

HERALD of HOLINESS

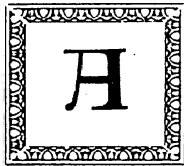
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The Most Important Testimony



ALL great facts need proof. The most important fact possible to human experience is for a man to be sanctified wholly. The more important the transaction, the more important becomes the proof of it and the greater the necessity for certainty as to the competency and authority of the witness. In the matter of sanctification, God has not only supplied ample proof, but the most authoritative of all witnesses. The possibility of this experience is communicated to us in the inspired and divinely authorized Word. While the Bible thus settles that sanctification is our privilege, our need, and our obligation, revelation can not settle a question of fact, as to the light or relation in which God views us personally. He has relegated the matter of our personal conscious experiences to the Holy Ghost as to the matter of witnessing. The Holy Ghost who inspired the Word of God, has been made by God's authority, the great truth-telling agent to the souls of men.

The Holy Ghost is thus, not only the agent for doing the work of sanctification, but He is the solitary agent for witnessing or informing as to the fact of the work being done in the souls of men.

This is a fundamental truth and marvelously full of comfort. It is glorious that the Word of God is so conclusive and so clear as to this witnessing office of the Holy Spirit. Hear the promise of the Savior, "If ye love me, keep my commandments; and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth whom the world can not receive, because it seeth him not; neither knoweth him; but ye know him; for he

dwelleth with you and shall be in you." Again, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, *he shall testify of me.*" And again, "When he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; *for he shall receive of mine and show it unto you.*"

Notice also the language of St. Paul: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory; which none of the princes of this world knew; for, had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; *but God hath revealed them unto us by his Spirit;* for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, *save the spirit of man* which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now, *we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God;* which things also we speak, not in the words which man's wisdom teacheth, *but which the Holy Ghost teacheth;* comparing spiritual things with spiritual.

Thus we see the marvelous and overwhelming proof of our position, that all our knowledge of divine things comes from God. Of all absurdities and scriptural falsities is the denial of the witness of the Spirit to our sanctification.

The Test of All Things

LAST week we discussed editorially holiness as the fundamental thought, fact, life, and experience of believers.

We found holiness to be the nature of God, not simply an attribute. We found it to be the essential, fundamental purpose in God's making of the atonement, not simply an assigned duty, not a privilege or luxury, not a mere adornment of our religion, which we had the option of accepting or rejecting at our pleasure. We saw that it was constitutional and essential and inherent in the very idea of religion; that God could have required nothing less and provided for nothing less in the atoning merit of the shed blood of His Son.

We now take a step in advance and affirm that, in keeping with the foregoing position and growing necessarily out of it, holiness is the supreme test by which we may try everything else connected with true religion, and this test determines the truth or falsity of the things so tested. Whatever does not agree with or grow out of holiness has no right or place or claim in the remedial plan of salvation.

By this test the whole list of superadded traditions, tenets, and absurdities of Romanism fall to the ground as worse than useless. Her works of supererogation, her papal infallibility, her figment of the mass, and numberless other things utterly fail of meeting the condition laid down in the above premise. All the additions which Rome has made do not harmonize with the holiness of God or the holiness of His children vouchsafed to them through the blood of Jesus Christ. They not only do not harmonize with this fact and experience of God-given holiness, but they do not grow out of it, or conduce to its

obtainment. Most all Romish institutions and traditional glosses tend to the exaltation of the priesthood. The element of man is exalted by the unscriptural emphasis of the church as a source or means of preparing for heaven's favor. They do not point to God and Christ and the Holy Spirit as the source and center directly of all good to humanity. They inject the necessary mediation of the human element and retire the divine. By the same test all false religions fail and fall to the ground.

How different when we come to apply this test of holiness to every phase and feature which God has really projected in His wonderful atoning administration. Take the law. Amid the fire and smoke of Sinai, He proclaimed His law. And what is law but the flaming wrath of Almighty God against sin? Sin is the very opposite of holiness. The law is therefore God's denunciation of sin because of its violation and contradiction of His own nature of holiness.

By a thousand types and symbols, and ceremonials, as well as by emphatic declarations, God has exhibited and asserted the holiness of His character. So impressive and so profound is this display of His character that the seraphim are reported as crying: "Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory." In keeping with the preceding, we find His declaration of His unchangeable law for His people to be, "Ye shall be holy; for I, the Lord your God, am holy."

Step further down His administration and find where He provided a Redeemer. Behold how in type, symbol, and ceremonial the blood of this Redeemer was to be ample and complete in its atoning efficacy to make us every whit clean. We learn how the gift of Jesus was to "destroy the works of the devil."

How it was to "cleanse us from all unrighteousness." And all the way down the history of the application of that precious blood we find that its efficacy was thus represented invariably.

We mentioned last week the relation of holiness to the Bible and we found that this precious Word was given alone to teach us the necessity of holiness. Throughout its pages He moved holy men of old with inspired pen to portray the lives and characters of such as had reached this state of perfection. Thus He incarnated this precious truth and grace in flesh and blood and heart and soul and ear and eye and feet and hands, as ocular demonstrations of its necessity to us and the possibility and privilege of our obtaining it.

See how He encourages us by the sweetness of His gracious promises and holy injunction. Listen to the tongue of inspiration as it whispers forth "Mark the perfect man and behold the upright, for the end of that man is peace."

Look at the Church. Hear St. Paul in Ephesians, and in many other letters he wrote, as he unfolds the great purpose of the Church as being to nourish and develop us from our spiritual infancy on and upward to the fullness of the stature of men and women in Christ Jesus. Hear him declare that "Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish." No wonder that such a holy church, sanctified and cleansed from all sin, God could use with such a high and unspeakable purpose as is found declared in the words "To the intent that now unto principalities and powers in the heavenly places might be known by the church the manifold wisdom of God."

In perfect keeping with the preceding and like them agreeing perfectly with the fundamental truth of holiness, we find that the sacraments of the church symbolize the same truth and were given to help cement us to Himself and keep in our minds a constant reminder of the cleansing blood, symbolized by these sacraments.

Indeed there can not be found a feature among the institutions of God—a sacrament, or a movement of grace throughout the revealed Word of God—which is not bottomed on, or does not grow out of, or conduce directly toward, that holiness which He so emphatically enjoins as essential to us in this life and in the endless life to come.

The Simplicity of Faith

WE are satisfied that more people blunder over the simplicity of faith than get confused over its mystery. Faith is simply believing God. The words "believing God" are in themselves enough to express all of the infinite depths and heights and boundless expanse of significance contained in faith. The more we try to explain it, the more we confuse it. There is nothing profound or mysterious or technical or difficult about it.

The most learned scholar can shed no more light on it than the the most ignorant washerwoman who earns a dollar a day for a large and helpless family. The metaphysician only confuses and bewilders in his attempts to apply human philosophy to the simplest, most essential, and most elementary command of God, which is to believe Him.

We will have to get away from the scholars, shut up the books on philosophy, if we would get right on the subject. We must shake hands with the metaphysician and the philosopher and politely lead them to the front door and bid them adieu and turn back to our closet and take up the Bible and read "Abraham believed God and it was counted unto him for righteousness."

If we want more recent light on the subject, take any child's experience who in its tenderest years has surrendered to God and accepted Jesus as its personal Savior. We believe there are multiplied thousands and thousands of such children, more than the parents even dream. Teaching our children night after night at our knees to commit the soul in prayer and faith to God the Father bears fruit many, many times in actual surrender on their part, but we go on carelessly, never seeking to definitize the matter by personal interviews with the children to find exactly their status.

We are satisfied that the little child's faith is entirely biblical and the model down to which all of us must descend to find the real thing. Down from our metaphysical clouds, separated from all our logical lumber, with utter deafness and blindness to all the mud and mystery of theological terms, we must come to the lowly, humble

plane of the toiling hod-carrier, the poor heathen just emerging from his paganism into the light of Christian hope, or the little child at our knee as it lisps the evening prayer and retires with sweet faith in its Father God.

We are reminded of T. Buchanan's incident, which illustrates the point which we make. He told of a mother who had put her children to bed. Soon after a terrible storm broke loose and the lightning flashed and the thunder rolled and the rain fell in torrents. Nervous from the raging of the elements the mother went softly upstairs with a candle to see if the children were sleeping. Drawing near the room where a frail child of only three summers had been put to bed she heard the little tot singing softly to himself:

Jesus loves me! this I know
For the Bible tells me so;
Little ones to Him belong,
They are weak, but He is strong.

Standing for a few minutes on the outside of the bedroom door the mother listened as the little child sang on in the darkness while the storm raged without:

Yes, Jesus loves me;
Yes, Jesus loves me;
Yes, Jesus loves me;
The Bible tells me so.

Entering the room as the voice ceased singing, the mother looked into the large blue eyes of the child as they were fastened on the ceiling as he calmly listened to the storm without. Tenderly kissing him she said, "Willie, can't you see the lightning and hear the thunder? Is my little boy afraid?" With a look of surprise the little tot said, "Yes, Mamma, I can hear the thunder, I can see the lightning, but Willie is not 'fraid. Mamma, Dad loves 'ittle Willie and will take care of His 'ittle boy. You 'fraid Mamma? Dad will take care of Mamma, too." At that poor mother's knee that little child had been led, unknown to the mother, to put its faith absolutely in God and his little heart rested peacefully and sweetly in the omnipotent energy of that holy, triumphant faith.

Should it not be so with all of us who have believed in God and put ourselves absolutely in His hands? Is it not the simplest thing in the world that, if we really believe God, we should have triumph and rest amid all the vicissitudes and testings of life? Should it not be a real, practical experience in every day life with every believing child of God, to know no fear, to be brave, peaceful, and tranquil amid all our earthly alarms? Should we not always be able to say from our actual experience, "Therefore will not we fear, though the earth be removed and though the mountains be carried into the midst of the sea."

WE ARE ASKED TO FURNISH the names of some books on the post-millennial coming of Christ. In answer we can only refer the brother to most of the standard systems of theology of the older denominations for the last hundred years. Nearly all of these teach or assume it. Miley's Theology, which is in our Course of Study, teaches it. Another book in our Course of Study entitled "The Teachings of the Books," one of the authors of which is a professor in Chicago University, also takes a strong position in favor of post-millennialism, and is also tinctured with higher criticism.

It has been published abroad that the Rev. R. J. Campbell, who has been known chiefly for his heresy, if not real infidelity, as contained in his preaching and in his publications, especially his book entitled "The New Theology," has entirely changed his views. He now repudiates what he taught in his book and regrets its publication. In order to stop the harvest of damage the book has been doing, he has bought up the plates of the book and is seeking to suppress its further circulation.

Of course we commend Dr. Campbell for his repentance and his earnest efforts to put an end to the pernicious results of his vicious teachings. He will never be able to undo the damage already accomplished.

We wonder how this course of Dr. Campbell will impress the hundreds and thousands of little preachers all over the country who swallowed his poison andaped him by preaching his doubts and his skepticism from their pulpits? We wonder how many of these petty, preaching parrots will repent of their evil course and recant their false teachings and seek to get right with God by undoing the awful evil they have done in destroying the faith of multiplied thousands all over the country?

THE EDITOR'S SURVEY

News and Notes

A brother writes complaining that we edit matters sent us for publication. He says there is much complaint down his way about our changing what is sent us. He says they all insist on having everything to go in "just as it is wrote." We simply wish to add by way of comment that if we complied with the request of these brethren, the matter which goes out in our columns would provoke a smile from a multitude and might produce something much more serious than a smile from many.

A Memorable Reply

Jenny Lind was great and an admiring world bowed at the feet of her genius and almost idolized her. She, however, found a pearl of greater price than applause and fame and greatness. She sought and found the pearl of greatest price, even an acquaintance with Jesus as her personal Savior. Of this great genius the following is related by the *New York Advocate* as having occurred after she found the Savior:

The Swedish Nightingale, Jenny Lind, won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame, and the applause of thousands, but she was content to live in privacy.

Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew to the inevitable question, "Oh, Madame Goldschmidt, how is it you ever came to abandon the stage at the very height of your success?"

"When every day," was the quiet answer, "it made me think less of this [laying a finger on the Bible] and nothing at all of that [pointing to the sunset], what else could I do?"

Right is Cheaper

It is a great mistake for men to suppose they can not afford to be religious or to do the right thing always. After all when the coin is properly estimated it is even cheaper to do right than to do wrong. Lucius H. Bugbee puts it thus:

There is but one rule of conduct for a man — to do the right thing. The cost may be dear in money, in friends, in influence, in labor, in a prolonged and painful sacrifice; but the cost not to do right is far more dear: you pay in the integrity of your manhood, in honor, in truth, in character. You forfeit your soul's content, and for a timely gain you barter the infinities.

Home the Sweetest Place

Truly it is said "there is no place like home." Home is a miniature heaven and next to heaven is the sweetest of all places. Poets have sung the praises of home; men have written its eulogies; the homesick have pined for its sweets; the aged have felt its awful lack; and the young have drunk at its precious fountains and been elevated and ennobled. No voice, however, has ever yet properly appraised it or done it justice for its intrinsic worth. *The Sunday School Times* says:

Why is it that "there's no place like home"? A personal friend of the beloved Bible teacher, Dr. C. I. Scofield, recently invited him to spend a night in the former's home. In his letter of reply Dr. Scofield wrote: "I like to be able to think of people who deeply interest me in their homes. Down town we are all pretty much alike, but at home we are just ourselves. That is the very sweetest thing said of those in Christ who have 'fallen on sleep' — 'at home with the Lord.' For 'at home' we are at ease;

we throw off care; we are understood, and loved, and welcome." There is the answer to our question. And if heaven is our home, how true it is that there's no place like home! Christ does not intend that we shall be satisfied with anything less than heaven as our dwelling-place; for it is He in His personal presence there who will make it both heaven and home.

Belonging to the King

It is great to have a mighty Master. The child of God has the greatest Master in all the world. Truly ours is a mighty God — mighty in mercy and mighty in power to save and keep and succor in all times of need. Of all men in the world the Christian has no cause to be ashamed of his Master. All the resources of the eternal Godhead are his and all the power of omnipotence and all the resources of infinite love and compassion are his. How the great claim that we are the King's should be the dismay and the confusion of our enemies, and it will be if we truly belong to Him. George C. Peck says with force by way of illustrating this great truth:

"I belong to the King." So read the legend on the collar of a little terrier which followed King Edward's bier. He was a mere dog, and not beautiful at that. But he had been loved by the king, had laid on the king's knee, had entrance to royal apartments where courtiers and princes might not enter. Many were the affectionate glances he received as he trotted soberly in the funeral cortege, bearing this legend: "I am Cæsar; I belong to the King." Thus many a lowly disciple has found himself exalted. Even humble service is worth while when one belongs to the King. Christ came to create this sense of relationship in us, to help us know ourselves and our privileges in Him. What temptations would be mastered, what bitterness accepted without complaint, what harsh words checked, what defilement indignantly repudiated, if in moments of stress we could say: "I belong to the King!"

Courage Required

The apostle, in enumerating the Christian virtues put courage second, immediately following faith. He says: "Add to your faith, courage." This properly comes right next to faith, for next to the surrender and commitment to Christ which is done in the act of faith comes courage by which we are to stand fast in the glorious relation of surrender and consecration to Christ. Without courage the Christian would be powerless and sure to capitulate with the enemy. With courage he can resist and stand fast against earth and hell and devils. An exchange gives an illustration of the achievement of true courage in the following:

It should be our joy to do His will. "Sammy Hicks," the Cornish evangelist, had been a heavy smoker. During a serious illness, a physician said to him: "You must resume the use of your pipe." "Never, sir, while I live," he replied. "It is essential to give restoration, to health and I can not be answerable for consequences should you reject the advice." "Let come what will, I'll never take another pipe. I've told my Lord so, and I'll abide by it," was the firm reply. "You will die, then," said the physician. "Glory be to God! I shall be saved!" he shouted. He had found out the will of God, and would rather die than not do it. God's will was sweeter to him when it triumphed at his cost.

Wrong Appraisal

The trouble with most people is that they wrongly appraise themselves or their different departments of nature. So many people are greatly concerned for their body that it be

well attired and fed and cared for but the soul can go hungry and un nourished, and they seem unaware of the fact. Very many are sure to look after their earthly estates and see that their money is properly invested and draws interest regularly but their eternal interests are allowed to go at loose ends and may be losing daily or may be lost entirely, and they seem unconscious of the dreadful fact. Why will men be so much more concerned for their temporal interests than for their eternal welfare? Strange as it may appear it is yet true that thousands are so warped in their appraisal as to do this very thing. *The Christian Herald* illustrated this tendency in men in the following:

A New York reporter had an extremely good time recently writing up the story of a man who had gone to sleep drunk upon the trolley tracks of upper Broadway, taking great care to put his new shoes out of harm's way but allowing his head to rest on the rail. The fender of an approaching car threw him from the tracks, inflicting a great scalp wound. His shoes, however, were altogether uninjured.

We can think of no greater folly than the attempt to put one's shoes out of danger, disregarding altogether the safety of one's head. But, after all, do we not, every day, see people doing things equally absurd? What about providing for the safety and pleasure of the body with utter disregard for the soul? We plan to have seventy years of pleasure and prosperity, while the preparation for eternity is neglected. We plan to protect the trifling things we have accumulated here, jewels, money, houses, land, and take no care to protect the immortal. Is that saner than the sleepy mutterings of a drunken man: "I will save my new shoes. Never mind my head"?

Walking with God

It is blessed to walk with God. It is a beautiful thought that we can do this. It is so simple and natural — something that we do daily and in all life's affairs — just walk about and walk all the time. So it is with our relation with God. We are to daily and evermore "walk" with Him. Just try to keep step with Him and go where and as He goes. We are thus to go nowhere He would not lead the way. We are to go everywhere He would go and would want us to go. How glorious such a life of simply "walking with God." If we are faithful in this walk some sweet day we will simply step up to a higher plane and for ever be with Him in His glorious heaven above. *The Religious Telescope* says:

A child gave a most exquisite explanation of walking with God. She went home from Sabbath school and the mother said: "Tell me what you learned at school." And she said: "Do n't you know, mother, we have been learning about a man who used to go for walks with God. His name was Enoch. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch: 'You are a long way from home; you had better just come in and stay.' And he went." That was true. Enoch had become so familiar with God that he just went in and stayed.

Presuming on Mercy

It is easy to presume on God's mercy and it is a very dangerous thing to do. Sinners very often do this and we fear much oftener than is generally believed. There is a line beyond which we dare not go and in this hard age and indifferent time men are surely often crossing that line. It is getting harder and harder to induce men to stop and think on eternal things and this increased hardness argues the probability that more and more men are crossing that fatal line beyond which men can never be gotten to turn and surrender to

God in penitence and faith. Rev. S. H. Brown is quoted by an exchange as saying:—

But let no man be too sure that "it is never too late to mend." There comes a time when it is too late to mend a coat, a hat, a pair of shoes; there comes a time when it is too late to mend a neglected and abused body and mind. Have we not seen many a man who, though still young, is, through dissipation, done for? His eye has lost its keenness of vision, his hand its steadiness and skill, his brains have almost ceased to be the organ of thought, the understanding is muddled, the memory is impaired; the case altogether is hopeless—it is too late to mend. Physically and mentally, therefore, a man may very easily and very rapidly get himself into an irretrievable condition. And is there not the same awful possibility with regard to our moral nature? May it not come to pass that it shall be too late to mend this? May not a man go on in evil until all faculty of doing good is gone; until a paralysis from which there is no recovery (excepting through some miracle, which is presumptuous and vain to look for) has seized the shriveled, shrunken powers of conscience and of will, that might once have been used to such good purpose?

Unselfishness

There is no trait so beautiful and so potent in winning admiration as real unselfishness. It charms all and attracts to one exhibiting it, friends from all classes of people. It is also the most Christlike virtue which can embellish character. It was Christ's self-abnegation that led Him to His great and matchless sacrifice of Himself for us all. It is likewise the spirit of self-sacrifice for others that will give power and charm and sweet aroma to our character and lives which will help and bless others. An exchange tells the following incident which illustrates the charm of unselfishness:

A queer old man once made a tea party for the little girls in town; and when they had all come and were gathered in his front yard, he offered a doll for the most popular little girl, and asked them to vote which should have the prize. But many of them did not know what "most popular" meant. So he told them it was the best-liked girl.

Then they all voted, and Mary was the one who had the most votes and received the doll, though no one else could say that she was either the prettiest or the cleverest of them all. "Now," said the queer old man, "I will give another doll to the one that first tells me why all like Mary the best."

Nobody answered at first. But presently one of them spoke up: "It's because Mary always finds out what the rest of us want to play, and then she says, 'Let's play that.'"

A Great Man's Conversion

Admiral Farragut's conversion shows how a rebuke can lead eventually to this great change in one's heart and life. It shows also that all men have the same road to travel in conversion. His quitting bad habits did not count for conversion. He relates how that after he had quit all these bad habits he was afterward converted, showing that he traveled the same lonely way of the cross in obtaining that new birth which is so essential to one's hope of eternal life hereafter and one's acquaintance with Jesus here in this life. An exchange relates Admiral Farragut's conversion as follows:

When I was ten years old I was with my father on board a man-of-war. I had some qualities that I thought made a man of me. I could swear like an old salt, could drink as stiff a glass of grog as if I had doubled Cape Horn, and could smoke like a locomotive. I was great at cards, and fond of gaming in every shape. At the close of dinner one day my father turned everybody out of the cabin, locked the door, and said to me: "David, what do you mean to be?" "I mean to follow the sea." "Follow the sea! Yes, to be a poor, miserable, drunken sailor before the mast. Be kicked and cuffed about the world, and die in

some fever hospital in a foreign land. No, David; no boy ever trod the quarter deck with such principles as you have, and such habits as you exhibit. You'll have to change your whole course of life if you ever become a man." My father left me and went on deck. I was stunned by the rebuke, and overwhelmed with mortification. "A poor, miserable, drunken sailor before the mast. Be kicked and cuffed about the world, and die in some fever hospital. That is to be my fate," thought I. "I'll change my life, and change it at once. I'll never utter another oath. I will never drink another drop of intoxicating liquor, I will never gamble." I have kept these three vows ever since. Shortly after I had made them I became a Christian. That act was the turning point in my destiny.

Useful Lives

People complain a great deal unnecessarily about lack of opportunity to be useful in the Lord's vineyard. The trouble sometimes is

Little feet on the Golden Shore

Written for the HERALD OF HOLINESS by HARLAND E. FITCH

*There are little feet that I loved to greet
When I thought they belonged to me.
Now I know 'twas meant they were only lent
Until needed beyond the sea.
I can see them stand with the angel band
And watch for me far o'er the tide.
They beckon me from the world to flee,
And steer for the other side.*

*Oh, the vision sweet of those little feet
As they walk on the golden strand!
It leads my heart from the world apart
To a home in the better land.
And the things of earth seem less of worth
Since my treasure is o'er the sea;
So I watch and wait for the Pearly Gate
To open and welcome me.*

*Once the world seemed sweet, till those little feet
Crossed over the swelling tide.
Now my treasure's there, and I long to share
Their joys on the other side.
Now my faith looks up with a steadfast hope
Where those little ones led the way;
For they call me on toward the shining dawn
Of a bright and endless day.*

*Though the waves roll dark round my storm-tossed bark,
Yet the beacon I plainly see.
Through the raging gale I shall prevail,
For Christ will my Pilot be.
When my anchor's cast and I'm home at last,
Where the billows of life are o'er;
Then my feet shall stand on the shining sand
With the loved ones gone before.*

that they have preconceived ideas of what is the service that would be acceptable or useful in the Lord's vineyard. Oftentimes the finest opportunities lay at their very door and they see them not. Often people are suffering and going unenlightened and unhelped because Christians do not see these neglected opportunities. There is scarcely one of us in this world of need and suffering and spiritual ignorance that has not such abundant opportunities for the broadest usefulness if we only had spiritual eyes and understandings to see and recognize what God sees and waits for us to see right at our elbows. A. A. Preston in an exchange gives us a striking example of such an opportunity which a good woman had the sense and spiritual apprehension to see and utilize and thereby made herself eminently useful and long remembered after her death as a woman of great usefulness:

"Just look at that little cottage," said a new resident in the Glenbrook neighborhood, as she was driving with the minister's wife down the pleasant street, "it is so near the school-house. Well, I pity the occupant."
"There she is culling violets. We will call

at the gate. You may not only get a nosegay, but a helpful thought. Good morning, Aunt Patty, this is my friend, Mrs. German."

"And I was just saying," smiled that lady, after returning the poor widow's cordial greeting, "that you must find it very tiresome and annoying living so near the schoolhouse."

"Oh, no; no, I do not indeed," was the quick reply. "It would be flying in the face of providence to feel that way."

"And how do you make it out?" asked Mrs. German.

"Something like this," said the owner of the cottage, in a serious tone, as if the words came from the heart: "To every converted soul God gives opportunities for usefulness. I was not converted until late in life, so I missed my early opportunities, but the Lord in His goodness has given me all these children that I may sow good seeds in their hearts."

"As you do in this pretty garden. I hope you see good results."

"I pray that there may be results. Sometimes I call the children my Christian experience, for it takes patience to get along with them, although I love them all and they seem fond of me."

"Patience! I should think so."

"Sometimes I call them my Sabbath school scholars, for I get them all to go to Sabbath school."

This conversation was often recalled by the two ladies, as, for years, Aunt Patty went on washing heated, dusty faces, smoothing tangled curls, tying refractory braids, doing up cut fingers and stubbed toes, assuaging headaches and toothaches, teaching daily lessons of kindness, gentleness, patience, and forbearance, cultivating a love for good books and for flowers and an interest in all lovely living things.

When Aunt Patty died and was laid to rest in the little cemetery near the schoolhouse, there were no relatives to mourn, but there were men and women present who came long distances, who as children had attended that district school, and who gave tender and touching testimony as to her beneficent influence upon their lives.

Said one lady from a distant city: "When I read of her death in our daily paper yesterday morning, I said to my husband I was as a child worse than orphaned, and that good woman gave me all the wholesome training I ever had. I can do no less than to go to her funeral."

A tall bearded man said, with tears: "We never had any religious instructions in our house. We were not brought up to regard the Sabbath or to go to church. It was not that we were poor, but mother had n't time nor the disposition to get us ready. On Sabbath mornings we dressed, after a fashion, and went to Aunt Patty's to be finished off. She parted our hair, put on collars and neckties, tied our shoe laces, provided fresh handkerchiefs, if necessary, and made sure that we knew our Sabbath school lesson. I kept up these Sabbath morning calls as long as I remained in town, and, actually, when I went to be married, I called to have Aunt Patty look me over to see if I was all right."

"All the success to which I have attained is due to her," said another. "She always treated me just as kindly as she did Esq. Benton's Joe, and impressed it upon me that with the Lord's help my prospects were as good as his."

"And me she taught," said Joe Benton, who stood near, "that it was right living and doing that was to make a useful man of me, and not my money or my family."

"That woman was a missionary of the finest type," said the pastor. "She made the most of her opportunities. She loved her neighbors, as herself, lived the Golden Rule, and looked for the best in every soul with whom she came in contact. Verily the seed she sowed is bearing precious fruit."

THE SABBATH DAY

As we meet in our class on the first day of the week, let us not forget that we are thereby honoring Him who on the first day of the week triumphed over death.

What definite thing have you resolved to do that will make your Sundays of use for the better things of life, of more value to yourself or to others?

Here is a pledge that is being widely adopted in England: Believing as I do, that the great principles which underlie the due observance of Sunday are public worship and rest, I resolve to do all I can to discourage, as far as possible, such employments on Sundays as would prevent either myself, my servants, or others for whom I am responsible, from being able to carry out these principles. Will you not keep this pledge?

THE OPEN PARLIAMENT

Constructive Criticism

Written by J. C. BEANSE

SUCH heavy artillery has been booming at the so-called higher critics, and their position has been shelled until it must be quite untenable.

Criticism is of two kinds, destructive and constructive. Destructive criticism leaves ruin and devastation, wounds, bruises and putrifying sores in its dire course, while it reveals no solid foundation for faith, and no stable structure for a dwelling place. Its cry is, "Come unto me and I will give you doubt, fear and unrest." Let us up and at this monster with all the weapons that are mighty to the pulling down of strongholds.

Constructive criticism has for its aim the removal of dirt from the foundation, and the discovery and repairing of the weak places in the building.

Brother, you are a great warrior against the higher critics; are you a critic yourself? Now, don't get excited; be calm a moment. I know that you are sound in your position in regard to the work of God in the Bible: but how about the work of God in Pentecostal Collegiate Institute, North Scituate, R. I.

Are you a destructive critic of God's work for education along holiness lines in the East? Come now, don't dodge, don't quibble. Confess the truth and all the truth; is what you say in private and in select company, if not in public, destructive to the school? If so, then you are a destructive critic; you are pulling down, wounding and damaging a God-beloved cause. You, of course, do not intend to be a destructive critic, but in reality are you not just that?

NOTHING suits the Devil better than to have preachers say from the pulpit, "We are a million miles from fanaticism," for it is the business of the great Destroyer of souls, to get every one to feel as safe and secure as possible, to instill carelessness, and indifference, to such a degree that he can work in their midst without being detected, until his awful work of wreckage and ruin has been accomplished. Jesus said, "Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves." "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

Paul, when giving his parting message to the elders of the church of Ephesus, said among other things, "For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock."

"Watch and pray," "Try the spirits," "Prove all things," are commands just as imperative as "Thou shalt not steal."

If the Devil's folks were always arrayed in their own garments, it would not be hard to locate them, and we could very easily avoid them, and steer clear of their traps and snares, but the Devil long ago saw that would never do, so he has been turning out a sheep's pelt, nearer and nearer the genuine, until in these latter days, "if it were possible, the very elect would be deceived."

Some folks seem to think that fanatics are always located by their noise, and unusual demonstrations, but such is not always the case. They can adjust themselves to the peculiar conditions surrounding them, and if it is necessary in order to deceive the folks around them, be quiet and orderly, and as well behaved as any one for a time, at least long enough to do incalculable mischief, for they are the Devil's right hand people, and are always busy, though they may look perfectly safe and harmless.

The sheep observing the outer false covering, which so much resembles their own, and their quiet ways, get accustomed to them, which is just what they want, then in an unguarded moment the fatal blow is given.

We who are bearing the burden and heat of the toil, would welcome any constructive criticism. If you can criticize us in such a way as to make our foundation more sure and our structure more firm, we shall rejoice and take courage.

A business advertises in this way, "If our goods please you, tell others; if they displease you, tell us." We wish this could work with regard to the Pentecostal Collegiate Institute.

We want a splendid, God-honored preparatory school and college in the East. Do n't you want it too?

Help us to get it, won't you? Fire at us your constructive criticisms and spike your destructive critical guns! If we haven't wisdom enough to do the right thing, and you can lend us a little, send it by the next parcel post. Amen!

Now, really don't you believe that we can have a sure enough, up-to-date Holiness Educational Institution in this Eastern land, if we all get together—pray, plan, give, and work for it with all our hearts? It seems to me that not to have it would be an irreparable loss to our work; and to have a poor, half-alive one is a

Wolves in Sheep's Clothing

Written by Mrs. FANNIE ERB

A wolf in sheep's clothing will apply for admittance, where? Into your confidence! "Now just look at the nice long wool, on my pelt," (he can seemingly pray and testify as good as any saint, for a while). "You need not be afraid of me, I will not harm you," all the time watching to see whether you accept his testimony or not. If you cross him, watch him snap, and show his teeth, for you can't fellowship a wolf, and escape at least a bite.

It is their business to testify and pray in a spirit, that does not antagonize sin, so that the folks who are not right will prefer a holiness that does not cost as much as the genuine does, consequently causing them to line up with the false holiness, and sooner or later when a sifting time is on, take sides with the wolves, and sometimes even real sheep will be deceived into going the wrong way, until great havoc has been wrought.

Paul said, "Mark those who cause divisions among you, and avoid them."

It is at an altar that a wolf will receive his sheep's pelt from the Devil. He finds his testimony and prayers are beginning to get stale and empty, (his pelt is full of cockleburrs, and the wool has worn off until the wolf's hair begins to show through), and he finds he can't fool the sheep any longer, so he admits that he thought he was sanctified but wasn't, or he doubted his experience, anyway, or some other excuse, most anything will do, (for a wolf is a wolf, whether he has on a sheep's pelt or not, he just exchanges outward appearances as it suits conditions around him). Then he will go to an altar, and how well he learns to deceive the people, especially if at some strange altar, where the folks are ignorant as to whom they are dealing with.

They will seemingly be greatly exercised over their lost condition, work greatly on the sympathy of the tender hearted, honest altar worker, and will even confess some things, go just as far as the Devil will let them, then with apparent relief, and great joy, clap their hands and say they are forgiven, then consecrate and claim sanctification, for the Devil knows God won't accept a consecration without a real re-

shame to our Pentecostal Nazarene movement and to all our helpers in the work.

Beloved, it does seem to me that we simply must have an institute that will be a praise in the earth. We don't want to turn our young preachers and workers over to other denominational schools and colleges, for reasons well known. We ought not to let them go to the South and West; for they are likely not to return to us.

Then again this Eastern land is the cradle of culture, the Greece of the new world, the Jerusalem of the American church. Shall we make no effort to stem the trend toward biblical destruction, and acceptance of oriental cults? These errors are being propagated through educational channels, and are poisoning our youth sadly. The best way to meet these things is to have a strong educational institution that stands for God's Word, and a pure and undefiled religion experienced in the soul, and known by the intelligence.

Shall we have one? What do you say? We have a splendid beginning especially with regards to a faculty and some promising students; but it is only a beginning and if we don't strengthen this by getting new students and supporting it financially, it can never grow into the glorious institution of our visions and dreams—the one that will be praise on the earth.

Oh, beloved, in the name of our conquering Christ, let us arise and build an institution that will please God and do the work that is so much needed in our Eastern land.

Be a constructive critic.

penance, and genuine pardon first, and they walk off with a brand new sheep's pelt, longer and finer wool than ever, (a clearer testimony and the confidence of the people.)

But the imitation does not last long, the veneer soon cracks and wears thin, for the real sanctified go into awful battles, and the false always get located at such a time; but the trouble is, they accomplish their hellish purpose meanwhile, and dead sheep lie in their wake.

There are a few unfailing marks of a wolf in sheep's clothing. One is, he has no wool to spare. Oh, he may show you a handful of wool once in awhile, but it is only to buy his way through, and keep up his reputation of being a sheep, but he is stingy, selfish, refuses to pull, or suffer, will leave the sheep in a hole or starving, or sick, only looking out to kill and to destroy.

Another mark is, they can not, and do not rejoice in the truth. The short, tender grass is no attraction to them; they are not in your midst because they love to pasture with you, but they are there to destroy, and just as a wolf brings consternation and fear into the hearts of a real flock of sheep, so these workers of iniquity bring darkness, and a heaviness into the meetings where they go, and their best resort is where the fattest sheep congregate for that is where they seek their prey.

Beware of chronic seekers. God will always meet the honest soul. There is usually a reserve, or a wrong motive, or a deceptive spirit, and at best it causes sinners to feel that God must be awful cruel not to accept a soul when they seemingly are so much in earnest.

Then beware of visions and dreams. We have the plain written Word, and we are to live by faith, not revelations and signs. The Devil likes to give some one a vision of Jesus, so-called, or an angel, or something, and then make that soul think it must be extra holy or good to be worthy of such a favor, and pride is the result, and awful darkness following. God has no favorites; whom He loves He rebukes and chastens, and our lives here are as lambs for the slaughter. It is enough that He claims us as His own, and gives us grace and victory in

trial, and courage and faith in the battle, for our reward is not yet but yonder. Amen.

Nowadays it is hard to get souls to the altar who are entirely free from any false doctrine, or error. The world is flooded with Russellite literature, and Christian Science books and papers, and all other wrong doctrines have their tracts and papers and scatter them by the thousands, so that a so-called raw sinner is hard to find, because they imbibe the poison of hell while reading this awful trash, and it unfit them to seek God when they really want to get right. But God is merciful and will take the soul through that will put away all false things: will acknowledge the wrong, and for ever quit the Devil and his doctrines of whatever type or form, and swear eternal allegiance to the King of kings and Lord of lords, and yield themselves completely and for ever to His control and guidance, and He will set the captive free—forgive them freely, and sanctify them wholly.

Deaconess and Rescue Work

Written by Mrs. J. S. HAMBERT

IN the sixteenth chapter of Paul's letter to the Romans, we find these words: "I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea: That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also."

Away back in the days of Paul, they seemed to feel the need of the gentle, sympathetic touch of woman's hand, to soothe and bind up the broken hearts, lift up the downtrodden, and encourage the weak ones. Paul could preach the Gospel with power and glory, and turn many to God. But along with this, there was a line of work which Paul had not time, nor was he suited to do. To this work the Lord called Phebe as a helpmate in the work of holiness. All through the ages, God hath laid His hand on His handmaidens here and there, and set them apart to be helpers in the work. Only those who have thus been chosen, can know the blessing that the Lord showers upon those who faithfully attend to the work. There are many timid souls who come to our churches and hear the Gospel preached with power and feel the conviction resting upon them, and yet, for some reason or other, will draw back and refuse to take the step. To such the deaconess goes and by a few kind remarks of sympathy, wins their confidence, listens to their story of sin, and loss, and failure; and by good advice, earnest prayer and loving touch, encourages, lifts up, and sets that soul going toward heaven.

Then there is the wandering girl. That poor, willful, motherless girl; the one who has been so rude and untidy, and has stepped aside from the path of virtue. Sister deaconess, some one must mother her. Some one must love her back to the path of purity, and win her to a holy life. Is this not our work, too? And may we not have a part in the rescue of fallen man? You have but to visit our city prisons and county jails to see the look of despair and anguish on the faces of the poor outcasts that are behind the bars. Down deep in the heart of each one of them there is a jewel, planted there by God himself, but covered over by the mud and slime of sin. Some mother's boy whom the Devil has snared into sin and left her to pray and weep alone.

In our work in Topeka, we have been wonderfully blessed in visiting and preaching to the boys in the jail. We hold regular services in the city prison and county jail each week, and I would say right here, that any one going to those places from time to time as we have, and witnessing the awful agony and misery of those poor fellows, whose brains are crazed by the demon drink, would surely go away with the determination to never vote for rum again.

One cold day, about the first of March, there came to our town, a poor, motherless boy. He had lived in the home of an aunt since his first year. As he grew up, he fell in with bad boys, left his aunt's home and wandered into sin. He

came to Topeka almost destitute of clothes and money. He was tempted. He fell and was placed in the county jail to serve out a nine months' sentence. The jailer, sheriff and judge all said he was no good. We spoke kindly to him, gave him clothing and good books, and told him of a better way. He took courage, improved his ways, and got a parole. Although he is not yet saved, he is working and earning an honest living.

Another boy who was with us for some time, told us he had lived in the underworld since he was eight years old, and had not heard the Gospel preached for years. He seemed to take but little interest in our meetings, until one day the Lord put such a crushing burden on the workers that it seemed we *must* have the salvation of those boys or die. We all broke out in a flood of tears. When we arose from prayer, we covenanted together to fast and pray at the noon hour the next day for the salvation of those boys. I well remember how the Lord

The Climbing Pilgrim

Written by C. E. CORNELL

The peaks of heavenly grandeur,
Lift their heads
And bid the toiling pilgrim
Climb toward their lofty summit.
Assured, that reaching there,
The fading world beneath,
The vaultless sky o'er head—
The wide expanse reveals
Another lofty peak— just a little ways
Beyond; a struggle to
Reach there, of course! But as the
First stout climb has furnished
Such reward, why should the pilgrim
Not climb again?

The struggle o'er, the summit gained,
The view entrancing, worth all
The toil and pain, reveals
Another lofty peak
Out yonder; but angel hands keep
Beckoning; the pilgrim
Climbs again with less exertion,
But joy anticipating
Another vision, more entrancing,
And finds it so.

And thus, those eager souls, the Spirit
Leading, mount up from peak to peak,
Toward the Heavenly City, whose towers
Illumined with light that's
Whiter than the sun, and glories more
Transcendent than the light,
Reward the faithful pilgrim for
Each tear and struggle. The angels sing,
And their music rolls along the golden
Streets of the measureless City;
The Pilgrim's home, 'tis Heaven;
The soul's eternal resting place.

seemed to give me the evidence that our prayers would be answered. This broke the heart of Roy Coalten; and a few days later he was sent to the penitentiary at Lansing, where he prayed through, got the victory, and is now assistant superintendent of fourteen Sabbath school classes and teacher of one.

We received the following letter from him, written to a sister deaconess, in which he expresses his appreciation of her kindness to him by calling her "mother."

Lansing, Kas., October 17, 1915.

Mrs. Flosse Snyder,

Dear Mother: I am writing you a few lines to let you know that I am very grateful to you and Miss Maze for the kindness and pleasure I received from your visit, and only hope that some time in the near future you can afford the opportunity to do so again.

Mother, I think that little pamphlet you sent me is just as grand as it is true. We are just having grand Sunday school and chapel services, and it seems that I can hardly wait from one Sunday to another to come, as they are the happiest days I ever spent. And before I turned to the Lord, I used to dread to see Sunday come, for they always seemed so dead and dreary to me. But God has made all things different. Praise His name!

Mother, if you could only understand. Could only read me, for I am not able to write or ex-

plain to you just what the Lord has done. I am so full of enjoyment and new life, that if I tried to write it all, it would take a whole tablet and then some to do so. But I will say that even though I am in prison and branded as a convict, I am the happiest man on earth at present, and I have only our Lord to thank for my happiness; and I want the whole world to know what He has done for me, and what He will do for everybody else, rich or poor, great or small, old or young. It makes no difference. Come unto Him and He will take you in! Praise God.

Well, mother, I don't know how long I may have to stay here, but I know that God will be with me, no matter how long it is, and I shall never turn away from Him no matter what anybody says or does to me. I would not give up His love and care tomorrow for a pardon from this place, even though I want out. I would not part from Him. I only look forward to the time when I may go out a free man, so I may tell of His wondrous love and care, and that I may refrain others from falling into the Devil's claws as I have done. And only discover the bright and glorious life that I have been missing all this time.

Give my best wishes to all the workers and to George, and tell all the boys that are confined in jail what the Lord has done for me and what He will do for them.

With love, in God's name,
ROY E. COALTEN.

Some tell us we women are out of place, going to the jails to talk to fallen men. The other day Jailer Bunday told us how the women of the underworld watched for some of the boys as they were let out of jail, to drag them down. And I thought if the Devil had his deaconesses out watching for their destruction, why should we not as deaconesses of the cross, reach out a clean, pure hand, to help them on to a life of purity and honor. Sisters, let us rally to the work; let us form bands, and push the battle wherever there is a jail, until a jail sentence to a poor, wandering boy, will mean good teaching, good literature, earnest prayers, and a chance to get saved.

The Baptism With Fire

Written by F. B. JANZEN

I HAVE met some professing holiness people who believe the baptism with fire John refers to in Matt. 3:11, means the same fire Paul refers to in 1 Cor. 3:13. Now the fire Paul refers to, is to try our works; all the work we do for Christ is to be tested by the fire test. This fire is not a judgment regarding salvation, but all our works which are not pure as gold before God, are going to be burned up. The Holy Ghost and fire baptism in Matt. 3:11, go together. If the fire baptism would be a gradual process, the Holy Ghost baptism would also be a gradual process, but we find the moment we meet the conditions, this great baptism is instantaneous. "And suddenly there came a sound from heaven as of a rushing mighty wind" etc., (Acts 2:2). The meaning of baptism with fire is found in considering what fire does:

1. Fire refines and purifies (Mal. 3:13).
2. Fire consumes (Ez. 24:9-11). Fire refines by consuming. After our sins committed are pardoned, there still remains in our heart: envy, pride, love of money, love of pleasure, vanity, fear of man, etc., to be consumed by the baptism of fire.
3. Fire illuminates: Trifling things in which we saw no wrong before, we see as great wrongs in the sight of God; Bible truths we could not understand are as plain as daylight to us; the Bible becomes a new book to us after being baptized with fire.
4. Fire imparts energy. Fire forms heat. By heat we can generate power and motion. After the baptism of fire, we have the "go" in us. We will have power to do things: our prayers, testimonies, daily walks, talks and actions, will be a power for God.
5. Fire spreads. Saints after receiving this baptism, will be persecuted. The saints of Jerusalem were persecuted and scattered abroad throughout the regions of Judea and Samaria.

Bud Robinson's Corner:

"Therefore they that were scattered abroad went everywhere preaching the word" (Acts 8:4). This baptism with fire is what the church needs; it is what every individual Christian needs. The baptism with the Holy Ghost and with fire is what makes us holy as He is holy. It makes us fit for the Master's use; it makes us fit for heaven. Without holiness no man shall see the Lord (Heb. 12:14). How can we receive the baptism with fire? Do as the apostles did.

1. You must recognize your need. "Blessed are the pure in heart for they shall see God" (Matt. 5:8).

2. You must believe it is for you. "For the promise (baptism with the Holy Ghost and with fire) is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call (Acts 2:39).

3. You must have a desire for it. "Men and brethren, what shall we do? Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38).

4. You must absolutely surrender to God. "Present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1). This means all your property, all you possess, and all you will possess in the future.

5. You must be obedient. "God hath given the Holy Ghost to them that obey Him" (Acts 5:32).

6. You must pray. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13).

7. You must have faith and claim this great gift. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them (Mark 11:24).

If you will comply with these biblical conditions, I assure you it will not be long till you will praise the Lord and shout the victory. Justified, sanctified and ready to be glorified! Hallelujah! Amen.

The Preacher in Debt

Written by JAMES M. DAVIDSON

ONE of the saddest pictures we have just now on memory's page, outside of a back-slidden preacher, is, a preacher in debt.

We know there are times when accident befalls, and sickness overtakes us; at such times perhaps, it is impossible to escape debt for a season; but under ordinary circumstances, we believe the preacher should shun debt, as he would shun the Devil. We have frequently thought that it is the Devil's scheme to get the preacher involved and thus destroy his influence and usefulness in the community, and bring reproach upon the cause of God.

We know it may be distressing to the preacher to see other people dress a little better than his family, or enjoy the luxuries of life that his family clamor for—especially if they are not fully saved; it may bring sorrow to the heart and moisture to the eye. Under such conditions the preacher is tempted to diverge from the path of "pay as you go," and if you do not pay "don't go," but remember pay-day will arrive soon, and may come just at the time when you want to buy something that you need "Oh, so much." Better obey Romans 13:8, "Owe no man any thing but to love one another."

Preachers may contract debts, because their financial support is not adequate to their need. This shortage usually occurs by professed Christians trying to cheat the Lord out of the one-tenth of their income; but they are dealing with One who knows where they are unsuccessfully trying to conceal His property, and this is a matter they will have to settle with God. They may be "joined to their idols" but do not "let them alone" on this subject.

Among other luxuries the preacher may be tempted to own an automobile when finances are not quite sufficient, and go beyond his

Greetings to the HERALD readers! Well, amen. The HERALD OF HOLINESS was never so good as it is now, and the battle is hot, but the outlook is fine. We are winning out in the good old-fashioned way, for we read that the battle is not to the strong or the race to the swift. But that makes it all the plainer that the race and the battle are to the man that will do his best and trust the Lord to do the rest. And that means that I must work as though I were going to do the whole thing myself and yet believe and trust as though the Lord was going to do it all. As Christ could not redeem me and save Himself, I can't pull the other fellow out of the pit and save myself. It took all of Christ to bring me to the Father, and it takes all of me to bring the other fellow to Christ.

The Jews were right when they shouted at the cross of Christ that He saved others, but Himself He could not save, but they did not understand then what they were saying or how far-reaching it was and what a deep meaning it had. They were ignorantly speaking the truth, although it was in derision of the blessed Son of God. I don't wonder that the Apostle Paul said, "On, the depth of the riches, both of the wisdom and the knowledge of God! How unsearchable are his judgements and his ways past finding out." Often very unwise men have said things that proved to be almost inspired by the Holy Spirit. Just think of this: When the little girl Rebekah, consented to go and become the wife of Isaac, her brother Laban said to her, as she left home with the servant, "Be thou the mother of thousands of millions," and all the Jews that have lived on earth have been the grandsons and granddaughters of that little maid. Many times on earth God himself said that they were like the stars of heaven for multitude or like the sands by the seashore—innumerable. It seems from the reading of the above text, that the young man said something that was inspirational, and at the time

he himself did not know what it all meant, or maybe never did have any idea as to what he had said. No doubt but that the Holy Spirit put the words in the mouth of Laban.

We have often heard very unwise people say some very wise things, and we have just as often heard very wise men say some very unwise things. Here is a point that will make it plain. One morning in a large fashionable church, a precious old mother that was very plain and unlearned in the things of the world, but who had the blessed experience of scriptural holiness, as she testified to it, her learned pastor, a great Doctor shouted at her to put holiness in a cob pipe and smoke it. The old mother looked at him kindly and said: "My dear sir, if you don't get holiness you will do the smoking." The old mother was almost inspired. Well, after all, we can say, without a doubt scriptural holiness is the greatest thing in the world and the price that we pay for it is nothing.

When I was converted I traded off all the sins that I had ever committed, and for them Christ gave me the sweet peace of pardon, and when He sanctified me, I traded off the carnal mind, and for it Christ gave me the beautiful experience of perfect love. So after all, that which I had to trade on was worse than nothing and for worse than nothing, He gave me everything, which was pardon and purity, peace and plenty, power and prayer. I will never be a B. D., but thank the Lord I am a B. S. and a P. T. My B. S. degree is (Born of the Spirit) and (Baptized with the Spirit), and my P. T. degree is (Prayed Through); so that is something worth knowing, and I have got these wonderful degrees outside of the university, but I have lost many a night's sleep over the securing of them. Well, pray hard and long, and come on with the subscription list, and remember the motto is: "Everlastingly at it." BUD ROBINSON.

means in this purchase. An auto is a very nice thing when it is splitting the air, but a very helpless thing in the ditch, or when it "goes dead" in the road. Beware; you do not need an automobile, when a wheelbarrow would better help you meet your expenses.

We do not know how much we inconvenience others by contracting debts. Surely the preacher who moves from a charge leaving a list of unpaid bills, does a great injustice to the oncoming preacher, and brings a stigma on the cause of Christ.

God says: "Of your bread and water ye are sure." Let us sacrifice if needs be, live within our means, and God will supply all our needs, even if He has to call the ravens into service.

Thoughts for Thinkers

Written by N. W. PHILBROOK

Man's part in sanctification is a definite consecration of soul, body and spirit, to do the will of God without reservation or compromise.

The silent influence going out of lives dominated by the Word of Christ is one of God's great spiritual forces.

There is no such thing as being saved on the installment plan. "Whosoever he be of you that renounceth not all that he hath cannot be my disciple."

Christlikeness will not save a man from temptation, but it will render him invincible in the face of it.

God gives faith to the man who will use it at the time he needs it. Fighting faith when the fight is on; dying faith when his work is done.

The Gospel is intended to be a practical working force in the every day lives of men. It is not God's plan that it be shut up in the church six days in the week.

The hate that nailed Jesus Christ to the cross was in no wise different from that which is found in the hearts of men in all times, who hate the light because their deeds are evil.

The man who discovers a "new" plan of salva-

tion is a more dangerous enemy to the truth than a blatant infidel.

There is no conflict between predestination and free will. God has predestined that man may have the choice between good and evil with all that is involved in that choice.

The great saving truths of the Gospel need no argument with the man who is consecrated soul and body to do the will of God. To him they stand out, self luminous, from the sacred pages.

Courage

Written by N. B. HERRELL

GOD said to Joshua, "Be strong and of good courage." To emphasize what He meant, God spoke again and said, "Only be thou strong and very courageous." Courage may mean boldness, but boldness may not always stand for courage. The courage spoken of in the foregoing is a certain kind. It is the kind that is based on purity. Sin causes weakness of soul; leads to discouragement, and finally to defeat of the Christian life.

We must be in possession of good courage, before we can be very courageous. "Let us therefore come boldly (courageous) unto the throne of grace, that we may obtain mercy, and find grace in the time of need" (Heb. 4:16).

Sin will not allow us to come boldly to the throne of grace. Sin shrinks from the presence of God. Sin makes cowards of us even in secret prayer. We must have a pure heart to possess good courage. The order is:

1. Pure heart. 2. Good courage. 3. Very courageous—in (a) secret prayer; (b) devotional prayer; (c) prevailing prayer.

The answer is: "Grace to help in time of need."

Soul in weakness trust and pray,
God will take all sin away;
Make your heart with courage sing,
Like the bubbling, flowing spring.

MOTHER AND LITTLE ONES

THE LITTLE LOAF

Many years ago there was a great famine in Germany and the poor people suffered from hunger. A rich man who loved children sent for twenty of them and said to them: "In this basket there is a loaf of bread for each of you. Take it and come back again every day till the famine is over. I will give you a loaf each day."

The children were very hungry. They seized the basket and struggled to get the largest loaf. They even forgot to thank the man who had been kind to them. After a few minutes of quarreling and snatching for bread, every one ran away with his loaf, except one little girl named Gretchen. She stood there alone at a little distance from the gentleman. Then, smiling, she took up the last loaf, the smallest of all, and thanked him with all her heart.

Next day the children came again, and they behaved as badly as ever. Gretchen, who would not push with the rest, received only a tiny loaf scarcely half the size of the others. But, when she came home, and her mother began to cut the loaf, out dropped six shining coins of silver.

"Oh, Gretchen!" exclaimed the mother, "this must be a mistake. The money does not belong to us. Run quick as you can and take it back to the gentleman."

So Gretchen carried it back; but when she gave the gentleman her mother's message, he said: "No, no, it was not a mistake. I had the silver baked into the smallest loaf in order to reward you. Remember that the person who is contented to have a small loaf rather than quarrel for a large one, will find blessings that are better than money baked in bread."—*Ethics for Children.*

THE STINGIEST MAN

The minister's pale little wife grew more nervous still. She had only lately recovered from a severe illness.

Sabbath school was over, and the organist had not yet made her appearance, and some one had to take her place, and that "some one" was always the minister's wife.

The congregation were filing into their seats—still no organist. It was almost time to begin. Finally the minister's little wife turned again. Old Matthew Gordon, who sat next to her, looked at her.

"Ain't over that sick spell yet, are you?" he said, somewhat gruffly. "You're nervous."

The minister's anxious little wife tried to smile. "Am I? I'm sorry, but the fact is, I keep hoping Kate will not fail to come today."

"Why?"

"Oh, she plays so much better than I do."

Matthew Gordon shook his white head. "She does not," he answered, promptly.

"Thank you, Mr. Gordon, but you see, though I have a good musical education, I—I have no piano, and being without, one misses the practice that is so necessary. That is what worries me about playing in public."

Old Matthew Gordon looked at her. He remembered suddenly how little there was in the parsonage parlor. Only a couple of chairs, and a table, and a few pictures. He remembered how pitifully small the salary was. "No piano!" Of course, there was no piano!

And yet, as he looked at her he saw nothing but sweetness on the pale face. There was no bitterness there, no unrest, no lines of discontent. Evidently she did not mind being the wife of an underpaid minister, bless her!

He looked at her slender, well-shaped hands, real musician's hands, and he wondered why it had never come to him before, all that she was missing. The manufactories were turning out thousands and thousands of pianos every year, and yet, for this sweet, delicate, musical woman there was none. He was a close man himself. He gave little away to charities of any kind. He had the name of being the stingiest man in the whole village. He was gruff, he was taciturn; he was not always polite, and he loved his money, and the accumulating of it.

The minutes dragged, and still no organist; then, with a last look at the clock, the minister's little wife smiled a good-by to the white-haired old man in the pew beside her and went up into the choir.

Matthew Gordon listened, and he thought to himself that he had never heard her play so well. Somehow his soul rose on wings when she struck the chords of

"A charge to keep I have,
A God to glorify,
A never dying soul to save,
And fit it for the sky."

Somehow, as she played the old hymn so grandly, he forgot his sordidness and his love of money, and then it came to him what he would do.

It was the third day afterward. The minister, coming home from a call upon old Mrs. Tulliver, who was sick, and who lived in the country, heard some one playing as he opened his gate.

He stopped. He was at the wrong house, of course—they had no piano! But no, there was the familiar little scarlet geranium in the window, the same curtains.

He opened the door, and went in. There in the poor, plain little room that had held only two simple chairs and a table stood a beautiful piano with shining keys, and before it sat his wife.

Somehow he had not realized before what a wonderfully sweet face she had. Just now it was radiant.

She saw him, and ran to meet him. "Something beautiful happened," she cried. "Some one has given me a piano! It has been so long since I could practice. I've been here all afternoon playing over all my old music." Her voice broke. "I do n't believe I was ever so happy in my life!"

The minister went over and looked at it, touched it, struck a note. Tears came to his eyes. "It is lovely—lovely, Ruth," he said, slowly. "Now tell me the name of this 'some one' who has done this?"

For answer his wife put a card in his hand.

He read it, and started. "Matthew Gordon!" he cried; "Matthew Gordon!" The close, austere, old man who attended his church, and who gave to it so sparingly! He could not believe his eyes.

"Ruth," he added, "this is a miracle. He is the last man in the world I would ever have credited with such an act as this—the last."

His little wife looked at him. Her eyes were full of tears. "How little we know," she said, slowly; and then she added: "Somewhere in the Bible it says: 'The first shall be last, and the last first'—doesn't it?" she said, solemnly.—*Pittsburgh Christian Advocate.*

HOW THE YOUNGEST KNIGHT WON HIS SWORD

There was great excitement throughout the great court in front of the king's castle. The "tanta-raa, tanta-raa, tanta-raa" of the herald's trumpet echoed through the hills, and the knights came hurrying up from all directions. They had worked and waited for this hour for a whole year, and now it has come. On a nail near the king's throne hung the prize sword, and the diamond in the hilt was so bright that it rivaled the sun.

What a strange-looking band of knights they were! Some carried several swords strung to their horses and armor; some carried flags that were torn and ragged; some had lost an arm and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight, the one who lived most nobly, the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the nighttime. The lord of the castle you attacked was ill and troubled; you took the

swords in unfair battle. Such swords are no trophies."

And Sir Terrible hung his head and stood aside.

Next came Sir Bold. He held his head high, and he showed the wounds he had received.

"Yes," said the king, "but the fight you fought was against the knight who had gone to fight the dragon Intemperance. That was no battle for a knight of mine to fight." And he moved Sir Bold aside.

Next came Sir Merry, and he showed the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship Mercy; you were cruel when you took that flag." And his eyes filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, "but you took the cloak from one who needed it. It was the poor man's only treasure." And the king motioned this unworthy knight away.

And so he went through the lists. Some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, only shams.

By and by the king came to the youngest knight of all, Sir Faithful. "And what trophy have you to show?" he asked.

"Nothing, O king, I have nothing to bring." And he hung his head.

"Nothing?" echoed the king.

"No, I did not get out of sight of the castle wall when I heard the herald's call. I knew not that the time was passing so fast."

"Ah! but I understand, my faithful one. Today the little child whom you watched through the fever is playing in the meadow. Today the old man whom you rescued in the highway is happy in his home. Today the mother to whom you gave your purse is well and cared for her children. And the windows of the little chapel on the hill which you were to polish, are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah! Sir Faithful, rightly you were named. Only your duty, little one! Did you think I asked for more?" And he placed the sword with the diamond in the hilt into the hands that had won.—*FLORENCE BROWN, in the King's Builders.*

"AMUSEMENT MAD"

Mrs. Mary A. Teats, of Chicago, in addressing the Purity Congress assembled at the Panama-Pacific Exposition, San Francisco, a few months ago, said:

"The American home is passing, because women are amusement mad, and the home is just a place where we eat, sleep and change our clothes. Feeding the babies candy, circus lemonade, chewing gum, and teaching children the theater habit, together with the deadly sins of indulgence in liquor, cocoa, tea and cigarettes, are slowly destroying the American home."

"Amusement Mad"—is the best expression of present conditions among a great mass of people that we have heard. One has only to pass in the vicinity of theaters, the moving picture buildings and similar places, to see this statement fully demonstrated. Many wives and children spend the very blood money of the husband and father who are fighting at the front in this way.

Nothing lessens or halts the great rush to the playhouse, the horse trot, or the great gambling ball games, and kindred resorts.

Is the church to blame?

We need not ask if the church contributes to this great mass which have become "pleasure mad." That is answered by the passing throng. Can it be that this church membership have not drank of the water—If a man drink he shall never thirst—for worldly things? The spiritually minded in all churches should take this question into the most serious consideration.—*Exchange.*

THE WORK AND THE WORKERS

Announcements

NOTICE NEW YORK DISTRICT—To all delegates from southern New York, planning on going to District Assembly at Syracuse, N. Y., April 19th. All pastors in charge, evangelists and deaconesses wearing the garb, can get circular rates, \$8.25 for round trip, from foot of Barclay street, New York city. To others, the trip will cost \$10.50. If you plan on going, please communicate with William A. White, Spring Valley, N. Y., for particulars. A special car will be provided if there are twenty-five delegates. Make arrangements with Brother White before April 15th.—Edward G. Williams, *Dist. Sec'y.*

EVANGELISTIC—Rev. J. E. Bates has some meetings in North Dakota for June and July, and has a spare date, embracing last Sunday in May, and first Sunday in June, he would be glad to place with some one between Texas and North Dakota. You will make no mistake in calling Brother Bates if you want a clear cut holiness meeting. Address him at Peniel, Texas.—P. L. Pierce, *Dist. Supt.*

ANNOUNCEMENT—We are glad to announce that we have our time extended to April 1st, for our second payment on our church property. We have asked our friends for a little offering, which will tide us over at this time. We have sent out letters and coin cards to our friends and any who haven't and can yet respond to this appeal, will be greatly appreciated.—M. T. and Lida Brandyberry, *Pastors.*

TEACHERS WANTED—We are in need of the following teachers for the next school year: One piano teacher; one voice and expression teacher; and a student to pay his or her way through school by teaching string instruments. None but sanctified persons need apply; Nazarenes preferred. Must be competent and well recommended. Apply at once, Arkansas Holiness College.—C. A. Imhoff, *Pres., Vilonia, Ark.*

MISSOURI HOME MISSION COMMITTEE—At our District Assembly there was a committee appointed on Home Missions. I have not yet heard from any of our churches on the subject. If there ever was a time when we needed to reach out and take new fields it is now. May we not hear from all or many of the churches on the District soon? The names of the committee are: Gusta Mason, chairman; Norma Dunn, secretary, Sabula, Mo.; Mrs. M. E. Wallace, treasurer, St. Louis, Mo.; Susie Overturf, Malden, Mo.; Green Burcham, Des Arc, Mo.—Mrs. M. E. Wallace, treasurer, 7111 Tholopon avenue, St. Louis, Mo.

ALABAMA DISTRICT—Notice to ministers and deaconesses: Papers will be forwarded as soon as received from Dr. Walker.—C. C. Butler, *Dist. Sec'y.*

EVANGELISTIC—Rev. W. R. Cain will hold a revival meeting at Ruskin, Tenn., from March 16th to 26th.

NEW ADDRESS—The address of S. H. Boylston is Handale, N. M.

District News

FLORIDA DISTRICT

We opened up a Nazarene revival at Ojus, Fla., last night, March 3d, in Roney's theater. Had a very good-sized audience, and the interest was good. At our recent District Assembly, Rev. S. G. House was appointed to this place as a mission, and we are now making an effort to establish permanent quarters in Ojus for the Nazarene church.

There has never been a holiness meeting held in this town before, therefore, we ask all of God's people everywhere to remember us at the throne of God for the establishing of a church at this place.

Everything is moving on nicely at First church, Miami. Our God is blessing and giving the victory. Last Sunday was our missionary day, and we had a nice offering. Our church is alive on the cause of missions.

We had the privilege of being with our church at Princeton one night recently, and preached for them and had a blessed good time in the Lord.

Rev. S. M. Stafford is now at Fort Lauderdale getting ready for his revival. We trust that we may soon be able to establish a church in that thriving town.

Since our Assembly, the Home Mission Board has met and organized and purchased a tent, and we expect by the help of God to keep it going on the Florida District and push out into several new points.

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

SAN FRANCISCO DISTRICT

Rev. W. J. Rogers has resigned the pastorate of the Fresno church and Rev. Andrew Downing, pas-

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tor of Waukena charge has been appointed at Fresno. He reports the work going ahead. The District Superintendent is to hold a meeting with him in the near future.

Recently I visited the work in the mountains of Calaveras county being done by the Smith band. Brother Smith has three appointments, Murphy, Valencia, and Angel's Camp. I preached to large audiences at all places, and found a hungry people, and they want to be Nazarenes. It is likely Murphy and Angel's Camp may be organized before District Assembly, May 17th. Rev. M. R. Dutton, of Milton, is to take the work at Assembly, and the Smith band will move on to open other points in the county.

Rev. J. H. Humphrey and wife arrived in San Francisco, February 24th, glad to strike United States soil. They stood the voyage well. They were met by Brother and Sister Murrish, of San Francisco, and Mrs. J. B. McBride, of Berkeley, and Mrs. O. F. Goettel, of Oakland. They did not remain long enough to hold any services with the Bay churches, but they would have received a warm welcome had they done so. On the 26th, they went on to southern California. Why not give our missionaries the same attention on arrival home from the field, as when they go out? Brother and Sister Humphrey have done excellent service in Japan, although Sister Humphrey has been in poor health most of the time. The church will be fortunate that secures Brother Humphrey as pastor.

I recently visited Rev. J. M. Spencer and family, near Oakdale. Brother Spencer has not been in the best of health. Rev. D. S. Reed has moved to the community and I got there just in time to attend the first prayermeeting, which is now running, since Brother and Sister Reed moved in. While Brother Reed is not able physically to preach, he just will have something going on. God bless him, and make him a blessing.

Rev. Thomas Murrish has been called as pastor at San Francisco for the seventh year, and has accepted. The meeting at which this was determined was presided over in Board and church by District Superintendent. It was a season long to be remembered. The relation of pastor and people in San Francisco is one of the best examples of the wisdom of a long pastorate even known by the writer. The pastor has the full confidence in their pastor and his good wife, and love them for their works sake. This being true, it is no wonder that this church stands in the forefront

THE NEW MANUAL

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along all lines of activity for God and the church. It is firmly expected that the seventh year of this pastorate will be the very best yet on all lines.

The all-day meeting at Berkeley, March 3d, was one of the best of these all-day meetings held in recent years in the Bay City churches. The day began with earnest prayer for an half hour. The District Superintendent preached on the "Second Mile," and the people got blessed. The meeting of the District Missionary Board was a time of encouragement and blessing. It was found that it only required about \$165 to meet the full appropriation of \$800 for foreign missions, and that over \$200 had been given to foreign missions as specials, and the Assembly over two months away. So it looks like the San Francisco District will maintain the place she has held so many years in the front rank on foreign missions. The secretary of the District Missionary Board, Mrs. P. W. Girvin, being absent on account of their adopted daughter having diphtheria, and the home being under quarantine, suitable expressions of sympathy were sent to the home by phone. At the afternoon service, Brother Murrish, of San Francisco, preached a powerful sermon on 2 Chron. 16:9. It was in demonstration of the Holy Ghost and power. At night, Brother Goettel preached a doctrinal sermon from 1 Thess. 5:23. The fact is, Brother Goettel left no room for the man who does not believe in holiness. Three seekers answered the altar call, and were blessed. The ladies of the Berkeley church served lunch both noon and evening. But, in reality, the evening meal was a good, old-fashioned supper, even though Californians would call it dinner. Pastor McBride and wife, of Berkeley, are in splendid favor in Berkeley. The only difficulty being they decline to remain another year, that Brother McBride may re-enter the evangelistic field. He is one of the best men in the Nazarene movement, and we will part with him from this District with great regret.

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

General Church News

(Reports from Harmon, Okla., and Reed's Lake, (no state) received without signature. No report or communication can be printed in Herald of Holiness without the name of the writer being furnished us.—Editor.)

MANSFIELD, ILL.

We have just closed the greatest revival meeting in the history of our church, with our new District Superintendent W. G. Schurman, as evangelist. The power of the Holy Ghost rested upon the services from the beginning to the end. Our people had been earnestly praying for a great outpouring of the Spirit upon the meeting, and for the salvation of many souls, and God did not disappoint us. Brother Schurman came to us in the fulness of the blessing. He is one of God's true prophets—a man full of the Holy Ghost and faith, a strong, fearless preacher, and under his searching messages conviction came, and many sought and found the Lord. The congregations were the largest we've ever had. The seed was faithfully sown, and we expect to reap in the future as a result. We closed Sunday, February 6th, which was the last great day of the feast. God opened heaven, and poured out His Spirit upon us. The saints were greatly blessed. Brother Schurman brought us a powerful message, and before an altar call was given, two came forward; others followed, and all prayed through to victory. At the close of the service, seven united with the church, and many more are coming. God is in the midst of us. In the name of our God we have planted our banners, and we intend to keep true, and push the battle till Jesus comes.—MARTHA HOWE.

E. WAREHAM, MASS.

We have just closed one of the best revival meetings in the history of the church, Brother Arthur Green, evangelist. God mightily used him in bringing things to life. Backsliders were reclaimed, sinners saved, believers sanctified wholly, and the church left in sweet harmony. Some are going to join with us. God has been with us throughout the past five years. At the beginning it looked as if we should hold out one year we would do well. We took the words of God to Joshua, "As I was with Moses, so will I be with you." We thought best to make a change after having been here five years, so accepted a call to Illinois and resigned here to take effect March 12th. The church absolutely refused to consider my resignation and the business men of the town prevailed upon me to stay. Men have come forward with their money

to stand by the work. After three days of much prayer and fasting, we have decided to remain for the sixth year. The church is planning for the greatest year we have ever known.—G. EDWARDS, *Pastor*.

From Evangelists C. C. CLUCK and WIFE

We are in a fine meeting at Windom, Texas. The bad weather has hindered some, but God is at work. The hungry crowds are coming to hear the Gospel. The people were powerfully moved last night by the Spirit. We have had some great meetings since last I wrote. We close here on the 12th inst., and then go to DeKalb, Texas.

GOTEBO, OKLA.

A good revival is on at Glendale church, eleven miles south of this place. Seekers are praying through at the altar. Yesterday was a great day; there were four at the altar at the morning service, and three of them got victory. There is a great awakening coming. Many were shedding tears last night. Rev. G. M. Wilcox, of Olive, Okla., is assisting. He is a fine yokefellow and a man of power, gentle and sweet, possessing great patience. God has a people here who pray clear through. The services are to continue on until many more are saved and sanctified.—J. H. GRAY, *Pastor*.

From Evangelist C. W. JOHNSON

I have been spending this winter in the rural districts where there has been very little holiness preaching, especially in East Texas. I left home February 11th, preached in Winsboro to a large crowd on the street, caught a wagon and went about twelve miles to a little place called Majors, where I found some old friends. It had been some time since they had heard a holiness sermon. From there I went to Brother Albert Newsom's, near Purley, and preached four times in his house to a large crowd. From there I went to the Patrick schoolhouse where I preached once. From there to Glade Branch and held three services. Returning to Winsboro I held another street service, which God blessed. From there six miles south to a private cottage. At the close of the service, a man offered to clean out his vacant cottage and seat it. It was soon full, and God gave us a great victory. At Little Mound we held two services; then on to Gilmer for a street service in which we preached to a large crowd. At Latch we held two services on Sunday. Had a great day. Near Quitman, I found the people with a poor conception of real salvation. I have spent twelve years in these rural districts and have been in many homes where men have not attended church for several years. There have been several families who have never been inside the church. As I have seen this condition, it has brought tears to my eyes and I have determined to give myself to their help. Pray for me and this work. Any one interested, may write me at Rockwall, Texas.

FROM CALCUTTA, INDIA

Great was the Holy One in our midst yesterday, Sunday, January 30th. Three workers, preachers and teachers sought definitely, and professed to get the witness of their sanctification. The lighted faces and clear testimonies were good evidences. Two Bible women were at the altar. One said she had received the Holy Ghost some time since, but had lost out, and was now restored to peace. Two of the older widows who have charge of the smaller duties, came seeking reclamation. One seemed to come through clearly. A wife of one of our workers, and one of the larger girls were restored in grace. Two of the larger boys were really blessed. One has been a runaway, but like the prodigal, has returned home to his Father. The other little fellow testified with shining face to having received the Holy Spirit. It pays to pray for India. Keep on.—GEORGE J. FRANKLIN, *Supt. Eastern India District*.

GEORGETOWN, ILL.

The Lord is with us, giving us the victory. Preston C. Roberts, of Morrilton, Ark., was here about three weeks and was greatly blessed of the Lord in preaching the Word, uncovering carnality, and leading the people to Christ. As he could not remain longer, Sister Anna Linville, of Peru, Ind., came to our assistance, and was with us two weeks. Her preaching was in the power and demonstration of the Spirit and good results followed. During the five weeks there were a number of seekers for either pardon or purity, most of whom were definitely helped of the Lord. The church is on the up-grade. The Holy Ghost is being poured out upon us, and shouts of victory are ascending to Him, to whom all glory belongs.—CERENA W. JAY, *Pastor*.

DUCK CREEK CHAPEL

We have just closed a successful revival at Duck Creek Chapel. Rev. Albert Shocke, evangelist, was

MINISTERS MUTUAL AID SOCIETY

The Advisory Board of the Michigan District, have arranged articles of agreement and plans for operation, for a Ministers' Mutual Aid Society of the Pentecostal Church of the Nazarene, in harmony with the Church Manual and the laws of the state of Michigan, for the purpose of giving aid to the widows and orphans of all our ministers who will join the Society and abide by its rules.

First. Knowing that Fraternal Insurance is contrary to the Word of God and to our Church Manual,

Second. That Old Line Insurance has too much machinery and uses too much oil,

Third. That Old Line Insurance is not strictly Christian in that it bars out many needy, by its health certificates and age limit, we have therefore arranged a plan that we believe is both Christian, simple and economic; a plan that will meet all demands for which it is formulated.

We further believe that we have laid the foundation for a great, a good, and a much-needed work. This Aid Society will be perpetuated by the District Assembly of the Michigan District until that body shall make different arrangements.

We enrolled our first member, December 29, 1915. We have at this date, (March 7, 1916), 260 members, among them are our four General Superintendents, twenty-one of our District Superintendents, and many of our leading pastors and evangelists.

We have mailed private matter of this Society to many of our ministers who have not yet responded, but most every mail brings new names for membership. We have not been able to get the names and addresses of all our ministers, but shall be glad to mail printed matter, giving details of this Society, to any who may send us their name and address.

We expect to mail an Official Report and Certificate of Membership, etc., about April 1st, to all members enrolled at that time.

For further information address,

Rev. A. H. KAUFFMAN, *Sec'y Treas.*,
233 Mount Vernon avenue,
Grand Rapids, Mich.

in charge of the meeting. He was ably assisted by his wife, Mrs. Hazel Shocke and Miss Alroma Bever, as singers. Notwithstanding bad roads and sickness, there was good attendance. The battle waged for some time with uncertainty until suddenly the windows of heaven opened and souls were saved and sanctified, and scarcely a home in the community but what felt the influence of the meeting.—Mrs. S. T. CRAWLEY.

HUTCHINSON, KAS.

Another day of great victory at Hutchinson, was Sunday, March 5th. The morning service was a feast and the evening service was a time of great spiritual outpouring. The altar was filled with seekers, the most of whom had never been at our altars before. God is giving us some new material and we praise Him for the souls being saved. Our new church is almost done, and with the spiritual tide constantly rising as it is, we are looking forward with great faith to such victory as we have never known. We are especially thankful for such a faithful pastor as God has given us in Brother H. N. Haas. He is leading the church on to victory, and we feel sure there is more spiritual life in the church than at any time since we have been here.—NETTIE WINANS.

LEBANON, ILL.

We are in the midst of a good revival here. This is where McKendree college is located. It was founded in the year 1825, by that famous old Methodist preacher Peter Cartwright. The college and the town church have united in the meeting. Great things are in store, and we are pushing ahead

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for a sweeping victory. Our last meeting was conducted at Mt. Washington, Ky., where God gave splendid victory and results not to be despised.—ANDREW JOHNSON.

From Evangelists THEODORE and MINNIE LUDWIG

We closed a blessed siege meeting of seven and one-half weeks with glorious victory on February 27th, at Kearney, Neb. Brother and Sister A. W. Smith have been praying for an organization ever since they cast their lots with the Nazarenes about two years ago. Brother A. C. Holland, who was our pastor at Kenesaw last year, moved to Kearney last fall and began to work and pray and hold services in the vacated Free Mission church, to get the scattered and divided holiness people together. They called us to come and help, which we could not do till January 6th. We saw, from the beginning it would take a siege to accomplish much in lasting results. So we settled down to stick to our job till something broke loose. God did not disappoint us. The first three weeks were greatly hindered by severe cold weather, but we kept right on never missing a service. We had a general prayer hour for all, from 9 to 10 each morning. God wonderfully blessed at this hour, some praying through. One man prayed through at 2 o'clock in the morning. The fifth week the dry bones began to come together, and seekers came to the altar at most all the services till the close. One man from Cherry county, Nebraska, who was visiting his mother, and was a backslider, would not come to the altar, but was under great conviction the first night he attended. We called the saints together around him in his seat to pray, and after two and one-half hours of agonizing and interceding, the shackles of his soul were broken and he was set free. Several fell under the power before they prayed through. We closed with nine sokers at the altar. We organized a Pentecostal Church of the Nazarene with twenty-four members. They called Brother A. C. Holland to the pastorate for the balance of the Assembly year. The Free Mission church was secured for a place of worship till January, 1917, at a very reasonable sum, which was paid before the meeting closed. A number of students from the Normal school were sanctified, and one who feels the call to preach, supplied himself with ten or more good holiness books. Several subscriptions to the HERALD of HOLINESS were secured. A Sunday school of thirty was organized. The blessed results of this meeting were very largely due to the self-sacrificing, prayerful and faithful labors of Brother and Sister Holland, launching out, of their own accord, by the help of the Lord in this difficult field. Sister Holland's mother, now eighty-seven years old, was a great blessing to us. She has been a Christian for eighty years, and sanctified fifty years and never backslid. She still has the glory in her soul. It is a great blessing to hear her testify and pray. When a little girl about eight years old, her parents lived in New Salem, Ill., while Abraham Lincoln was clerking in a grocery store there and studying law. Lincoln would often take her in his sled for a sleighride. We have opened the battle at Maxwell with Brother G. E. Hartman and expect victory.

HAMILTON, OHIO

We have recently closed a good meeting at the above named place. We expect in the near future to see a Nazarene church in this city. We love the HERALD of HOLINESS and cause of holiness. I am a regular commissioned evangelist of the Kentucky District, and am open for calls. Unless you stand for holiness as a second work of grace, please don't call us.—C. L. WIREMAN, 1316 Grand Boulevard st., Hamilton, Ohio.

KEARNEY, NEB.

The Holiness Association has held a holiness campmeeting here every year for several years, but aside from that ten days' meeting, very little work on holiness lines has been done. Rev. A. W. Smith, one of our elders, has lived here for several years, and since he became a Nazarene, has been praying God to open a work here. Last August, at the close of the campmeeting, he started revival services in the Salvation Army hall. Rev. N. D. Essily helped him for a few days, then the writer came, and the meeting continued for two weeks with some success. While this meeting was going on, Brother Smith and I made a canvass of the city of seven or eight thousand people, and found there were twenty-five or thirty people in and close around Kearney who believed in holiness, and the most of them had it or had had it. We then began to pray God to unite the hearts of these people to labor for the cause of holiness, and for a place to hold meetings. Our minds were directed to an empty church on the corner of Cave and Twenty-fifth streets. When we spoke to the trustees, they were so willing to let us have it free of rent, that we felt sure God was leading. We opened regular services there in September and have continued

God's Hand on Our Japan Work

We are glad to report that God is in a measure giving us victory, and we rejoice because He is answering prayer. However, in our work here we are still somewhat in the position of Elijah's servant, who was sent to look if there were any signs of rain for which Elijah was praying. He went again and again and returned to say, "There is nothing," and only after long looking, could he come back and say, "There ariseth a little cloud like a man's hand." Sometimes we, too, think there is nothing, no real sign of an old-time Pentecost yet, and then again we look and see little signs of the Spirit of God moving on the hearts of the people we meet. It was when Elijah sent his servant to say "There is sound of abundance of rain" that man saw almost nothing. Faith saw floods. Prayer brought down those floods. Oh, for a flood tide of salvation in this dark land!

The presence of the Lord is manifest in the services, and we are praising Him for the number we are able to reach; some for the first time to hear about our Christ. Recently we were privileged to witness such a scene. As the crowds were surging along in front of our mission, we immediately threw open the doors and sang that old hymn, "Tell it to Jesus," and it was not long before the place was filled. Crowds gathered round the doors and windows, and for an hour, the Lord Jesus was proclaimed as an all-powerful, all-sufficient Savior from the guilt and power of sin. The audience changed during the course of the meeting, but from beginning to the end there was no interruption. The Word seemed to grip the hearers, and claim their attention. Plain talking about sin, its power in the present life, and its consequences in the life to come, the utter impotence of their own religion to deliver from it, the atoning work of Christ, and its sufficiency as proved from the Word and from personal experience, these were the topics dealt with. How some listened. One could only praise the Lord that these darkened souls were hearing the "good news" proclaimed in the power of the Spirit. Reader, remember to pray especially for the evangelistic meetings.

For years it has been the burden of our heart to distribute the Word in every home in this large city, and at last God heard our cry. Mr. Hatayama, one of our converts, comes to us, and is to assist in this much needed, but neglected work. During the month hundreds of homes have been visited, and the Word has gone forth, and we trust it has fallen upon good ground, and will bear fruit in due season. We desire your prayers and co-operation for this part of the work. There is need of money for

the purchase of tracts, etc., so should you feel the Spirit speaking to you to send a gift this way, remember the apostolic injunction, "quærens non the Spirit." Offerings sent to your District Treasurer, or to Brother Anderson at headquarters, 2109 Troost avenue, Kansas City, Mo., will be promptly sent to me, and we will acknowledge the same with a letter direct to you.

The Sunday school work should appear to every father and mother in our beloved country. Here we gather the little ones in, and teach them of Christ. They take a delight in learning, and look forward with joy to the Nichiyō-Gakko (Sunday school). At present we have only three schools in this large city, and our heart longs to reach the neglected places. We hope the time will soon come when we can open seven more schools. My slogan is ten Sunday schools by Christmas. Who will help us swell the number? Three dollars per month will support a school, paying for house rent, fuel, cards, etc. May we not expect your church to take one of these schools? Let us hear from you soon.

Our dear Brother and Sister Humphrey sailed to our native land the first of the month, and I feel lonely and miss them. However, this being God's will for them, we humbly submit, and pray His blessings upon them. We trust our people will avail themselves of the privilege of hearing our missionaries. They will be an inspiration to any church. So call them, and let them give you facts. Beloved pastor, your church needs to know conditions just as they exist on the field. Let these our true representatives give you the needed information. May the Lord richly bless them and make them a blessing wherever they go.

While we part with our Father and Mother Humphrey, yet the Board has kindly provided Brother and Sister Eckel in their stead, and they are to arrive February 25th. We trust our new missionaries will be delighted with their surroundings, and will enter into the work joyfully. It isn't all smooth sailing on the mission field. The waves rise high, and the rocks are numerous, but thank God. He has power to calm the waves, and steer us from the rocks.

We would ask you to pray definitely that souls may be saved, and believers sanctified, and that our native helpers and ourselves may know and experience more than ever the power and presence of the Holy Ghost. Our aim is only God's glory and the salvation of this people.

LULA A. WILLIAMS.

KYOTO, JAPAN.

tified wholly. February was a denial month for missions. This was the first time this has been tried by us, and the saints were blessed in observing it. We are trying to build up a missionary church, for we realize such a church is always alive for souls at home.—CHARLES S. JENKINS, *Pastor*.

From Evangelist C. E. SHAW

I am in a meeting at Graceville, Fla., with Brother M. M. Bussey, a Spirit-filled preacher. The meeting is moving along nicely. We have a good tent. Some in the town are opposing us, but God is in the lead, and we are following Him. Two were at the altar last night, and one claimed to get saved. This is a needy field; pray for us here.

SUMMITVILLE, IND.

My brother, A. E. Kerst, and I have just opened a meeting at the above place, and the Lord is blessing in a mighty way. Since Saturday night four have found the Lord. The people say that the crowds are larger than they have been to a meeting in ten years.—F. P. KERST.

PITTSBURGH, PA.

The First Pentecostal Church of the Nazarene of Pittsburgh, Pa., has just closed a three weeks' revival meeting with Rev. Bud Robinson as evangelist and C. C. Rinbarger and wife as song leaders. We had a great meeting. Evangelist and singers did good work. The church stood together and supported the workers on every line. Many seekers were at the altar, and many, we believe, found both justifying grace and sanctifying power. The meetings are closed, and the workers gone, but the results will live on till Jesus comes. We enjoyed working with Brother Robinson and the Rinbargers, and shall look forward with pleasure to the time, if God permit, when we may again have the opportunity of working with them again. The neighboring pastors and churches of our denomination stood by us and helped nobly in these meetings. May God bless them richly for it.—J. N. HAMPE, *Pastor*.

JULIAETTA, IDAHO

We are praising God for a glorious resurrection of dry bones in the Methodist Episcopal church in Kendrick, Idaho. Brother Ruth preached with power, and as the Word went forth so clear, the blind saw it. Honest sinners said, "That is Bible," and went in for all God had for them. The old and new saints shouted alike. Oh, if we only had more such preachers and teachers as Brother Ruth, there would not be so many blind people in the world. May the God of all grace bless him as he goes forth in the great work, and I trust the Lord will send him this way again. We are expecting great things in Juliaetta, as Brother H. C. Elliott is to be here the last Sunday in April and continue on in May. Come if you can, and all pray much.—Mrs. MARY E. BUCKBEE.

CLARKSVILLE, TENN.

We praise God this morning for complete victory through the cleansing blood of His precious Son, and we are encouraged to say that we have a clean crowd of Nazarenes to stand with us in the fight. His blessings are upon us, and we expect to keep them there if we continue to keep clean and humble. We had a blessed day Sunday, and we feel that He has great things for us in the future. We are planning a great campaign for the summer months, and want God's children to join us in prayer for a harvest of souls.—MARVIN S. COOPER, *Pastor*.

From Evangelist HOWARD W. SWEETEN

We are in the midst of a revival at Galatia, Ill., which bids to be indeed a real revival. It is being held in the Methodist Episcopal church. The pastor is a Methodist preacher of twenty-five years' experience, and is firm and uncompromising for full salvation. The first week's battle has been with the sin question, and we believe more and more that this is the real bone of contention. Get a man well converted, so that he lives above committing sin, and it is usually not much of a task to get him to see holiness. The people here are being greatly blessed, and walking in the light, and though the meeting is only a week old, there is

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ever since. Theodore and Minnie Ludwig came to us January 6th, in the fullness of the blessing, and the meetings continued until last night, February 25, 1916. It was hard at first to get a hearing, but after advertising and house-to-house visiting, the congregations increased. We closed with a full house and nine seekers at the altar, seven of whom prayed through. About sixty have knelt at the altar in all, nearly all getting real victory. During the meeting we were praying God to establish a permanent work here, and give us a church of the holy Nazarene. He answered our faith and gave us a church of twenty-four charter members, with a Sunday school of thirty. We are expecting our District Superintendent to come soon to perfect the organized. The writer was chosen as pastor to act until the Assembly. Brother and Sister Ludwig go from us with the love and prayers of all.—A. S. HOLLAND.

From Evangelist AUGUST NILSON

Another battle has been fought and victory won through the power of God. Nearly one hundred souls sought and definitely found the Lord in the mid-winter holiness convention at Omaha, which closed last night. Many scenes were witnessed; at times seekers were laid out prostrate upon the floor. Backsliders found their way home, sinners were gloriously converted, and believers were wholly sanctified. At times the God of Pentecost came in a cyclone of power. Saints shouted, sinners were scared, and professors were troubled. Numerous cases of divine healing occurred, without any sermon being preached upon the subject. Another feature of the convention was the number of children who sought and found the Lord. At one service, the altar was filled with children, after a sermon from Heb. 2:3. Rev. F. W. Cox, of Titusville, Ohio, was my collaborator. He is a splendid preacher, and a man of prayer. This is my fourth meeting within three months among the holiness people of

Omaha. I go from here to Chicago, and from there to Newman Grove, Neb.

MUKILTEO, WASH.

Our two weeks' revival meeting has closed. The blessing of the Lord was upon it from the start. While the heavy snows prevented us from having large crowds, there was deep and lasting work done. We deem it a great privilege to have had our beloved District Superintendent, Rev. J. W. Little, as our evangelist. He preached with unction and power. Much conviction was on the people. There were eighteen seekers at the altar, and all but two seemed to pray through to victory.—W. C. URSCHEL, *Pastor*.

MILU, ME.

On Sunday, February 20th, our church was one year old, so we had a celebration. Sister Smith, pastor of our church at Old Town, was with us all day. In the morning we had an anniversary service, and a review of the work was taken. The saints were happy as they looked back over the battles fought, and victories won. Sister Smith administered the sacrament of the Lord's Supper, and in the afternoon preached on the "Model Church." At night the subject was the "Two Baptisms." One seeker sought heart purity, and prayed through. We are having a preaching service every Tuesday evening at a school house about a mile out of the village, and Holy Ghost conviction is coming upon the people. We have numbers of young people out at this service. Our regular church services are well attended, and the Lord is blessing the truth. The ladies meet to pray Thursday afternoons, and the pastor gives a Bible reading. Some come in who are hungry for holiness, and God is helping us to help them. February 22d, we had a meeting at the schoolhouse, and one man surrendered to God. About three weeks previous to this his wife was saved, and the next Sunday sanc-

a marked change in the church. We are expecting a great time this week. We go from here to Murphysboro, Ill.

PILOT POINT, TEXAS

We are enjoying some of the greatest days we have ever known at Pilot Point. For two weeks, God has been putting a burden of prayer upon the saints. Sunday, the 27th, the Holy Spirit moved in a mighty way. The Sabbath school showed marked progress in interest and enthusiasm. Our pastor, Brother Vallery, brought a timely message at the 11 o'clock hour. God honored His Word, and hearts were melted at His presence. The afternoon service at Rest Cottage, conducted by Sister Grace Roberts, lasted two or three hours, the entire space within the parlors being turned into a place of prayer. God mightily broke in; some half dozen souls praying through to definite victory. Sister Harrell brought the message at night, at the close of which the long altar bench in the chapel was lined from one end to the other. Twelve more found the satisfying portion. Most every one was sanctified. Returning home, having retired for the night, the phone rang and we were informed that two young ladies had gotten the victory over at the Orphanage, after returning home from church. This morning the fire broke out in the school room, some of the pupils seeking and finding the Lord. We are expecting the greatest convention in the history of the institution. God is in the camp, mighty to save and strong to deliver. Most all of the young ladies in the Home are saved; some beautifully sanctified. We covet your prayers.—J. P. and MINNIE ROBERTS.

MT. VERNON, S. D.

We were called, January 20, to Loomis, S. D., to hold a meeting for the Congregational people at that place. Four days previous to our arrival, they had a church trial, and things did not look very encouraging, but we went in for what we could do for the Lord. We sang holiness songs, hit sin as hard as we could, by the help of the Lord, and talked holiness in the homes until the early hours of the morning. We spent four weeks at this place. At the beginning of the meeting there were six that could testify and pray; at the close sixty-six testified. God saved forty-seven souls, and about twenty-five church members warmed up and got hungry for holiness. We give all the glory to God and a few praying, holiness people. One week after the close of this meeting, February 6th, we began an old-fashioned, soul-saving revival in our home church, six miles west of Loomis. This church is in the country, and is the only Nazarene church in the state. We called Brother S. M. Lehman, pastor of the First Nazarene church of Sioux City, to help us, and he proved to be the man God wanted us to have. His wife was with us the last week of the meeting and helped with the singing. God surely gives these dear people great power to preach, pray and sing conviction on lost souls. Many were wonderfully blessed. Some were saved in their homes; several young men came to the altar, and prayed; some of them got up, put their pipes or tobacco in the writer's pocket, and the others threw theirs in the basement furnace; then they returned again and prayed through to victory. Brother Lehman and myself have both been in many campmeetings and revivals, but never saw the power of God vindicated as it was the last night. The meeting closed in a blaze of glory, lasting just six hours, from 7:30 to 1:30. Our church altar is twenty-two feet long; we had it almost filled with seekers three times, twice for justification and once for sanctification. What wonderful things God will do when we let Him have His way. Five souls were saved, baptized, joined the church and then were sanctified in the course of a few hours. God heard and answered prayer. Last July we banded ourselves together to pray for this meeting, and God has given us the desire of our hearts. During the meetings one dear woman held on to God for two in her own family. After the close of the first week she vowed to God that she would not take another mouthful of solid food until they were brought into the kingdom; the following two weeks she attended services every night, prayed, testified and labored for lost souls, then on the last night of the meetings saw the last one gloriously saved and sanctified. "If ye abide in

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A Time of Trial

Owing to the European war such abnormal conditions exist in nearly every industry which manufactures supplies for the printers, that the Publishing House is confronted with many serious problems. We need the special prayers and the united support of all our people.

If the war continues, there is no knowing what expedients we will have to resort to in order to publish our periodicals. In all likelihood there will be a paper famine. There has already been an advance of 40 per cent in the price of such paper as this issue is printed on. Some kinds of stock can not be secured at all. The chemicals and metals used in the engraver's art are scarce and almost prohibitive in price. Linotype metal has raised more than 50 per cent in price and is likely to go much higher.

For almost a year the color inks have been advancing in price and now the advance has begun in the black inks.

The linen thread used in sewing books will soon be out of the market entirely and books must be sewed with cotton. All kinds of cloth and leather used in binding books have advanced greatly in price and also the gilt and gold used in stamping book titles.

We think it wise to advise our people of these conditions, and we trust that you will be ready to cheerfully accept any changes we may have to make in order to continue to furnish you with the glad tidings of salvation.

Some publications have already been compelled to suspend publication. We trust we will never come to that. To this end we ask you to join us in prayer to God for speedy relief from such awful conditions and also that until relief does come our needs may be supplied.

PENTECOSTAL NAZARENE PUBLISHING HOUSE.

me, and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). During the three weeks, God saved twenty-four souls and thirty-seven were sanctified; fourteen of the sanctified were Loomis people. The revival spirit is still burning in the hearts of the saints, as four have been saved since the close of the meetings, one at the following Wednesday prayer-meeting, and three in last Sunday evening's service. Still some are hungering to be sanctified. The church and the good saints have been very kind to Brother Lehman and myself. The second Sunday, Brother Lehman asked for a free-will offering for the pastor. A collection of \$20.72 was given. During the morning service of the last Sunday of the meetings he took an offering for our extra expense, amounting to \$20, and also a subscription of \$100 for a new lighting plant. In the evening the writer took an offering for Brother Lehman and his wife, which amounted to \$147.50. We are surely thankful to God for all these blessings, and while the old physical body is about tired out, yet the fire is burning in our soul.—JOHN NOLT, *Pastor*.

From Evangelist W. H. HUDGINS

We began a meeting at Winona, W. Va., with Rev. J. D. Dickey, pastor in charge of the Methodist Episcopal church, January 23d. There were 163 at the altar, all of whom were either saved, reclaimed, or sanctified. On February 13th, we opened fire on the enemy at Tunnelton, W. Va., with Rev. H. B. Moose, pastor in charge of the Methodist Episcopal church. Here the Lord met with us in power. There were 112 at the altar, all but four of whom were saved or filled with the Spirit. Thank God that the old truth holds good. "The gospel is the power of God unto salvation, unto every one that believeth." I find people are crying most everywhere for the old gospel preaching. God help us to stick to the old land mark.

LOUISVILLE, KY.

It is with profound gratitude to our Savior that we report victory in this church. Last Sunday was one of the greatest days we have seen here. In the afternoon a number came from other churches and the glory was so manifest that ten voluntarily came to the altar, and amid prayers, shouts and tears they sought God. At night a young man who is a stranger, came, but went away to be no more a stranger to Christ, we hope. I am so glad that God has given us a church in which there is not only harmony, but far removed from the temperature of an iceberg. The subjects upon which we are preaching, "The Triumph of the Gospel in This Last Dispensation," are helping the church. New

missionary zeal is being instilled and eyes are turning toward the mission box.—J. G. NICKERSON, *Pastor*.

PATCHOGUE, L. I.

The Pentecostal Nazarene church at Patchogue is pushing ahead in spite of hard times and bad weather, and many of our people living out of town. We are having a healthy growth. We have just closed a meeting with Rers. I. W. Hanson and I. D. Archibald, evangelists. It was a small meeting, as the weather was bad, with two stormy Sundays, but much good was done, and some bright cases were found in their homes. The outlook is good, and victory is ours through Jesus Christ our Lord.—C. A. RENEX.

ST. DAVID, ILL.

We have just closed a four weeks' revival meeting. God honored our faith and efforts by giving us fifty-nine seekers. We secured the assistance of Dr. E. P. Ellyson, as our evangelist. God has honored and blessed him wonderfully in this campaign. His dear wife was also with us a few days, and preached two inspiring sermons. St. David is a mining town, which has never had any particular interest in the work of any church. Our church has struggled on here for several years with a very small membership, and most of the time a dozen in attendance was considered a large crowd, but now the tide has begun to turn toward the church, and as a result of this revival meeting an addition of twelve has been made to our roll, with a number yet to follow and now our roll shows a membership of fifty-five. This has been the largest revival meeting ever held in the town. A remarkable feature was that no one ever came to the altar who did not soon pray through. The conviction was such, that when we saw one start for the altar we were sure that they would be a successful finder. We are pressing on for greater things in Christ.—C. C. WHITE, *Pastor*.

SHERMAN CHURCH

Sunday night was the closing service of another great revival here. About fifteen were definitely sanctified and a number professed pardon or reclamation. Among the number sanctified was my mother, and the county judge's wife. The work was deep, and thorough. There were seekers at every service, but one. The District Superintendent was with us and preached once, which was enjoyed by all, and was fruitful in the salvation of souls. Dr. W. B. Pinson, pastor at Texarkana, was also with us, and preached two nights, and lectured to the men Sunday, at 3 p. m. He is a

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useful man. We closed for a few weeks' rest, and will begin the Williams campaign for the month of April. Pray for this meeting.—B. F. PRITCHETT, Pastor.

PITTSBURG, PA.

The First Pentecostal Church of the Nazarene of Pittsburgh, Pa., under the faithful ministry of the Rev. J. N. Hampe, is marching forward with a conquering tread, with victory present and victory ahead. The Robinson-Rinebarger campaign was a glorious success in holy and divine things. Our District Superintendent N. B. Herrell, has recently given us his illustrated lecture on "God's Financial Plan for the Church" to the edification of the saints.—On your way through the city give us a call.—Rev. S. H. WALLS, Reporter.

EAST LIVERPOOL, OHIO

Glorious victories here. Seekers and salvation in regular Sunday services and prayer-meetings. We anticipate an old-fashioned revival next month with Evangelist C. W. Ruth. Miss Lulu Kell will conduct the singing. District Superintendent Herrell will be with us over Sabbath, the 26th. Personally, we live, fight and shout in the land that "floweth with milk and honey."—H. G. TRUMB-AUER.

WOODLAWN CHURCH, CHICAGO

Our District Superintendent, Brother Schurman, is holding meetings with us, and a good work is being accomplished. He builds upon a sure foundation—the Word of God. His Bible readings are helpful, instructive, and inspiring. We can not afford to miss a single afternoon service. The night meetings are well attended and blessed of God. A number have knelt at the altar and received pardon or purity, but the real break did not come until yesterday (Sunday) afternoon and night. Brother Schurman preached in the evening on the "Unpardonable Sin." His exposition of it was the most sane and reasonable, and his application the strongest and most convicting that I have ever heard upon this difficult subject. The result was a crowded altar and awful conviction upon the unsaved. We truly appreciate having Brother Schurman in our District. He is eminently a safe evangelist. His method is that of building up instead of tearing down; yet he is utterly uncompromising with sin, and clear and definite in his theology. Thank God for such a man in the Chicago Central District. How good God has been to this church from the start! When we opened a mission a few months ago, we were a little shepherdless flock, and dear old Brother Reber came among us to advise, admonish, and be a father to us, preaching strong and helpful sermons and praying fervently for us. Then Brother Slotte, who has since joined our church, from the Apostolic church, came to us and preached sinners under conviction. I wonder if our church at large knows what a valuable addition it has in Brother Slotte. He is an experienced, and well educated man, highly gifted and deeply spiritual. We prophesy that he will take his rightful place among our greatest preachers, as a leader in this great work. His wife also is a splendid preacher, a consecrated, godly woman. As soon as we were ready, God gave us dear Sister Wines. If we could have had our choice from among all the preachers of the Pentecostal Church of the Nazarene, I doubt if we could have found another who would so well have met our needs, entered our hearts and built up the work as she has done. How can we praise God sufficiently for all his benefits to us. We will "take

the cup of salvation and call upon the name of the Lord."—ANNIE C. SHEPARD, Reporter.

From Evangelist M. M. BUSSEY

I have long been a Nazarene in experience but have recently become one in name, and desire to get better acquainted with the HERALD of HOLINESS readers. We live at Donalsonville, Ga., in the Shingler Holiness university. That young institution has the blessing of God upon it, and under the leadership of Dr. Z. B. Whitehurst is making a splendid record. They have one among the best buildings of any school in the South, and a consecrated faculty and student body. Mrs. Bussey is a teacher in this institution, and I am laboring in the evangelistic field in which I have been steadily engaged for over three years. At present, Rev. C. E. Shaw is laboring with me, and we have just closed a tent meeting at Groverville, Fla. The Lord blessed, and some were saved and others sanctified. We were rained out several times, but much good was done. We go from here to Black, Ala., for a meeting with the pastor, and from there to Pensacola, Fla., for a month's siege. Camp-meeting and revival dates are being made for the summer, and we purpose to be at our best for God in consecration and zeal. We have a good tent to use where it is needed. If you feel like the Lord would have us come your way, write us.

MUNCIE, IND.

The Lord is blessing the work under our hands. The Assembly year is half over, and we have already doubled our membership. We have just closed a great revival campaign in the Muncie church, which lasted more than eight weeks. It was a blessed revival of the old-fashioned kind from the very first. The seekers went to the bottom and the work was deep and lasting. Rev. E. O. Chalfant, who lives in Muncie, assisted us during the entire eight weeks. He fell so in love with the Nazarenes, that he, his wife and mother, with others, united with us. Brother Chalfant comes to us from the United Brethren. He is a sincere, conscientious and prayerful evangelist. We wish he could visit every church in our District. During the six months of our pastoral work, three months have been spent in revival work with the two churches. We are now on a campaign to raise an indebtedness of \$1,000 on the Muncie church and to do some repairing and enlarging.

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GENERAL ASSEMBLY EXPENSES

Dearly Beloved:

During the General Assembly you were kind enough to make us pledges to the amount of \$1,022, to be used toward the expenses of the Assembly. We received less than \$50 cash at that time, and had to borrow the money to meet the obligations. Since that time you have sent us \$538, leaving a balance due of \$484. We count every dollar good.

April first we must meet a payment of \$600, and May first \$450, making a total of \$1,050.

Our church here, with an average membership through the year of about two hundred members, will raise and provide from May to May more than \$10,000 for our building and work. We have done our best. If you will kindly pay these pledges at this time you will greatly help us. We thank you for your co-operation, your gifts, and, most of all, for your prayers.

Your brother,
JOHN MATTHEWS.

In the Board meeting in the Anderson church of this week they voted to rise and build. The District Assembly has been invited to be held in the Anderson church, the first of September. It is our plan to have the church ready to dedicate at the Assembly. The church is to seat seven or eight hundred. The first anniversary was held in the Anderson church the middle of February. There was a six days' convention held at this time. My brother, Ernest G. Roberts and wife, also our District Superintendent U. E. Harding were with us, and the Lord blessed their ministry, in song and preaching. Souls were converted and sanctified, the church was strengthened and encouraged to press the battle for God and organized holiness. One year ago the Anderson church was organized with forty members. They now have an enrollment of 101, and 162 enrollment in the Sunday school.—C. E. ROBERTS and WIFE, Pastors.

JOHNSON, KAS.

About one week ago we closed a four weeks' meeting at Liberty school house, southeast of Johnson. The power of God was manifest in each service, and we were made to rejoice in seeing hungry hearts pray through till God saved or sanctified them. I believe some people found victory and were established in this meeting; that the Devil will hear from. We especially urged that seekers pray till they knew that God had answered their cry. By the approval of the District Superintendent, we organized a Nazarene church with seventeen members, and several more to come in who could not be at the service when the church was organized. May God bless these people at Liberty, and keep them on fire for Him. We are now holding a meeting at Walnut Grove. The crowds are fine and God is working. One was gloriously sanctified Sunday.—R. S. BALL.

PALCO, KAS.

Another battle has been waged and won for God and the souls of Fairview community, seven miles south of Palco, Kas. This was a peculiar meeting to us all, even to old warriors. It was peculiar because of the entrenched power of the enemy; because of the power in which the truth was presented by Evangelist C. M. King, of Hutchinson, Kas.; because of the mighty conviction and the "death knell" feeling that held sway for nearly two weeks; because of the laboring of the saints and the strivings of the Spirit, and because of the good done and souls brought into the kingdom. Twenty-five or thirty received a definite blessing at our altar, and ten were added to our membership. We are rejoicing that God hears and answers prayer in this great time of strenuousness and universal trouble. We are glad also to see the way in which God has found His way into the life of Brother King and prepared him for this work. We wish and pray for many open fields for this, our useful brother. We have located in the country right in the midst of our people, and can testify that it truly pays to be the pastor of a country parish.—FRANK MAYHEW, Pastor.

HAMLET, IND.

We have recently closed a three weeks' revival at Hamlet. During this meeting the pastor was assisted by Evangelists Miss Versa Flynn and Ural T. Hollenback, of Greenfield, Ind. The very best interest was manifested from the first service to the close. The building was filled to its capacity each evening, and on Sundays many were turned away. The messages in song and from the Word, sank deep into the hearts of the hearers

Bible Gems

The 1916 Scripture Text
Calendar

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

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and brought forth results, which caused our souls to rejoice. A goodly number were saved, and believers were blessed and edified. On Tuesday evening, February 29th, Rev. E. G. Roberts, pastor of the Pentecostal Church of the Nazarene at Hammond, Ind., was called, and effected the organization of a new Nazarene church with a splendid body of charter members. This is the third Nazarene church that has been organized on my circuit this year. There are many good openings for our church in this part of the state. Both the evangelists and Rev. Roberts were more than pleased with the success of the meeting and progress of the work here. Miss Hyman and her brother Mr. Hollenback are efficient evangelists. They play and sing with stringed instruments to the glory of God as well as preach. I have retained them for my next revival, which has opened with the best of interest.—K. C. McCOLLUM, *Pastor*.

PORTLAND, ORE., SELLWOOD CHURCH

The Lord is still on the giving hand in the Sellwood church. Last Sunday at the close of an unctuous sermon by our pastor, Brother Baker, nine earnest seekers responded to the altar call. The Sunday before saw seven seekers, the mid-week prayer-meeting three, and at the young people's prayer-meeting one more. We are hearing the glad news of others praying through in some of the homes. We are looking to God for great things and expect victory through our Lord Jesus Christ.—*Church Reporter*.

MURPHY, CAL.

Our District Superintendent H. H. Miller was with us a few days, recently, looking over this new field in Calaveras county. While with us he preached at each of our appointments, delivering his lecture on the "White Slave Traffic and Rescue Work" to a large and appreciative congregation, at Murphy. Brother Miller was favorably impressed with the outlook, and stated that we must have a Pentecostal Nazarene church at every crossroads in Calaveras county. I say, amen! Our meetings are largely attended. God is blessing and we are "on the job." Rev. M. R. Dutton and wife were with us recently and gave us words of encouragement, and preached for us. Sister Dutton's singing was a treat. Brother Dutton will join the Smith Band in a revival meeting at Angel's Camp, beginning March 1st. We are expecting an old-time revival, and will organize at close of meeting.—FRANK B. SMITH.

ELLINGTON, MICH.

The blessing of God is on the Ellington church. We have a fine country church of a hundred members or more. Since the Assembly at Lansing we have been praying for a Pentecost. We secured that rich expositor and exponent of holiness, Evangelist C. W. Butler, for a two weeks' meeting, and God made time count. How the Lord blessed the preacher and how he fed the folks. Soon the house was well filled. Over forty were either pardoned or professed purity. The meeting closed in a blaze of victory, a dozen being at the last altar service. We had to close for another previously planned meeting of another church in the community. Everybody was sorry it had to stop. Surely God was with us. Three have joined the church since. The Devil is pulling hard on the young folks here through worldly churches all around us which only require "starters" and then feed them on "socials" and you know the painful results. But there are some old-time saints in our church as good as can be found, who are not going to "give Him any rest till He establish and make Jerusalem a praise in the earth." John 16:23-28, says we can have it, and I believe God. Our new church will be ready for dedication the 19th inst. One was saved last Sunday there, and the revival is on and no special meetings yet. Our meeting at Ellington, just

closed, had some precious results. We adore and praise God as we remember a few special souls saved and sanctified.—I. E. MILLER, *Pastor*.

CLINTONDALE, N. Y.

Sister Fitkin was with us on Sunday, February 27th, and was a great blessing and inspiration to all. In the morning the missionary sermon brought a good offering for missions. All who attended were stirred to missionary activity. The people of Clintondale will be glad to see Sister Fitkin again. We are moving on with continual victory.—EDWARD G. WILLIAMS, *Pastor*.

TOPEKA, KAS.

It was the privilege of the writer to be present four days at the revival meeting of our church in Topeka. These were four days long to be remembered because of the manifest presence of the Holy Spirit. Our work in Topeka has certainly gone through severe tests and trials, but God has graciously brought them out. They have a well-located tabernacle, seating about 200 and the last night we were there the tabernacle was crowded to the limit of its capacity. Brother Balsmeier is the pastor and is much loved by his people. It has been through his untiring efforts and the blessing of God that the work has made such steady progress the past year. We have seldom if ever seen a finer band of people. They are loyal to the church and the pastor. They are full of zeal and untiring in their efforts to help lost souls. The special meetings, which were to continue a week after our departure were in charge of Brother Balsmeier and J. C. Walker, of Hutchinson, Kas. We can not speak too highly of the work done by Brother Walker. He preaches with unction and the Holy Ghost sent down. In every service, we saw seekers at the altar and much real victory. We highly recommend Brother Walker as one who will prove a blessing to any church needing evangelistic help. May God bless our Topeka church with her faithful pastor and give them continued victory and success.—E. G. ANDERSON.

BATH, ME.

Sunday, March 5th, was a red letter day with us. The spiritual tide started to rise Friday night in our missionary prayer-meeting, as we preached, prayed, and gave of our substance for the missionary work. The writer secured ten new subscribers for THE OTHER SHEEP. We expect after this little paper has been read by the above number, our missionary meetings will double in interest. Sunday morning the writer preached on the "Divinity of Jesus Christ." A wave of glory swept over the congregation, and how God did bless us! We have been having a hard time financially, but God gave His people the spirit of giving, and the money came in. It was wonderful, but just like our God. He does "abundantly above all that we could ask or think." The evening service was especially for the young people. God gave us another wave of glory from the upper world. Seven young men and women, who have been under conviction for a long time, fell at the altar and sought God for mercy. So the good work goes on. We are about to engage in a revival meeting. The harvest is white ready for an ingathering of souls.—REV. JOSEPHINE BURNS SULSTON, *Pastor*.

FIRST CHURCH, LOS ANGELES

We are able to report a good degree of victory. Sunday, February 27th, was marked. Lewis and Mathews were on hand to sing, which brought the blessing down. We had arranged to raise \$1,000 for the Publishing House fund. Under the direction of the pastor, we raised the amount in just fifteen minutes by the watch. Brother Cornell then preached seventeen minutes, made an altar call, and four responded. We rallied the church about the altar, had a campmeeting time and they prayed through to victory. Last Sabbath, March 5th, it

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rained, but the audience was splendid. The subject was "The Power of the Spirit." The message took hold; many responded to the altar call, and then the whole church fell upon their knees praying for the descent of the Holy Spirit. We are expecting to witness some marvelous displays of divine power as in the days of Peter Cartwright. Among the seekers were a family of father, mother, and grown daughter, brought up as Catholics. Ten prayed through during the day. C. E. Jones led the afternoon meeting, and three were sanctified wholly. At night one man was gloriously saved. Under direction of the pastor, a band of more than forty are canvassing the membership for subscriptions for the HERALD OF HOLINESS, and in the interest of missions. This band is finding the personal contact blessed. Many are being encouraged and helped. There will be four missionary conventions on this District. The first will be held in First Church, Tuesday, March 7th. Our Sunday school is prospering. The pastor's class, on Sunday, February 27th, had 155 and over \$7 offering. A special revival service arranged by F. Stoy Spangler, the superintendent, was held yesterday, Sunday, March 5th, with Lewis and Mathews in charge. It was a great service. The young people are alive, and their meetings are full of spirit and power. We are pressing the battle, and God is giving us the victory.—*Reporter*.

NEWTON, KAS.

Again we say, rejoice with us. God hath done great things for us, for which we praise Him. He has heard our cries, and done for us even beyond our expectations. We have long desired a more commodious place of worship than the little 24 x 40 structure, which has been our home ever since we organized. On March 7th we became possessors of the building which has been owned by the First Church of Christ. They are putting up a new church, and offered their old one for sale. We prayed and waited on the Lord and He heard. Before this reaches the readers of the HERALD OF HOLINESS things will be rapidly changing on our corner of the street. The old church will have been sold and moved away, and the parsonage moved to 110 East Ninth, where the church now stands. The newly purchased building will stand on the corner of Main and Ninth. It is a good, roomy building. The main building is 40 x 60, and will seat over 500 persons. This gives us ample space for our growing congregations, and makes it possible for us to entertain the District Assembly in our own building. The present plan is to put a good basement under the entire church. This will serve as Sunday school rooms, etc. God is greatly blessing His work here. Our evening congregations are the largest we have ever had, and the old church has been well filled at our regular prayer meetings. Three souls professed to be sanctified at our cottage prayer-meeting last Friday night, and two more were blessed last night at our regular prayer service. God gave us three accessions to the church on Sunday, and others are coming. Thank God, there's nothing but victory ahead.—FRED H. MENDALL, *Pastor*.

HIGHWAY, KY.

The church at Highway, Ky., is moving on to victory. Sunday, March 5th, was a great day with us, especially the night service, at which time the Holy Ghost was truly in our midst. Conviction was on the sinners, five at the altar, and one prayed through to victory. The saints were blessed, and edified, and we are getting the glory down on the church. We have some of God's true and tried people here, who are living true, shouting and shining, and standing by the pastor. Our Sunday school, under the superintendency of Sister M. A. Mackey, is progressing along all lines, and our faithful teachers are doing noble work. Our mis-

sonary committee is planning to do more for missions this year than ever before. The blessings of God are upon us, our faith is up, and we are believing for great things. The HERALD of HOLINESS grows better all the time.—E. E. ROBINSON, *Pastor*.

COLFAX, WASH.

The revival spirit is still on here. God is in our midst to own and bless. Our congregations are keeping up well since the revival. We have received eleven into the church as fruits from our revival. The saints are encouraged with the pastors to drive the battle on in Jesus' name.—IRA D. and E. G. BROWN.

TILLAMOOK, ORE.

The blessing of the Lord is upon all of our services. About thirty-five at the prayermeeting on Tuesday night, and also at the cottage prayermeeting on Friday night. These were glorious meetings, and there are many open doors for the cottage meeting. Our Sunday school has more than doubled, and the young people have a Bible study class on Sunday afternoon. Many of the young converts partook of the sacrament of the Lord's Supper with us, for the first time on Sunday morning, and the melting presence of the Lord was precious. The doors of the church were opened and two dear sisters united with us in church fellowship. Truly God has been good to us. Brother Smith took his text and began to preach, but the saints could not be restrained; and one after another praised God in testimony and song. Many requests came for prayer, and we closed with a precious season of prayer for the lost. The Young People's Society elected new officers; in the evening, and Sister Smith preached with unction and power from Daniel 12:3. A good altar service closed one of the best days that the Tillamook church has ever seen.—EDITH KING, *Sec'y*.

CREST, GA.

On February 29th, a Pentecostal Church of the Nazarene was organized with five members, at Crest, Ga., by our District Superintendent, Rev. W. R. Hanson. Rev. F. A. Gennett, of Barnesville, Ga., was called as pastor, and has accepted the call. Our preaching day will be the fourth Sunday, and Saturday before, of each month.—RUBY MALLORY, *Sec'y*.

LINCOLN PLACE, PA.

We have just closed a successful five days' convention here. We had with us our District Superintendent N. B. Herrell, and wife. On Thursday, March 2d, an all-day meeting was held, which was blessed and honored by the Holy Ghost. Rev. N. B. Herrell preached in the morning. His message was a lifter to the saints. Rev. J. N. Hampe, from Pittsburgh church, brought a marvelous message in the afternoon, and Mrs. N. B. Herrell brought the closing message of the day. The message was with unction and power of the Holy Ghost. This was a day of victory. One of the special features of the convention was Brother Herrell's lecture, with his illustrated chart on tithing. The church was blessed and encouraged by this visit of our brethren.—WILL H. HAFFER, *Pastor*.

THE FIRST NAZARENE CHURCH OF DALLAS, TEXAS

We never enjoyed such triumphant victory as that through which we are now passing. There have been thirty-five blessed at the regular services and the prayermeetings in the last three weeks. The church membership is stirred to a keener sense of their opportunity, and we are under marching orders. Our Sunday school is growing so rapidly that we must have larger quarters, so a movement has been launched by which we are to have a large tabernacle on the back of our church lot. The secretary's last report revealed more money paid in to pastor's salary, General Superintendent, District Superintendent, missions, and rescue work and Sunday school, than since we have been pastor, and the ensuing quarter bids fair to be much better. We stand for unity, thorough organization, and holy aggressiveness along all lines. Our system of proportionate giving is working fine, and growing in favor with our people and others. The last three Sundays in April, we are to have General Superintendent R. T. Williams with us for a series of meetings. Will all the readers of the HERALD of HOLINESS, before you lay this issue aside, breathe a prayer for this campaign.—HENRY B. WALLIS, *Pastor*.

From Evangelist WILL McFARLAND

We just closed a meeting in the Methodist Episcopal church last evening, and God gave us some victory. There are 150 people in the town of Hubbard, and only three Protestant families. There is one large Catholic church, and two saloons. God

TELEGRAM

Lansing, Mich.

HERALD OF HOLINESS:

Great victory, many praying through. General Superintendent Williams is reaching the hearts of the people with his strong preaching. Praise God for the old-time religion.

E. E. MIERAS.

helped us to preach against sin, and some came and heard, and God was on the giving hand. We will go back to Hubbard on the 22d of June and hold a campmeeting. Pray that God will give us a great break at that place. The Methodist Episcopal church has given up the territory, and it is a good place for the Nazarenes to take up and break in on the Devil and his crowd.

CUNDY'S HARBOR, ME.

We are but few in number, as death and removals to others places have greatly affected us, but we are more determined than ever to press through, and push things for God. Our Sunday school, considering the number that have gone out from us, is the best it ever was. Our prayer is that the young may be brought in to take the places of the older ones; that this good work may go on. Our missionary offering this year has more than doubled any year since the organization of the church, twenty years ago. This is as it ought to be, and may God make every Pentecostal Nazarene church a real live missionary church, for Jesus' sake. We placed a copy of the OTHER SHEEP in every home each month, and we believe this has helped the increase, on missionary lines. We have labored here and at Sebseo as pastor for two years. We feel it is the will of God that we cease our labors here at Assembly time. We don't know as yet where the Lord would have us go, but we are trusting and believing Him. Will follow where He leadeth.—J. HOWSE, *Pastor*.

NORTH ATTLEBORO, MASS.

The meetings closed at Lynn, Mass., Sunday, March 2d, with a high tide of holy demonstration. Brother Curtis and I separated for a season, he going to Manchester, N. H., and after spending a few days with my parents, I began March 1st at North Attleboro, associated with Brother F. L. Domina, who is the evangelist. We have been going into the Devil's territory for a week, and God is blessing His truth. Some have sought the Lord. Am expecting a landslide of glory to come down here among the dry bones, and believe God is able to stir up North Attleboro. Brother L. D. Keeler, who has been pastor for two years, has been faithful here and believes God for victory. He is doing his best, as is also his good wife, who is doing her part feeding and taking care of the evangelist and singer. I am on the race course, running toward the goal, with victory in my soul, and with the help of Jesus am doing all I can to brighten the corner where I am. We close here March 19th, and commence at South Manchester, Conn., March 24th.—J. F. GIBSON, "singing Nazarene."

KNOXVILLE, TENN.

Our District Superintendent, Brother Johnson, has just closed a series of meetings at the Pentecostal Church of the Nazarene at Knoxville, and we believe the work will go on with success. He has given us a new pastor, whom we believe God has called to the work, and we feel more encouraged than ever in the work. We want the prayers of all the people that God may save and sanctify the people and build up His church in Knoxville.—Mrs. L. E. MOFFETT.

From Evangelist M. C. ADAM

Have closed a revival at this place in which God worked marvelously. Meeting was conducted by the Holiness church in the Union church at this

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place. Twenty-three prayed through and eight united with the church. God gave us an excellent time in preaching and singing. Will open a meeting at Delorme, W. Va., tomorrow night. March 8th.

ALBANY, ORE.

Our work at Caldwell, Idaho, under the wise leadership of Brother Dilley, is moving on in victory. My two weeks' meeting with him and his people was a blessed time of tender fellowship, and salvation to many souls. The meeting had been in progress for three weeks before I joined them in the battle, and continued not a few days after I left. My next meeting was at Center Cove, Idaho. Here we had quite a number of easy seekers, but, thank God a few real, clear definite happy and joyful finders. I am now in a good meeting with our local church at Albany, Ore. We have a very good little work here. There is a good spirit of unity, love, and faith. Already God has given some clear cases of conversion and sanctification.—H. C. ELLIOTT.

LONG BEACH, CAL.

The Pentecostal Church of the Nazarene at Long Beach is still in the fight against sin. Our pastor, Rev. Thomas Rogers, never preached with such unction and power as these days. His late bereavement and great loss has mellowed his heart and drawn him closer to God than ever before. The church was never in a better spiritual condition than now. On a Sunday evening after singing the opening songs, we knelt to pray. Conviction seized four girls in the choir and they began to cry aloud for mercy. We stayed on our knees till they prayed through. This broke up the meeting. We had no sermon that night. The saints shouted, ran about the house, and praised God. Such a pentecostal time! After a number of ringing testimonies, the pastor gave an unctuous Holy Ghost indicted, altar call, and five more souls responded, and all prayed through. Souls are finding God-right along our services. Some are being saved, others sanctified in their homes, and in the prayermeetings. We are having three prayer-meetings each week at present, and a live young people's meeting each Lord's day at 6:30. We are praying and believing for a real revival.—Mrs. L. E. ROGERS, *Deaconess*.

LOCKHART, TEXAS

Since our last report to the paper, we have held two revivals. The first one was at Sabin, Texas. Here we held a meeting last year and organized a church. The meeting was hindered this year by the bad weather and epidemic of grippe of which the writer was a victim before the meeting closed. However, we had a good meeting, with a few professions. We went from there to Meridian to the ministerial convention, where we had a great time, and then on to Del Rio, Texas, where we opened up another battle against sin. This was the first holiness meeting at this place. The Lord certainly did undertake for us, and helped us plant some holiness seed that will never rot. There was quite a number of professions, and we left a nice band of holiness folks to keep the fire burning. We are also very glad to report that we left the HERALD of HOLINESS in fifteen homes to keep heralding holiness over that city. We go next to Charlotte, Texas, to hold a meeting for a Methodist pastor. Pray for us there.—Mrs. BESSIE WILLIAMS.

MIDDLETOWN, OHIO

Our Nazarene church here is making steady progress. We have had seven seekers at each of the two last Sundays, and two seekers at our last prayermeeting at the hall. Our attendance at Sunday school last Sunday was eighty-seven. At our last Sunday night service, our hall was filled to its capacity. At our last Board meeting, steps were taken to solicit funds, procure a lot, and construct a church on it as soon as possible. We want the prayers of all who read this that we may be more efficient in getting souls into the kingdom, and that our people here may soon own a church home. I am still temporary pastor.—J. M. WINES.

DRUMHELLER, ALBERTA

We came here the first of last August, finding a little gospel hall owned by the Pentecostal Church of the Nazarene. There had not been a pastor here for some time, and things were in a pretty lean condition, but thank God, things are fattening up nicely. We have opened up two new preaching points out in the country, which we work in with our town work. God gave us a good revival on one of these country appointments, and also a good revival in town. We had our District evangelist, Rev. Thomas Bell, of Red Deer, Alta, to help us, and also Rev. Charles E. Thompson, of Stettler, Alta, who helped us with our town work. Brother Thompson is a sanctified Nazarene preacher, who sings well, plays well, preaches well, prays well and lives well. Brother Bell is a man

HERALD of HOLINESS

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who takes no bluff from the Devil. He really touches the spot where sin dwells. We have the honor of having Brother Bell's family live here, as they are moving their furniture in at this writing. One of the secrets of our success here, is that the Lord had a few faithful people who stood by things by prayer and money. Pray for us that God may make wife and me a blessing to this place.—WILLIAM E. ELLIOTT, Pastor.

SEQUIM, WASH.

Yesterday was the first service since February 1st. We had three feet of snow on the level, and everything was tied up. We had a precious time yesterday. All the Lord asks is a chance, and He surely pours out His Spirit on His children. It is nearly Assembly time; beloved, let us pray for the outpouring of His Spirit in such mighty power upon us that we will be able to preach as never before. After much prayer and meditation, we have decided that we will not return to Sequim another year. I am open for calls, any place where they want the full gospel preached.—JAMES P. G. LOWES, Sequim, Wash., Box 75.

FULLERTON, CAL.

Evangelists E. A. Lewis and E. S. Mathews closed the meeting at the Olinda church, Sunday, February 20th. We had a great meeting; many were saved and sanctified and the saints built up in the holy faith. Thank God for men like Lewis and Mathews. They will be at Placentia Nazarene church for three days, February 21st to 23d. Last night, Monday the 21st, the writer was at the Placentia meeting; a good start, two at the altar and six men put up their hands for prayer. Pray for this great oil field. We have hundreds of people here. What we need is an auto so we could go to the camps around us. So many oil camps that never hear the Gospel. Oh, that some one would feel led of the Lord to give the Olinda church an auto to be used for the glory of God in preaching the gospel. We are in the work to do all we can to get souls ready for heaven. We give God all the glory for the victories given.—JAMES ELLIOTT.

We are praising God for victory at the Olinda Nazarene church. We have been in a revival with Brothers Lewis and Mathews since February 4th. We closed last night, February 20th, with a great meeting. Twelve hands were raised for prayer and many prayed through to victory during the closing service. God was with us from the beginning. Great conviction was on the people and about fifty knelt at the altar for pardon or purity or both. Our church could scarcely hold the people that came. These evangelists truly are men of God filled with the Holy Ghost and fire. People were saved in their own homes between services. God gave us souls that long have been prayed for. Praise His name. The preaching and singing was done in the Spirit; and how our souls were blessed and built up! May God continue to bless these young men of God and may they see many precious souls saved and sanctified, but we, as a church, expect to keep the revival fire burning on our altars, and led on by our Pastor Elliott, and the Holy Ghost leading him, we are sure of constant victory through our Lord Jesus Christ.—Mrs. GRACE BOWIE.

KEEPING PROMISES

One day when Mr. Roosevelt was President, his private telephone rang. "Who is this?" a boy's voice questioned. "It is the President." "Is Archie there?" "He is not here, but I think he is somewhere about." "Well, he promised to come and play with me at 2 o'clock; and it is now 3 o'clock, and he has not come." "I will look the matter up at once," said the President, and turned to the home telephone. "Why have you not kept your engagement with your playmate?" he questioned, and Archie replied, "I forgot all about it." "Go to him at once and apologize," said his father, and then reminded him that not to keep an engage-

ment is to be guilty of a species of falsehood, that he must charge his mind with his engagements so there should be no more danger of his forgetting them than of forgetting any other duties, that to play fast and loose with his promises now would undermine his whole character, that both honor and manliness required him to keep all his engagements or to make timely and satisfactory explanations.

What a grand instance of being true to one's word was that action of Livingstone at St. Paul de Louanda on the west coast of Africa! He had reached this place only after enduring the severest hardships, having faced death over and over, and he was terribly weakened by fever and bitterly disappointed at finding here no news from home. A ship was about to sail for England, and Livingstone was urged to return for the rest he so sorely needed. But he had given his word to his native helpers that he would return the way they went, and rather than break his promise to them, he turned about and again faced all the dangers and difficulties of that dreadful journey.

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- Harrington March 21 Leighton March 23 Bloomburg March 24 Philadelphia March 26 Rio Grande March 28 Port Elizabeth March 29

Directory of Evangelists

[The following is a list of Authorized Evangelists of the Pentecostal Church of the Nazarene, given by Districts. Any Authorized Evangelist of the church may have his name in this column by forwarding same to this office, stating the District giving him such commission.—EDITOR.]

- ALBERTA—Box 543, Red Deer, Alberta, Can. ARKANSAS—Edgin, J. D.—Ozark, Ark. Valley, A. J.—Pilot Point, Texas Waggoner, D. J.—Peniel, Texas Imhoff, C. A.—Ylonia, Ark. CHICAGO CENTRAL DISTRICT—Jones, Willa Virgle—1102 South E. Wood, Ind. Angle, Miss Virgle—6350 Yale ave., Chicago, Ill. Fleming, B. A.—R. F. D. 1, Wayne City, Ill. Gilmore, R. E.—Olivet, Ill. Williams, L. Milton—University Park, Oskaloosa, Ia. Wells, L. T.—Olivet, Ill. Richards, Mrs. H.—6350 Drexel ave., Chicago, Ill. DALLAS—Franklin, J. D.—Trinidad, Colo. Cluck, C. C.—Dodd City, Texas Freeland, B.—Sta. A, Dallas, Texas Johnson, C. W.—Rockwall, Texas HAMLIN—Irick, Alie and Emma—Pilot Point, Texas Swell, W. J.—Humlin, Texas Wells, J. M.—R. F. D. 1, Box 4, Roby, Texas INDIANA—Williams, J. A.—Connersville, Ind. Eisworth, C. E., and Wife—R. F. D. No. 9, Greenfield, Ind. IOWA—Merryman, W. D.—309 3d ave., Oskaloosa, Iowa McFarland, Will.—Sears Evansville, Iowa Sutton, B. D., and Wife, song—Creston, Iowa 724 H. ave. West, Cedar Rapids, Iowa Wines, Mrs. Mattie—6119 Ellis ave., Chicago, Ill. Harrington, Theo. G.—Botna, Iowa KANSAS—Basset, H. M.—513 East 6th, Hutchinson, Kas. Demoret, J. G.—Hutchinson, Kas. Whitney, Mark—Newton, Kas. Uher, Jesse—Clearwater, Kas. Walker, J. C.—215 E. 4th St., Hutchinson, Kas. Lewis, B. B.—720 Fifth ave., East, Hutchinson, Kas. King, C. M.—726 Fifth ave., East, Hutchinson, Kas. KENTUCKY—Sweeten, Howard W.—Box 153, Ashley, Ill. Miller, Julius and Grace—1522 E. Central, Ashland, Ky. Adam, M/C—321 S. Poplar st., Seymour, Ind. LITTLE ROCK DISTRICT—Middleton, Wilburn—Mena, Ark. MICHIGAN—Bradley, C. L.—Nashville, Mich. MISSISSIPPI DISTRICT—Breland, R. A.—Poplinville, Miss. Gosey, S. B.—Millport, Ala. MISSOURI—Brawley, G. C.—Redford, Mo. Crow, Bertha—Springfield, Mo. Davis, Clarence L.—Ramsay, Ind. Rudolph, F. A.—Keystort, Ill. Keppel, E. and Wife—3830 Delmar Blvd., St. Louis, Mo. Seal, William—Des Arc, Mo. Taylor, Elwood—Des Arc, Mo. Wright, C. A.—Des Arc, Mo. NEBRASKA—Ludwig, Theodore and Minnie—York, Neb. Hunter, J. B.—619 S. 30th st., Lincoln, Neb. NEW ENGLAND—Phillips, R. S.—Burlington, Vt. NEW MEXICO—Saffel, T. D.—Farmington, N. M. NORTHWEST—Baltzore, M. L.—Walla Walla, Wash. Ellis, C. D., and Wife—Albany, Ore. Ellis, C. D., and Wife—752 East Davis st., Portland, Ore. Elliott, Wm. A.—General Delivery, Sparks, Wash. Ethel, H. C.—Springfield, Ill. Lewis, E. Arthur—6600 Perry ave., Chicago, Ill. Mathews, Ernest S.—Winlock, Ore. Nilson, Aug. N.—606 E. 76th st., N. Portland, Ore. Wallace, DeLancey—P. O. Box 304, Walla Walla, Wash. NEW YORK DISTRICT—Miller, F. E.—17 Dayton st., Lowville, N. Y. Curtis, Earl E.—Watertown, N. Y. Schnabel, Miss A. Columbia—Sag Harbor, N. Y. PITTSBURGH DISTRICT—Bacon, David G.—735 Woodland, Alliance, Ohio Thomas, H. G.—Pulaski, Pa. Covault, Orville—Troy, Ohio Cooley, Anna M.—Racine, Wis. Dearn, Earnest—Monhegan, Me. Erskin, G. W.—Ironton, Ohio Elliott, Homer E.—Grove City, Pa. Herrell, Lillian B.—Olivet, Ill. Lyon, Henry C.—Dyersville, Ohio Sloane, Carrie (Crow)—East Liverpool, Ohio Short, J. J.—Dayton, Ohio EASTERN OKLAHOMA DISTRICT—Osborne, Miss Essie—Hugo, Okla. Jay, W. P.—Ada, Okla. WESTERN OKLAHOMA—Jones, Lum—Kingston, Okla. Oliver, J. W.—1407 West 3d st., Oklahoma City SAN ANTONIO DISTRICT—Nelson, W. M.—Sta. A, Dallas, Texas Williams, Mrs. Bessie—Lockhart, Texas Worley, S. F.—R. R. 1, Box 42-B, Ft. Worth, Texas SAN FRANCISCO—St. Clair, Fred—Los Angeles, Cal. Smith, Frank E.—549 E. Hawthorne, Stockton, Cal. SOUTHERN CALIFORNIA—Clarke, Y. E.—Gothenburg, Neb. Epperson, Mrs. Phoebe Jewel—Fuyallup, Wash. Lillenas, Haldor and Bertha—R. R. 1, Box 304, Pasadena, Cal. McBride, J. B.—Berkeley, Cal. Robinson, Bud—R. F. D. 1, Box 215, Pasadena, Cal. Ruth, C. W.—1833 Nowband ave., Indianapolis, Ind. Black, J. T.—696 Atchinson st., Pasadena, Cal. WASHINGTON-PHILADELPHIA DISTRICT—Yeakley, M. L.—709 N. High st., Martinsburg, W. Va.