was nearly twelve hundred dollars. How the people did get blessed in giving! We were greatly blest by the singing of the Hutchinson Bible School quartette. God is with us. We commenced our revival campaign Tuesday evening. God is moving on the hearts of the people. Several have asked prayer, and we are believing for a great time of salvation. We have fourteen members, none of whom have much of this world's goods, but feel rich in Him. We desire the prayers of the great HERALD OF HOLINESS family that we may be true to God and lost souls.—E. S. LANG, *Pastor*.

GREELEY, COLO.

We have some good souls here who are sacrificing and helping to bear the burdens, but the burden and work of the church is tremendous. Being confident that we are where God wants us, we trust in Him and push on. In January we held our first all-day holiness meeting. The all-day meetings were a source of help to us in our work in the East, and trust they may be here. We are glad to report victory in our own soul, and a determination to go through on the old rugged lines.—MINNIE M. FRENCH.

From Song Evangelist JOHN F. GIBSON

We arrived in Lynn, Mass., on Saturday and found Pastor Beebe, wife and children well, and all enjoying salvation. Had just come from New Bedford, being associated with Evangelist Earle Curtis, of New York, for two weeks. After prayer and hard ploughing and scraping for a few nights, the Lord blessed our brother good, and through his efforts and the help of some of the saints, who are loyal to truth, the Lord did breathe on those dry

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bones. They were very, very dry. The Devil is wide awake in that city of whale oil, and it needs saints who are continually oiled up with the oil of joy, from the effects of practical holiness. There are a few saints there who have salvation good, and stand by old-time gospel preaching and all that follows. We left some of the people under conviction, hoping that before long they will yield to the Savior. The meetings opened at Lynn on Saturday night with a service that some of us will never get over. The glory of our God filled the temple. How the saints did groan, laugh, cry, and march around the walls. We were thankful to get into such a meeting. Sunday was a glorious day, with seekers at the altar at night. The Lord is greatly blessing Brother Curtis as he preaches the truth, with power and unction. Brother Beebe and wife and children are an inspiration to the meetings. It is a rare sight these days to see the faces of children shining with glory, and to hear such young hearts burdened for souls. Brother Curtis gave a message on "Fire" Monday night, and some of the saints got to shouting and marching till the walls fell down. Permanent address, Andover, Mass.

DES ARC, MO.

As the Missouri Holiness College does not pay running expenses, we have arranged with the other teachers to take care of the work while we assist in a few meetings to raise the shortage of the first half of the school year. Just as I was ready to

start for my first meeting, my baby girl, Ruth, four years old, was taken with a severe case of diphtheria, and I am kept by her side. I ask the prayers of the HERALD OF HOLINESS readers that God may restore her to health.—B. T. FLANERY.

BIG CREEK, MISS.

I am a poor widow with six children to support, and I desire the prayers of the Nazarenes. I am not sanctified, but truly wish I was. Brother Farmer, a Nazarene preacher, came here from Houston, Miss., last November, and won the hearts of the people of our little town for holiness. I had the privilege of attending the District Assembly at Houston. It was something grand. How I did enjoy those grand sermons by Dr. Reynolds and Brother Bates. I wish I could attend such a meeting every week. God bless the Nazarenes, and may they keep on with this glorious work.—Mrs. BETTIE P. KILGOBE.

DONALSONVILLE, GA.

On January 29th, leaving the hills and mountains of my home I passed down through the lowlands of Georgia to Omega, where I preached one Sunday. God gave us a good meeting. Many came for prayer. Leaving there I went to Crossland, Ga., and preached once with souls seeking. I went out to Wright's chapel, about ten miles out into the country, where I met a large crowd. I preached three times, and the result was several at the altar

Resolutions on Billy Sunday Meetings

The First Pentecostal Church of the Nazarene, Twenty-fourth street and Troost avenue, Kansas City, at a meeting of the Church Board, February 14th, adopted the following resolution in regard to the Billy Sunday campaign now being inaugurated in this city:

"While we shall thank God for all the moral and spiritual benefits that may result from this campaign, and while we sincerely desire that it shall prove to be a time of salvation to multitudes, Be it

Resolved, That we do not officially identify ourselves with this movement, in view of the following facts:

"First, We have long been doing the very work outlined by the Committee, namely, organizing Bible classes, engaging in house to house canvasses, and week night prayermeetings, training personal workers, and giving ourselves daily to intercessory prayer for the salvation of the city. We are organized and at work.

"Second, We are now in the midst of a revival for which we have planned, worked and prayed many months, and which promises to continue for months to come. In the past six months hundreds have sought salvation at our altars.

"Third, Under the existing circumstances, we do not feel justified in giving over our meetings, closing the doors of the church, and exchanging pulpits with those who may not be in harmony with our doctrines and experience.

"Fourth, In connection with this campaign, doubtless, there will be practices and measures used which we can not consistently endorse or follow.

"Fifth, We have been set in this city for a peculiar mission, namely, to preach scriptural salvation which includes 'that sanctification without which no man shall see the Lord,' and which is a second definite work of grace. We cherish the profound conviction that we should continuously give ourselves to this work. With love for all, and with a desire to encourage every movement for good that may bless this city, we are confident that we should be identified with this campaign only as our members individually may choose to give it their moral support, prayers and personal work. Be it further

Resolved, That a copy of the foregoing resolution be sent to the Billy Sunday campaign headquarters, also that it be read before our church, and that we request the HERALD OF HOLINESS to publish the same."

... crying for victory. Two prayed through. Traveling twenty miles from there through the wiregrass belt, I came to the home of a holiness preacher, where I spent a delightful time. Next day we started for Donalsonville in an auto, about ten miles away. I visited the holiness college there, and was glad to meet Brother Whitehurst, the president. I have never met a finer collection of teachers, consecrated and filled with the Spirit. They have a great building, nicely arranged and well equipped. I am delighted with the school. Get your boys and girls ready and send them here, where they can have food for body and soul. I leave tomorrow for Malone, Fla., to hold a meeting.—C. E. SHAW.

EVANSVILLE, IND.

The last report from this church was that the pastor had resigned his pastorate to take up work elsewhere, but after further consideration, I have decided to continue my pastoral work in the old pocket city. God is blessing and leading us on to certain victory. We begin a special meeting February 16th. Pray that God will give us a great time of salvation.—IRA R. AKERS.

From Evangelist JERRY CLEVENGER

I am glad to say that Brother I. G. Young, of St. Louis, and I are in a meeting in Fillmore, Ill. We could not get a church in the town, so we rented the opera hall, a large brick building, for which we pay \$2.50 every night, or \$17.50 a week. We pay our pianist \$1.75 a week, but God almighty is behind the thing, and the money is forthcoming. We have been here nine days. Sunday night I asked the people for \$25 to meet the incidental expenses and they gave us \$27. Yesterday (Monday) was a great day in the meeting. Seven were at the altar and five were sanctified; two before that—all heads of families. The great hall is packed every night, and we are expecting a sweeping revival. Pray that God may come in wonderful power.

COTTON, OHIO

I started a meeting at the above place about a week ago. I think it was one of the most unpromising places I ever preached in, but there seems now to be indications of an abundance of rain. I will have to be like Elijah, keep on praying and expecting. Remember us and this meeting.—H. G. THOMAS.

From Evangelist M. C. ADAM

Albert Selbee, of Naples, Ky., and myself closed a revival at a place known as Turkey Creek in the mountains of Virginia, in a Methodist church. We had a siege with the Devil for eleven nights, in which time God gave us a remarkable revival. People would fall prostrate under the power of God and would scream and cry until they heard from heaven. The services would run far into the night, and shouts of victory could be heard all over the community. Pentecostal fire began to fall on the people and they found out their need of sanctification and they began to fall at the altar and pray through. One evening, while preaching on the judgment, twenty-two fell at the altar; thirteen prayed through, and such scenes of rejoicing are seldom seen. The people tarried till the early hours of the morning. In this meeting over eighty-five fell at the altar and sixty-three prayed through.

The last day was a great day of rejoicing. We expect to begin a meeting at Copley's chapel, about one-half mile above Cassie, W. Va., Wednesday evening. I am open for engagements for revival or campmeeting work this summer. Any one desiring these dates, will please write me at once at Miller, W. Va.

DEMING, N. M.

We have been having a gracious outpouring of the Holy Ghost upon the church here at Deming. On the 5th inst., Rev. Mathews stopped off on his way to a meeting in California and stayed until the morning of the 9th, when he had to leave. The writer continued the meeting until the 15th. There were several saved, reclaimed and sanctified, for which we praise our precious Master. The saints were greatly blessed and are on the upgrade. One sister was healed at one of the afternoon meetings.

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Rev. Mathews was certainly a blessing to the church. He is a man of God.—D. C. RAMBO, Pastor.

VIRGINIA, ILL.

We are in the fight for God and for souls here. We are confident that, as in other places, God has here his select and elect few, who have stood and will stand true to Him. Brother George M. Eades, who is the pastor, together with these few and the writer, are praying for God to send Holy Ghost conviction, revive His people, remove hindrances, break down prejudices, save sinners, sanctify believers and defeat the Devil all around. Our God is able, and we are expecting victory through Him. The attendance has been on the increase and the interest is rising. The Holy Ghost is applying the truth to needy hearts. We ask the prayers of God's people that His glory may be greatly manifested in this battle.—LOUIS W. SCOTT, Pastor.

BOTNA, IOWA

Began a revival in my church last night. A large congregation was present, and the Lord was there. I request the prayers of the church in behalf of the meeting.—THEODORE F. HARRINGTON, Pastor.

HOUSTON, TEXAS

A city of approximately 125,000 inhabitants, the metropolis of the south, yet a tremendously wicked city—presenting wonderful opportunities and great responsibilities to the Church of the Nazarene, yet not represented here. We covet earnestly the prayers of the entire church that it won't be long until there shall be heard in her midst the shouts of new-born souls. We had the pleasure of entertaining Brother P. L. Pierce last week, and we

are planning to begin a series of meetings here during March, and we are looking forward to the time when Houston shall be placed on our church map. We are gaining ground, and claiming victory in His name.—Mr. and Mrs. E. D. MESSER.

STOCKTON, ILL.

Rev. Gordon G. Edwards, of East Wareham, Mass., accepts the pastorate at Stockton, Ill., beginning with March 19, 1916. Look for something to happen at this place soon.—W. R. RUSSELL.

CULLMAN, ALA.

The church at this place is progressing nicely. The members are in harmony with each other, and are being united in prayer and effort for the salvation of the lost and the advancement of God's kingdom. Our Sunday school is growing in attendance, also in interest. Still, there is a great number of people in this country who do not believe in holiness, and it brings about an opposition to the work. By the help of the Lord we mean to preach a full salvation and pray the fire down upon them and expect them to be saved. Since coming to this country, we have met with a number of good people, and they are standing by us in the work. We earnestly ask the prayers of praying people for great success, as we want to see Nazarene churches all over North Alabama.—H. B. THORNER, Pastor.

LOUISVILLE, KY.

The Louisville church is in a healthy condition. We mean by this, that we are endeavoring to keep the spirit of unity in the bond of peace, which is so essential to the advancement of God's work. We are not only clean through the blood of Jesus, but continually praying to be kept this way. By His grace we walk in the light and have a passion for lost souls. We say with reverent humility, "we have some of the cream of spiritual aristocracy in our membership. All the honor and glory we give to our matchless Savior. We pray as we write this report, to be saved from extravagant language and to tell the truth as it is in Christ Jesus. We had a Holy Ghost cloudburst Sunday night, January 30th. Two souls prayed through, and the saints moved farther up. Encouragement is on every hand. We see nothing ahead but victory all the way.—Church Reporter.

YORK, NEB.

We opened the battle here January 2d. The little band had enough confidence in God and their pastor to tell him to undertake the meeting, and they would support in every way they could. We prayed, labored, and preached in this extremely self-righteous center for five weeks, and God gave us about fifteen outsiders at the altar. One noticeable thing, however, about some of the seekers, was that they would be seen once or twice in the meetings and then would be seen no more. Two words would perhaps explain this, "ecclesiastical misrepresentation." One family, having heard us, and deciding to cast in their lot with us, was called upon by their pastor and among his complimentary remarks, we give these; "Those people are fanatics," and "Any one who says we can live without sinning makes Jesus Christ a liar." He based his conclusion on 1 John 1:10. Well, thank the Lord, the family held their integrity and are delighting in a Christ who saves from all sin and "who is able to keep us from falling." In the fifth week of the meeting, the church extended a call to Evangelist J. W. Oliver, of Oklahoma City, to come over and give us a lift. Brother Oliver was holding meetings at Gothenburg, Neb., and wrote us from there, saying he was open for a meeting. His letter, his coming and all has seemed providential. We are now closing our sixth week. God is blessing evangelist, pastor and people, and we are expecting good results under the human leadership of our brother from the sunny South, who has a warm heart and a fire-baptized message.—C. E. RYDER, Pastor.

DALLAS (TEXAS) MISSION

God is blessing the work at Bethel Mission, 2904 Main street. Souls are being saved at nearly every service. Two girls at the Sunday school service were saved. We have an enrollment of seventy-five. This is not a church mission, but most of the workers are Nazarenes, and we stand for full salvation. None of us are in it for worldly gain. We pay carfare and rent and are glad for a place where we can be free to preach the gospel and see souls saved. We are doing visiting from house to house, giving out tracts, also starting a library and gathering good books. We intend to sow beside all waters and educate them by having good sound literature to read. If any one feels like aiding in this work by sending us tracts, or some idle book you have read, make it a blessing by sending it on. Any having friends in this city, you would like to have attend services somewhere, give me

A HOLINESS PIONEER

Alonzo Dorsey Wren was born in Putnam county, Georgia, August 9, 1841; moved with his parents to Minden, La., 1851.

He came to Arkansas and was married to Georgia Vickers, February 15, 1866.

Dr. Wren was converted in August, 1867, and united with the M. E. Church, South, and was faithful in service as steward, class leader, and Sunday school superintendent for thirty years. He entered the practice of medicine in 1871, and enjoyed a large and prosperous practice until he retired in 1909. He was always foremost in every enterprise for the good of the church, or community. He was abundant in labor, administering to the ills of the body, and when the opportunity afforded, he was just as ready to administer unto the need of the soul.

He was sanctified October 13, 1897, and was a charter member of the first Pentecostal Church of the Nazarene organized in the state, and was active in promoting the cause of holiness in connection with Main Springs Camp, and his prayers and exhortations, songs and shouts of victory, will long be remembered by the multitudes that were blessed by his godly life.

As he neared the Celestial City, having been unconscious for some time, he opened his eyes and repeated the first and second verses of the 103d Psalm, "Bless the Lord, O my soul; and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all of his benefits. Lord, I commit myself into thy hands. Glory. Amen. Hallelujah," and his soul took its flight to the City of God.

If he had lived till February 15th, he and Sister Wren would have celebrated their Golden Wedding anniversary.

CABOT, ARK. G. E. WADDLE.

their name and number. Any passing through, call Bell phone 7795, for information. Glad to have you visit our mission, and if a holiness preacher, preach for us. We are but a speck in this city, and a great field is before us.—Mrs. CLARA R. PENCE.

BOULDER, COLO.

We find that the fighting is hard in this field, but we do thank God for a fighting chance, so long as the promises hold good. We are thankful for the spirit of intercessory prayer that is resting upon some of God's saints. Ancient Israel were counted by their number of fighting men. Is not God counting us by the number of fighting men and fighting women, rather than by our church records, when He leads forth to battle? We are expecting Evangelist C. P. Ellis to be with us about February 25th, to begin a revival campaign. We expect to hold meetings at the Thompson Valley Pentecostal Nazarene church, of which I am pastor, and at Frederick, a small town about twenty miles east of Boulder, where Brother Fred Vonke and I have been laboring for about five months. We desire to see a mighty work wrought in these places. We humbly beg in behalf of our beloved collaborators and dear Brother Ellis and myself, that every fighting man and fighting woman who reads these lines and can possibly spare the time for it, will join us in this battle at the throne of grace.—WILLIAM BROWNELL, Pastor.

From Evangelist WILL J. HARNEY

We are here with Central Nazarene University in a gracious revival. There were fifty-five at the altar Sunday night, sixty-five Monday night, fifty-nine Tuesday night and sixty Wednesday night, and the altar has been full most every service. Souls have gotten through good. This is one of the coming schools of the Nazarene church. Dr. Moore, the president, is a scholarly Christian gentleman, a good mixer, a fine preacher, a good teacher. The people love and honor him, and God is tremendously using him. He was converted and sanctified under my ministry twelve years ago. They have a well equipped faculty. The teachers are all religious. They have a large student body. They have a great

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plant here. Rev. Oscar Hudson, the business manager, is wide awake, both eyes open, and he is bringing the business side of the college to the front, and things look much brighter today than ever before. We are in love with this people. They are God's people. They love Jesus and are pressing the battle day and night. This is one among the best revivals we have had this year. This College is on the great plains of Texas, right in the suburban part of the little city of Hamlin, Texas. The land is very fertile and productive, and many of God's choice people are coming here and building houses so their children may be educated. Many preachers and evangelists have come from a distance to be in this revival. We have met people whom we met fifteen years ago. The voice of prayer can be heard in class room, the dormitory, dining hall, etc., and this speaks out loud and long that God is here. This is a safe place for boys and girls. They look after and take care of them. This is certainly a great country. One can see as far as his vision will reach. We have enjoyed preaching to this enthusiastic crowd. We go home Monday. We are going to try to begin building us a home at once. As most of you know, eight weeks ago our house burned, and we have been living in a coal house. Thank God for grace that abides when your house is lying in ashes. I lost most of my library. If any of you have some good books you want to give a preacher, send them to Will J. Harney, Wilmore, Ky.

NORFOLK, VA.

Pentecostal fire is falling on the Nazarene church here. The revival spirit is on, and God is answering prayer. Conviction is taking hold of the unsaved. Souls are being saved in almost every service, and reaching out for holiness. The homes of the people are being opened for cottage prayer-meetings, holding two and three each week, through which quite a number of souls have been reached. God is adding to the church, and we are praying and believing for other hungry hearts to move up to our table, and enjoy the spiritual feasts with us. Under the faithful ministry of our pastor, Rev. J. W. Henry, the saints are being built up in the most holy faith; filled with holy fire and zeal. This holy fire is spreading even across the river, and souls in the jails are being aroused, convicted and saved, although having been much hardened by sin. On January 29th, the fire fell in Norfolk jail and three sinners found salvation. We are expecting great things.—Mrs. CHARLES MILLER, Deaconess.

STOCKTON, CAL.

Stockton church has enjoyed some seasons of refreshing since our last report. Brother McBride, of Berkeley, spent ten days with us in January, which was a great spiritual uplift to the saints. While our attendance was small, yet God was there and blessed those who did come. Our faithful pastor, Rev. O. O. Bancroft, who has so faithfully served us for three years, expects to leave us at the close of this year, feeling that his work here is done. He and his faithful wife have endeared themselves to us. For these years it has been a labor of love and sacrifice, as only a few know, yet never a murmur or complaint from them. While we regret losing them, yet if it is God's will, we as a class can say "Thy will not mine." This leaves us also ready to receive calls from any one who is willing to come to a hard field, with a small class, and the Devil doing all he can against holiness in this town. Yet God is going to bring us out more than conquerors.—Mrs. N. E. ROHRER, Sec'y.

WHITESBORO, OKLA.

We have just closed an eight days' meeting with two professions, one of them of heart purity. It was a hard pull at first, but toward the last all the town turned out, the reserve was broken down, and they voted for another meeting in July. We had the best order and attention there has been in a meeting here for years. We go next to Kinta, Okla., for a meeting.—WILBURN and DANA MIDDLETON.

SEADRIFT, TEXAS

The Lord has raised up wife after thirty-two days of sickness, and she is again able to fill her appointments. We desire to thank all who prayed for her recovery. She preached Sunday with great power to a crowded house. We are in a great revival with Rev. W. M. Nelson as our evangelist. He is a sweet-spirited, fearless preacher. The people in general like him.—D. C. TETRICK.

MACY, TEXAS

Last August three holiness preachers came up to my house and told me who they were. I then and there joined with the Nazarene crowd. Now we have about thirty members here. We called as our pastor, Rev. J. P. Sparks. He was with us the first Sunday in February. He preached from Prov. 28:13, and from Psa. 9:17. Wife and I had

lived for fifty-five years in the Methodist church. Send on the HERALD of HOLINESS.—J. L. STARK.

TUSHKA, OKLA.

We have had a real revival at Mt. Harmony church. We have been having a prayermeeting on Thursday nights. The one on the 3d of this month was a grand success, and we continued on over the following Sunday. There were five saved and five sanctified wholly, and eight additions to the church. We are praising God in our home for the arrival of two as fine boys as you ever saw, on Sunday, February 13th. We ask prayers for the health of the mother, and for divine guidance in raising the boys to be useful men in the vineyard of the Master.—WADE L. NELSON.

COLUMBUS, MISS.

Our pastor, Rev. R. A. Brecland, was with us again on the first Sunday. I have been at Eupora, Miss., where I had the privilege of preaching a few times. The Lord blessed. We also held some street meetings. We held street meetings in Starkville, where a number raised their hands for prayer. We are expecting to do more in the service of the Lord than we have in the past.—E. E. BENSON.

SHERMAN, TEXAS

God is stirring this city. There have been forty-five at the altar in the last ten days in the regular services. We will begin special meetings Sunday, the pastor doing the preaching.—B. F. PRITCHETT.

WALLA WALLA, WASII.

On January 2d, we began a meeting with L. Milton Williams as evangelist, and closed January 28th. This has truly been a great month for our church. Our people had been planning and praying for this great campaign, and from the very first service on Sunday morning, the power of God was upon evangelist and people. How we did enjoy the mighty truths preached! It was more than a week before we had our first altar call, but how they did come at the first call, and how they did pray. Night after night the altar was filled. There were some wonderful cases of salvation. In spite of the extreme cold weather, and the car service tied up so that there were no cars running at night, we had fine crowds each night. One man and his wife, who had never been saved, walked

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C. A. MCCONNELL, Asst. Editor.

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four miles each night to the meeting, and the last night were gloriously converted. Brother Williams is a loyal Nazarene. He stands by the church and pastor. Some good substantial people have united with the church as a result of this meeting. The last Sunday morning we had our hallelujah march and offering for the evangelist, which God marvelously helped us in. Our nightly offerings for the church were such that we were left in good financial condition. Our hearts join in with all the great family of Nazarenes and say, "On with the battle."—Mrs. DELANCE WALLACE.

PROVIDENCE, R. I.

A blessed series of revival meetings has just closed in the Wesleyan Pentecostal Church of the Nazarene, of Providence, R. I., of which the writer is pastor. The blessing of the Lord was upon the meetings from the very beginning and they closed with an all-day meeting. The attendance and interest were good, even on Saturday afternoons and Saturday nights. We never saw such attendance on those days in any church where we were a pastor. The closing service last Sunday night was one that will not soon be forgotten. The church was filled to the doors, and some were compelled to stand. There were a number of seeking souls, among them a good Catholic young woman. Every seeker claimed victory ere they left the altar. The meetings closed leaving a blessed savor and some expressing their regrets that we did not go on for another week. The writer has been in Providence, R. I., for over four years, and has had several series of revival meetings, and blessed work has been seen in all these meetings, but we say to the glory of God, we have never seen a better series of meetings, with better attendance, a better class of people, and better results all round, than we saw in our meetings just closed. About one hundred people arose and said that they were either converted, reclaimed, sanctified or especially blessed in these services. The old Broad and Fenner streets Christian church was hired for these meetings, a place which many of our people feel we ought to buy to push salvation in the center of this city, which has a population of about 250,000, who must be saved or lost for ever. Brother John Norberry and his people are expecting to hold a spring convention with Evangelist M. E. Barrett, of Greenfield, Ind., as the special worker. Will all the saints pray God to continue to bless this young but live holiness church in Providence, R. I., and if it be His will, to inspire us to buy this old church that is now for sale in the heart of the city. "Keep on believing."—JOHN NORBERRY.

RYAN, OKLA.

We have just closed our mid-winter revival, conducted by Evangelists J. O. and Bessie West, of Glencove, Texas. The meeting continued over four Sundays, but bad weather, bad roads, and an unusual amount of sickness, prevented the meeting being what we had hoped for, yet God gave us eight souls. Brother and Sister West are God's true servants. Sister West is one of our strongest women preachers. The future outlook for our church is very encouraging. Attendance is increasing, interest deepening, and the presence of God is being felt in every service. Our mid-week prayermeeting is becoming more interesting and better attended, also our Sunday afternoon prayer service continues to be a spiritual uplift and an holy inspiration to all. Our Sunday school is fine and our missionary spirit is fervent.—GEORGE A. NICHOLSON, Pastor.

HAVERTHILL, MASS.

We thank God that He permitted Rev. L. N. Fogg to come to Haverhill to be our pastor. Surely God is with him, and sends the words of truth to every heart. His messages are instructive to the Christian and conviction is upon the sinner. The congregation is large, and a goodly number of strangers come to each meeting. Sunday, February

13, 1916, was a stormy day, and the snow was deep, yet a goodly number of people were out to the 9:30 a. m. prayermeeting. The morning preaching was excellent, and God blessed us all. Although we miss our former pastor, Rev. W. G. Schurman, we believe he is where God would have him, and are sure that it is God's will that Brother Fogg and family are here with us. We are planning for revival meetings soon, and expect God is going to do exceeding abundantly above what we may ask or even think. Our sick people are better, for which we praise God.—ILDA E. HANKS, Church Reporter.

CLARKSVILLE, TENN.

We are in the fight, and while we are not having just the results that we wish to see, and believe that we shall see, yet there is a deep spirit of conviction manifested in each service, and we look for the floodgates of glory to open on some heart at any time. Just now the members of our little church find the load settling heavily upon them, because of a financial pressure; however, the Spirit of God has never been more clearly felt, His voice more plainly heard, or His food more satisfying to our soul, than it is just now. As a congregation, we can say, "Our heart is fixed. O God, our heart is fixed." Thank God for holiness; its purity and its power, and the possibilities that holiness achieves in the human heart.—MARVIN S. COOPER, Pastor.

CLIFTONDALE, MASS.

On Sunday, January 30th, we announced a do-without week for missions, giving everybody a special envelope. The next Sunday morning we marched around and sang and laid our offerings on the table. The special do-without for missions amounted to \$19.50; the general offering was one-third larger than usual, and everybody was happy. It is well to remember "the other sheep." At

Church Offering Envelopes

Printed on white paper, 2 1/4 x 3 1/2, as follows:

PENTECOSTAL CHURCH OF THE NAZARENE
WEEKLY OFFERING

NAME-----
DATE----- AMOUNT-----
Upon the first day of the week let every one of you lay by him in store, as God hath prospered him.
1 Corinthians 16:2.

For use in taking weekly offerings. Sent postpaid: 100 for 25c; 500 for \$1.00; 1,000 for \$1.75.

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave.,
Kansas City, Mo.

the close of the evening meeting, the Lord gave us a good altar service, when some souls were definitely blessed. We have a fine company of young people in our Sunday school, which is prospering under the efficient superintendency of Brother F. A. Hudson.—T. M. BROWN, Pastor.

CONNERSVILLE, IND.

We want to report a meeting held here by Rev. U. E. Harding and wife and Miss Eunice Oaks. As Brother Harding was engaged in another meeting, Rev. R. A. McCann preached the first two nights, with Miss Oaks at the piano. Then Brother and Sister Harding appeared and began preaching and singing the oldtime gospel in the power of the Holy Ghost. Rev. O. E. Enos is pastor at this place. As conviction began to settle down upon the people, they fought it off for a few nights, but finally the break was made, and the altar was lined with seekers and most of them prayed through. After this there was hardly a service in which some did not find God. Brother Harding preached two Sunday afternoons at the Lyric theater to good-sized audiences, also held a service at the Central Manufacturing Company's plant, where automobiles are made, which pleased the boys and broke down much ill feeling against our church. We received some substantial members. We are pleased with the results, and thank God for sending them this way.—J. C. STEVENS.

PASADENA, CAL.

We have been sick with In gripe for a couple of weeks, but are up and around again. The work is moving on in all departments, for which we praise the Lord and press on to victory. We are delighted with the HERALD OF HOLINESS and THE

SUPERINTENDENTS' DIRECTORY

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- IOWA—E. A. Clark-----University Park, Iowa
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- NORTHWEST—J. T. Little-----Newberg, Ore.
- EAST OKLAHOMA—F. R. Morgan, Henryetta, Okla. Vailliant Fort Towson-----February 23-24
- Meyers-----February 25-26
- WEST OKLAHOMA—S. H. Owens-----Bethany, Okla.
- PITTSBURGH—N. B. Herrell-----Olivet, Ill. Terrace, Pa.-----February 18-27
- SAN ANTONIO—William E. Fisher, 625 W. Mulberry Ave., San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Cal.
- SOUTHERN CALIFORNIA—Howard Eckel, 1435 E. Thirty-ninth st., Los Angeles, Cal.
- TENNESSEE—F. W. Johnson-----Dickson, Tenn.
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa. Northeast-----March 6
- Baltimore-----March 7
- Chicamuxen-----March 8
- Hollywood-----March 9
- Philadelphia-----March 12
- Washington, Grace church-----March 13
- Washington, Bethel church-----March 14
- Port Land-----March 15
- Martinsburg-----March 16
- Cherry Hill-----March 17
- Norfolk-----March 19
- Bridgetown-----March 20
- Harrington-----March 21
- Leighton-----March 23
- Bismarck-----March 24
- Philadelphia-----March 26
- Rio Grande-----March 28
- Port Elizabeth-----March 29
- Camden-----March 31

OTHER SHEEP. Our church has made arrangements to take a good supply of THE OTHER SHEEP for free distribution among the people. It tells in the missionary offerings when the people are intelligently informed. People always give to the thing they have on their heart, if they give at all. May the Lord greatly bless our Publishing Interests, and help the people to raise the needed funds as quickly as possible to furnish the needed capital to do business with.—A. O. HENDRICKS.

DECATUR, ILL.

We closed a meeting just before Christmas, conducted by myself in our church, in which there were seventy-one seekers, the most of whom prayed through. On January 2d, we started in again with Rev. A. P. Gouthey as evangelist. There were ten more justified and sanctified. We also had Sister M. L. Murphey, of Sebring, Ohio, to sing for us. She was well liked by our church. Sunday, February 13th, was another big day for us. I preached from the subject of Christ dwelling in our hearts. There were four at the altar; two were saved and two sanctified. There was very bad weather, but large crowds attended. We had 101 at Sunday school. I go today to Pana, Ill., for a three weeks' meeting in the Congregational church. My health is improving nicely.—I. G. MIFFY.