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## The Easter Hope

**T**HE resurrection of Christ is that around which the hope of the world centers. It is the one most solemn and important and most far-reaching fact and truth in all the catalogue of events and truths. It is for this reason, perhaps, that its historical foundation was made so tremendously sure, and put so immeasurably beyond the possibility of reasonable cavil. The evidence for this wonderful truth of history stands like a mighty Gibraltar in the world's history, absolutely beyond the reach of successful assault by the bitterest foe.

It may be said that the system of Christianity is founded upon an empty tomb. It was the resurrection upon which Christ founded His claims and His religion. It was the resurrection upon which Paul based the claims and the truth of the whole Christian system, and the believer's hope. The resurrection challenges the belief and loyalty of the world in the deity, and in the worth of the work, of the Redeemer of the world. His empty tomb tells the story of Christ's conquest over death and hell. It is a presage and a pledge that He will come back, as He has promised, to set up His kingdom and to reign with His saints in a coming day. It stands as the one word and fact which can link together the glorious reigning of the returning Lord and the suffering Messiah who gave Himself up that we might be saved.

We have often tried to imagine the dismay and the sorrow of the disappointed and bereaved disciples, when the truth finally fell upon them, with its horror of great darkness, that their Lord was actually dead and buried from their sight. That was a dark, dark day to them. Certainly their state was one of extreme pitifulness and chagrin. They had hoped for an immediate establishment of His kingdom, and a relief from hated Roman domination. His mighty works of miracle and mercy and goodness were all appraised more at their worth as credentials of civic value and freedom's coin, than as evidence of deity of nature, or of fulfillment of prophecy as to His mission and work. They were slow of heart to believe. After His resurrection it was not an easy or quick task to gain back their belief in His mission and Messiahship. But, once convinced and assured, what an inspiration to their faith and courage and heroic endeavor His resurrection became. Who of us would have done better under similar circumstances? How easy for this mistake to have been made. Look today, after two thousand years of His redemptory work, how many hundreds of thousands of unbelievers in His real deity exist in the world, and look at the widespread unbelief in His claims, and peoples' refusal to have Him to rule over them!

It is easy now for us to believe, if He burst the bars of death and came forth Conqueror of the grave, that He can raise us from the grave, and take us to live with Him forever in the heaven above. It is easy for us to believe, meanwhile, that He can impart to us the needed strength to enable us to have victory over the world, the flesh and the devil. Since God has really raised Him from the dead, it becomes easy for us to stretch our faith to compass the marvelous promise in the words: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Since the resurrection there has been no room for doubt as to any of the claims or salient truths

of our holy religion. This transcendent fact has destroyed the last vestige of room for reasonable or tenable doubt. Doubt has been made absurd and silly since this fact of all facts of history has been enacted in the world's on-going.

Because He rose, we believe that He can and will bring us up from the tomb, to which we are all fast traveling. He really became the first fruits of them that slept. He robbed death of its sting, and the grave of its victory. The day hastens when our beloved ones shall come forth from death's portals, and they shall be assembled in the glorious home of the finally saved. How could we endure the partings here from our loved ones, if death ended all? How could we look into open graves, if those graves were to close upon our loved ones forever? But since the Lord Jesus has lighted up the grave by His own blessed resurrection, we can lay away the forms of the loved ones, who go from us with triumph, amid our tears, remembering the words of the Lord Jesus: "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation."

When we think a moment, it seems strange that we should ever doubt or even wonder at the resurrection. Has not God surrounded us on all sides with ocular resurrections in nature? Richard Watson calls attention to this. He says: "What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves, you see emblems of death scattered wherever you go. What is spring but a resurrection? Look at that unsightly seed, without any appearance of life thrown into the earth; and then the particles separating, there springs up the plant! Behold it unfolding and budding and blossoming, and casting its fragrance all around! That is its resurrection. We see the insect, which give their evidence; living frequently and absolutely in different states and elements—sometimes crawling, as a worm; sometimes in apparent torpor; then bursting the shell, and, with a suddenness of beauty and activity, skimming the atmosphere."

Thus, all around us, beneath the feet of the earth, the sunlight, and the sea—placed facts and feats of resurrection as in a natural school, by which to shield us from doubt and to give us the "hope of the resurrection." How can we fail to grasp this glorious truth as an anchor to the soul, both sure and steadfast? Let us then hold fast to this blessed truth, and find solid comfort and blessing in it.

### The Power of His Resurrection

The power of a thing, and the thing itself, are very different. The thing itself is entirely different from the power of it. The power of a thunderstorm is not in the black clouds and the forked lightning and the whistling winds and the falling trees and wrecked vessels on the ocean's ploughed and raging bosom. The power of the thunder storm is in the electric force hidden and unseen amid these furious elements. The electric force is different from these manifestations and proofs of its existence. They are entirely different. The power of a person is not so much what he says, or the feats of his physical

strength, or his accomplishments in the world of business. His power is in what he is, in the great purpose dominating his personality.

So with the power of the resurrection. To find this we must get behind the great fact, glorious and transcendent as this is. The hiding of its power is remote, and behind the fact itself. To find and realize this power of the resurrection, we must therefore get behind the fact to Jesus Himself. Jesus is therefore the power of His resurrection. We would see Jesus, therefore. To know the power of His resurrection, we must know Jesus personally and consciously, each of us for himself. Christ must be formed in us the hope of glory. Was there not about and in Jesus' personality something that was deeper and greater than any mere act of His, even than His resurrection itself? Certainly there was. "Never man spake like this man." Yet it was because never was there man like this man, that it could be said "never man spake like this man." His power was in the personal possession of the Spirit of God. It was in the indwelling of the Spirit who came upon Him at His baptism, which endued His humanity with supreme and unearthly power and glory, as well as in His essential deity as the Son of the living God.

The secret of the power of the personality of Jesus was thus in His perfect holiness. Bible readers all know how uniformly the Bible identifies holiness with life, and life is at the bottom of power. If man had never fallen, he would have progressed steadily in innocence, in which he was created unto perfect holiness, so that the shadow of death would never have been felt by him. The spirit of holiness would have so interpenetrated his entire being that he would have been entirely filled with the power of endless life.

Jesus came and lived the life successfully, which man failed to live, when opportunity was given him. Jesus lived the sinless life. He lived the holy life, and provided a life of holiness for His disciples, by which they "may know Him and the power of His resurrection." Thus He who is Himself the power of the resurrection, makes it possible for us to come into His holiness, and know personally and experimentally the power of His resurrection.

**The  
Rescue  
of the  
Bible**

One of the loftiest privileges and highest duties of the Pentecostal Church of the Nazarene is to seek the rescue of the Bible from the disbelief and contempt into which ministers and churches have allowed it to be cast, and have helped to cast it. It is a matter of wide knowledge that today the infidelity on the authenticity and divine inspiration of the Bible is widespread. To talk of and to preach the Bible, as the really and divinely authoritative Word of God, is to excite the contempt of the average preacher of almost any of the old churches. Men are looked down upon who hold to these old traditional beliefs, as relics of a by-gone past from which the churches have risen to higher and nobler heights of intellectuality and discovery.

No wonder that, with the passing of the Bible from the popular church belief, and the belief of the ministry, has gone largely belief in the real and essential deity of Christ, the reality of hell, the truth of depravity, and the necessity of conversion, and such fundamental truths of the Gospel and the Bible. These tenets have, to a very large extent, passed from the belief of countless thousands of the laity, as well as the ministry. Hence, too, logically has entered into the church, the world, with its mania for amusement, for fun, and for gain, and for place, and position. If there be no hell to shun, and no sin from which to be saved, and no Bible whose mandates are to be obeyed, or its penalties suffered, people will simply give rein to their lusts and carnalities, and plunge headlong into all to which their lower natures invite them. Look at France a hundred and seventeen years ago, when the Bible was banished and its truths burned! Reason was enthroned, and lust made a god, and appetite and passion ruled, and a nation sunk into infamy. God and His Word were recklessly denied, and beastly lust usurped their place, and license unlimited was the rule. We may think we are too elevated for any such fate, but we are on the same road the French traveled to get to these depths. We have capitulated with reason, and surrendered to doubt, and these doubts and questionings have been reached too long instead of God's truth as revealed in His Word.

Dr. Dyson Hague, of Toronto, says with truth, in *King's Business*: "Our foremost need, as modern clergy, is to go back to the Bible. We are too much ashamed of a child-like acceptance of the Word of God, and the continuous preaching of the living Christ and the living

Word. It seems to me our duty is to get rid of the terror that the German scholarship bogey has too long inspired." Doctor Hague is right. It has been pitiful to see, for the past twenty-five years, the craven cowardice and the unquestioning surrender of the clergy to aught that showed its head labeled "German scholarship." It mattered not how baldly it assailed our cherished faiths, and the fundamentals of our holy religion; the moment such an apparition showed itself, there was a scamper of ministers, and a servile acceptance of any and all the deductions and absurdities of German rationalism. This went on until we were more afraid of tradition than we were of the Devil, for we had let them dispose of the Devil that we might not have him to fear.

The same distinguished author says: "The supremacy of German thought in criticism and theology, for the past fifty years, has been simply appalling. She has strutted as a dictator. Her leadership has been accepted." How true is this, to the burning disgrace of the ministry of all the churches. Surrender, prompt and abject and unconditional, has been the course of the Protestant ministry, until we are in a truly deplorable state. *The Bible must be rescued*. Nothing short of this radical work is the dire need of the hour. Our author expresses the hope that one of the results of the present war may be to demonstrate the absolute collapse of culture and philosophy as a force to regenerate a nation, so it will drive the Christians of this twentieth century, with its pretended goodness, its pride of science, art and civilization, back to the simple Word.

One of the most tragic and unpardonable results of this cowardly and dastardly retreat, has been its treason to the home, and the youth of the church and the nation. How many fond parents have sent from the warm piety and prayers of their hearthstones, beloved sons to the city, to have them in a few years swept from their feet into unbelief and impiety, from the very preaching often heard from Yale and Harvard and Oxford graduates in the great pulpits of the cities. These innocent and well reared sons and daughters, heard and wondered, and asked themselves: Can such learned men, with the approval of our business bosses and the wealthiest people of the city who man their boards and their memberships largely — can these men be wrong, and their rich supporters also be wrong, and our mothers and fathers back in their humble homes alone be right? Is it not the fact that these dear ones at home whom we honor and revere, are nevertheless simply denied this great light which we have? If they could only hear what we hear, and see what we see, would they not abandon their older faiths, and accept the results of the larger view and the broader vision, which these great men enjoy?

Doctor Urquhart, an eminent author, tells in one of his splendid books of numerous such wreckages of the faith and hope of the young, of which he was cognizant. He cites also the cases of two clergymen who began in the same city as young preachers, and who had to meet these very things. One succumbed and went down in despair, surrendering finally faith in everything, and ended his life as a suicide, from the depths of deep mental agony and disappointment. To live a life of sham, whose only inspiration was salary, and to see no light in the dark night he had accepted in lieu of the bright and shining light which once illumined his path, was too much for him. The other went down in the mire of negation, but was fortunate in meeting friendly helpers, who had been through the breakers, and knew all the perils, and the way back to the Bible and God. He was saved the fate of his friend by the mediation of these friends who crossed his pathway, and came back to God and to faith and to the Bible.

Countless victims of this mischievous teaching or preaching of doubts and quibbles and negations, instead of the Gospel of salvation, have fallen all along the road for the past forty years, and others are taking their places as fast as these fall. So it goes on, and will continue until the Bible is rescued, or until, as our author expresses it, we return to the Bible. This is the happiest and most glorious phase of our call as the Pentecostal Church of the Nazarene. Let us be true to the call, and God will abundantly bless us, as He has been doing and is doing still. There is no higher mission for any people. No gladder note could angels strike than "back to the Bible as the very Word of God." Let this be our peculiar joy and work to proclaim a full and whole Bible, as the absolute and the inspired and the divinely authoritative Word of the living God. Let us make or hear to no compromise whatever. Let us be absolutely uncompromising on this point. It is no time for quibbling.

# THE EDITOR'S SURVEY

## News and Notes

Another peace society has been formed in Chicago recently, known as the National Peace Organization. These are good, but promise little until some work deeper than organization is done on human hearts.

A new movement for promotion of prohibition has been inaugurated, to be under the direction of Rev. Charles Stelzle, which is thought to promise much. The plan is to organize social centers for workingmen; to establish temporary labor exchanges to find work for those who lose their jobs through the working of prohibition; and the making of an exhaustive study of the liquor problem from an economic standpoint.

The Methodist war relief fund has now reached very near the one hundred thousand dollar mark.

There are said to be two hundred thousand seven-day laborers in the states of California, Arizona, Idaho, Oregon, and Washington. To remedy this injustice to these workmen, bills have been introduced in the legislatures of these states to provide one day of rest in seven for every worker. How much better for all to observe God's appointment and commandment of such a day! Labor makes a fatal mistake in leaning to infidelity in any of its phases, for once it gets in the saddle, their Sabbath would quickly go. God and Christ are all men's best friend, and the law they enjoin makes for his highest weal in two worlds.

Lord Charles Beresford said with truth and with force the following words: "I do not believe that alcohol in any form has ever done or will ever do anybody any good." We are not surprised, therefore, when we find that Field Marshall Lord Wolseley said, respecting the Egyptian campaign, 1881-1882, that "Our men enjoyed splendid health in Soudan, due to the fact that, from the time they entered until they left, they were not supplied with spirits."

The testimony to the vile and damaging effects of drinking alcohol pour in upon us from every quarter, and the volume of proof grows.

In the month of November alone there were shipped from the United States to belligerent nations 28,000 horses, \$1,200,000 in cartridges, \$1,200,000 in firearms, \$4,000,000 in oats, \$23,000,000 in wheat, and \$41,000,000 in foodstuffs.

It is authoritatively stated that all the mission boards of the great denominations are to have their offices together on the nineteenth floor of the great new skyscraper at 26 Madison Street, New York City. This is to become the capitol building of missions of America. This, it is believed, will greatly promote efficiency by allowing mission workers to be closely in touch where they can confer readily together, and thus move more harmoniously in their work.

On March first a petition with over 1,000 names of inmates of the eastern penitentiary at Philadelphia was presented to the legislature asking that favorable consideration be given

to any legislation looking to the curtailment of the liquor traffic. They well knew that their troubles nearly all came of this traffic. What should be the position of church members toward this traffic, when this class of people takes the position indicated by this petition?

A delegation of American women, headed by Miss Jane Addams, will visit the Hague next month in the interest of peace. They will hold a conference to protest against the war now in progress. It is hoped for three days to have from two hundred to three hundred women present from America, beside many women of the belligerent nations.

The practical disappearance from modern thought and much of its preaching, of the need and fact of salvation by the blood, has been followed by a later Gospel of a self-salvation and the unnecessary Christ. This improvement (?) on the Bible Gospel is a salvation by culture and civilization and character-building. All this, however, by means within self, and by no extraneous power divine.

That was a monster success in pledging at Philadelphia recently. Secretary Bryan, at the close of a great address, procured the signing of a total abstinence pledge by ten thousand people.

A Catholic priest declared, in an address in Staten Island, recently, that Catholics were being robbed by a despotic government by being taxed for the maintenance of public schools, from which the doctrines of God were excluded, thus compelling them to build schools of their own. This priest forgets that Romanism is responsible for the exclusion of the Bible from the public schools, in which alone "doctrines of God" are to be found. Secondly, he seems to forget that it is no farther back to their native lands than it was from there to this country. He seems to forget also that Romanists have full right to return from this "despotic" government to their free (?) governments whenever they please.

Gambling bills passed the Nevada legislature by which wide open gambling will be allowed for two years at least. Paganism again!!!

Fanny Crosby, the blind hymn writer, was a diligent mission worker in Bridgeport, Conn., where she lived. She expressed before she died the desire not to have any expensive monument over her grave. She said if her friends desired to do anything in her memory she greatly preferred that they devote the money it would cost to the Bank Street Mission, in which she had worked, and in which she felt such a deep interest. Now her friends are preparing to erect a mission building at that point in keeping with her desires.

Warnings are coming from San Francisco to young girls not to come to that city looking for employment, as the city is greatly overcrowded, and there will be no prospect of getting work. The wide-open condition of things in that city renders it a peculiarly dangerous place for the women and girls who may go there unprotected and unprovided for.

Heed this warning from the Women's Christian Union and stay away from this danger center.

It is said of Florence Nightingale that her "shadow cured more than her medicines." This is tantamount to saying that her cheerfulness was more potent than her medical resorts. Cheerfulness is healthful, and conducive to longevity. Nothing so inexpensive and easy of exercise and application can be found this side of grace, which is worth more to the individual and the collective sum of human weal, than this thing of good cheer.

The United States is completing the world's greatest battle ship to be called the Pennsylvania, at a cost of \$13,000,000. This monster is to be 31,400 tonnage measurement. It will have twelve fourteen inch guns, and twenty-two five inch guns. The length is 608 feet, while the length of the celebrated Oregon was only 348 feet. The Oregon's tonnage measurement is 10,288, less than one-third that of the Pennsylvania.

The missionary spirit is a heroic spirit and a spirit of uncompromising devotion to Christ, and the unevangelized millions for whom He died. Adoniram Judson voiced the true spirit of consecration to this great call and work when he said: "I do not know that I shall live to see a single convert, but I would not leave my present field of labor to be making of the greatest empire on the globe."

The *Continent* says, editorially, that the rules and regulations of churches against dancing, theater going and card playing and such like, which are now being so generally treated as a dead letter by the churches, were "manufactured rules," and the editor sees nothing especially to be deplored in their collapse. The *Continent* is deplorably mistaken in supposing these rules to have been "manufactured rules." They were built upon the Word of God, which distinctly forbids conformity to the world. Their collapse is one of the many proofs of the collapse of the churches which have drifted into the habit of ignoring these rules.

That is a point well taken by the *Advance* when it says that "no man has a right to be an unbeliever who is not living as a believer ought to live. The man who knows that if there is a hell he ought to be there, can not claim to be unbiased in his opinion that none exists." On this same principle, the *Herald and Presbyterian* makes the additional point, which is equally well taken that "the man who knows that if there is a God, and is living in disobedience to the divine will, may be challenged for cause, when he asks for a place on the jury to decide whether there is a God. The man whose life is not true and strong and good is biased in his opinion on all religious truth; and his opinion deserves little respect."

## Know Him Now If Ye Are to Enjoy Him Forever

Congeniality with the divine must be established here in this world, or we cannot enjoy heaven forever hereafter. God is to be our eternal companion in heaven, and if we are to

be forever with Him there we must know and love and be like Him here. Henry Melville says:

If it be heaven toward which we journey, it will be holiness in which we delight; for if we cannot now rejoice in having God for our portion, where is our meekness for a world in which God is to be all in all forever and forever?

## Leaning and Lifting

We are to learn to lean as well as to lift in the great work and trials of life. Many can lift who know little of the divine art of leaning. Some try to live alone by leaning, with no effort to lift. There must be both the leaning and the lifting if we will solve truly the mystery of life, and solve successfully its problems, and do faithfully its great obligations. This can so easily be lost sight of. Of the two possible mistakes, we believe it is even easier to fail to learn how to lean than how to lift. By leaning we gain the secret of how to lift effectually. An exchange gives the following incident which illustrates this point well:

Two men sat in the lounging room of an ocean steamer, separated by a low partition from another compartment, where their conversation was overheard. One of these two men was a physician, and the other was returning from a voyage which he had undertaken for his health. In their few days together they had become well acquainted. The convalescent was talking freely with the doctor concerning his symptoms.

"They sent me away for my health," said he, "and I am returning better, but not well. The trouble is with my nerves. I do not seem to get over it."

"Your general health is evidently better," said the doctor, "and, with that improvement you have reason to anticipate an improvement also in your nervous condition."

"I suppose so," said the other; "but the trouble is, I am going right back into what occasioned my breakdown. I heard a sermon, awhile ago, which said that the human race may be divided into two classes—the lifters and the leaners. Now, I have three or four brothers-in-law and two or three sons-in-law, and I have to do the thinking and the planning and the financial backing for the whole crowd."

"I don't mean that they will not work, or that they try to 'sponge' on me. It is merely that they don't know how to work without someone to push them on and show them, and hold them up. There isn't a lifter among them; they are leaners, every one of them. That's what broke me down, doctor, and that's what I am going back to; and I think, over and over again, that that preacher knew what he was talking about."

"I wonder if that was all the preacher said?" the doctor remarked.

"Oh, he told everybody to lift, and I am doing that."

"Yes," said the doctor, "but you seem to have got out of the sermon only the lesson that would have been good for other men. I wonder if he didn't also tell you to learn how to lean?"

"A man must lean on something or he cannot lift. He must have faith and hope and something to stand on, or the ground gives way under him. I have a suspicion that the thing you did not get out of that sermon was the very thing you needed."

"I am not a preacher, and I would not undertake to complete the sermon from the preacher's point of view, but, from a doctor's standpoint, what you need is what I suspect was in the sermon, and what you did not hear. My friend, I rather think the preacher told you to lean on the Lord and then lift. You have learned to do the lifting, and the best advice I can give you is to learn where to lean."

"I shouldn't wonder if you are right, doctor," said the other, "and now that you speak of it, I rather think there was something of that sort in the sermon."

"There is nothing I could recommend that could possibly do you so much good as just that," said the doctor.

"Faith and hope are curative agents of the first virtue. It is well that a man should lift, but important also that sometimes he should

## Giving Thanks

*A little strength was lost each day,  
A little hope dropped by the way,  
The feet dragged slowly up the road,  
The shoulders bent beneath their load,  
Courage seemed dying in the heart,  
The will played but a feeble part.  
Night brought no ease,  
Day no surcease,  
From heavy cares or wearying smart.  
Then why give thanks?*

*Somehow strength lasted through the day,  
Hope joined with courage in the way,  
The feet still kept the uphill road,  
The shoulders did not drop their load,  
An unseen Power sustained the heart  
When flesh and will failed in their part,  
While God gave light  
By day and night,  
And also grace to bear the smart.  
For this give thanks—*

*Thanks for the daily bread which feeds  
The body's wants, the spirit's needs;  
Thanks for the keen, the quick'ning word,  
"He only lives who lives in God,"  
Whether his time on earth is spent  
In lordly house or labor's tent.  
Thanks for the light  
By day and night  
Which shows the way the Master went.  
And he gave thanks.*

—British Weekly.



lay down his load in quiet trustfulness.

"If you can get that out of the preacher's sermon, or mine, it will do you more good than medicine, and you can lift with new courage."

## The Necessity of Cleansing

There is absolute necessity for the cleansing of the Holy Spirit, in the work of personal holiness, in order for the work of pardon and regeneration to stand. Sanctification is thus pre-eminently the enabling grace. It enables us to live the justified life. This is peculiarly needed in the case of such as have previously lived in sin much, and have the scars or ruins of sin in or upon them. It is the absolute need of all, of course, but in a peculiar sense it is needed by those who have sown their wild oats, and have a bitter crop to appear from this sowing. Our point is finely illustrated by an exchange in the following:

A little girl had died, leaving emptiness and sorrow in the home. The mother, an artist, seeking to fill her hands that sorrow in her heart might not be keen, set about preserving in as beautiful manner as possible the portrait of her child. Taking a photograph of her little one, she devoted many days with touching up the delicate colors the beautiful face. As she wrought the little one seemed to live again in the face she had produced. The picture was put away in a drawer, but on taking it out later, it was found that blotches here and there had destroyed its beauty. She set about washing it carefully, then, selecting the purest paint to be found, she reproduced her former beautiful work. But in a few days the ugly blotches appeared again. Then she understood that in the fabric of the paper on which the portrait had been made there were elements which, when chemically acted upon by the paints, had produced the blotches. Thus it will be when men have lived in sin and filthiness, and, later, undertake to reform. The stains on the character push their way through every effort of reform, spoiling the beauty. This is why there is but one way to reform the life and build up a beautiful character when the past life has been wrong. That one way is by the power

of the Holy Spirit, who cleanses the stained places and purifies the materials used in building the character. There is none other name given under heaven by which we may be saved, except that which is given, which is Christ.

## God's Demands, Blessings

God's demands of us are but rich blessings in this form. We so often fear to render obedience, for we measure Him by the same rule with which we measure our fellow men, and suppose that His demands are irksome and involve some great gain to Him, and marvelous sacrifice to us. Whereas, the truth is, that He asks us for this that He may give us something which is far greater and richer. In fact, every act of obedience is but one step forward toward our enrichment and our glory. If we could only learn this lesson, how much more quickly would we obey Him. This requires faith, which lies at the basis of all religious life and acquisition and advancement. This truth comes out in an incident of a girl whose father sought to teach this lesson:

A little girl was pouring over her lesson leaf with a puzzled face. "What does this mean, father?" she asked at last—"Give me thine heart."

After a brief silence, Mr. Gorden said: "I will try to explain these words to you very soon, dear; meanwhile you have a purse, have you not? Will you give it to me?"

Unhesitatingly the child produced a purse, containing just two pence, half penny, a great treasure to her.

A day or two after this incident, Mr. Gorden called Margaret to him, and said: "My dear, did you give me your purse the other day?"

"Yes, father."

"And why do you think I wanted it?"

"I think, perhaps," said the little girl smiling, "that you meant to put something into it."

"That is just what I have done," said her father, laying his hand on her curly head. "And does my little girl see that when God asks us to give our hearts into His keeping it is because He wants to put something into them? We are empty and poor, having nothing good of our own. Christ wants to make us happy, and holy, too, and He only can make rich in goodness and in love and in all that is most precious and beautiful. We may always trust Him when He asks us to give up anything to Him: it is only that He may restore it to us enriched a thousandfold."

## A Child's Prayer

Children can pray, and often more efficiently than we suppose. Their faith is often so pure, and so much more direct and unalloyed than that of older people, that they can get through to God even more quickly and effectively than older ones. Many cases of childish prayers prevailing with God are on record, which encourage us to train up these little ones early in the way of faith and obedience and surrender to God. A case of striking beauty and force is related by *Light and Life Evangelist*:

An incident came to our notice recently which shows that children may serve the Lord as acceptably as men and women, and that their faith is as simple and effective. Leonard was among those who were converted.

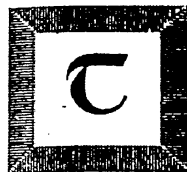
The little boy was engaged in his play for a time, but soon came to his teacher and asked her if he should pray for her. She encouraged him to pray, telling him that the Lord heard the prayers of little children. He prayed that the Lord would make her well and went away to play again. Not long afterward he came and asked her if she was better. Being told that she was not, he prayed again and placed his hand upon her head and said, "Now you are well," and the teacher was immediately cured. She went for a walk with Leonard and returned to take up her usual duties.

This boy is now a youth and he is serving the Lord faithfully. He is trying to lead others to the Savior. Can we think of anything more noble and inspiring than a young life devoted to God, and that life spent during its entire length, for Him?

# THE OPEN PARLIAMENT

## The Point of Emphasis

Written By Fred Mesch



THE POINT of emphasis in preaching has varied through the ages. To stress the real issue spells genuine success. Much of preaching and Christian effort is lost because it is so wide of

the mark. Many sermons make you feel that you are living in Ninevah, or in the times of the captivity of Babylon. Too often the sermon has no message for the present. Historical essays and critical reviews of past events may well suit the classroom, but they are poor substitutes for pointed, timely preaching.

There was a time in the days of the old prophets when the point at stake was, "Who is God?" It was a question between Jehovah and Baal. This was the vital issue. So that great scene on Mt. Carmel, led by Elijah, was to the point, and bore good fruit. That time has passed. For a preacher to spend his time laboring to prove that Jehovah is the only God would be, ordinarily, to waste precious time. Dan Crawford, the successor to David Livingstone, says that many young seminary fledglings begin their missionary working, preaching, and teaching on the one Supreme Being—God—when every black-skinned African already believes that. It is popular to grow eloquent on a dead issue. Many Congressmen wax oratorical on questions of the constitution, which no one opposes and which were fought out and settled before they were born.

St. Paul was a successful preacher. Note how he stuck to certain points. There were two that predominated all, and one that was high over the other. The two were the Deity of Jesus, and the doctrine of justification by faith. The former held first place. The attitude of the Jews, and the demands of the times, called this forth. Jesus had been rejected as an impostor, and was still so considered. The one element in the preaching of the apostles which aroused a furor was the resurrection of Christ. The resurrection of Christ established His divinity. To have preached other things, though true, and neglected this contested point, would have meant disaster to the young church. So Paul started out to prove that Jesus was the Christ. And so, later, the eloquent Apollos labored in the same great cause.

There came a time when this was no longer the great issue. The great religious bodies admitted or rather believed it. But another issue arose. To find this issue and stress meant opposition and real, genuine success. As a general example, look at Martin Luther. He could have preached eloquently on the Supreme Jehovah, and on the Divine Christ, with no protest from any quarter and we would never have heard of him. But the church of that time was engulfed in "salvation by works" and often, through the sale of indulgences, by money. Here is where Luther struck his blows. He opposed these, and preached justification by faith alone. Justification by faith was the battle ground. Here the real preachers fought. Hirelings discoursed on more world-friendly themes, but men of God stuck to the issue.

### It Might Have Been

Written by HALDOR LILLENAS

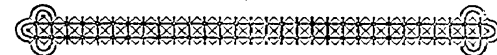
*The world sweeps on, its crush and din,  
Its misery, its crime, and sin,  
Its wrecking souls upon its flood,  
That might be saved if they but would.*

*When you have run life's weary race,  
When you have spurned God's love and grace;  
When opportunity is gone,  
You will be left to mourn alone.*

*When you have lived in sin and shame,  
No one but you will be to blame  
If in eternal night of sin,  
You mourn and wail "It might have been."*

*If you refuse salvation free,  
You will be lost eternally.  
The crown of life you can not win,  
How sad to think "It might have been."*

*"The saddest words of tongue or pen  
Are these sad words, 'It might have been.'"  
While God is calling, heed His voice,  
And make the paths of peace your choice.  
Olivet, Ill.*



Take another issue: Mr. Wesley might have preached on justification without protest or success; that is, justification merely as a doctrine. The English church had it written in her articles. But he emphasized two great points: Assurance, and sanctification by faith to the believers. The first meant that a sinner might be saved and know he was saved; the second taught that believers might be cleansed from the carnal mind, being filled with the Spirit. This preaching stirred all England. It pulled down upon the Wesleys and their helpers a violent storm of opposition from many quarters—almost every quarter. Here the battle lines were drawn. To run to more friendly themes was to play the coward. Only a few, comparatively, went to battle. Too many played warfare, shooting imaginary enemies, building straw men and knocking them down.

One thing is very noticeable in this little survey: timely preaching raises opposition always. People are willing to hear denunciations of the sins of others. Strike right home to your hearers. Note the difference. This rule has not changed one iota. The minister who arouses no opposition is not worth his salt. To fail to strike home on the real point at issue is to be a compromiser, and to be damned with those one deceives. There are many such compromisers. They study how not to hit anyone; how not to offend. Oh, the worthless preaching of today! Just look at the Saturday papers for the themes of preachers for the next day. It is heart-sickening to a spiritual person. It is disgusting to a true man.

What is the point at issue today? What great scriptural truth raises a fight now? It is not any of the above mentioned. Of course, in a sense, they are issues and always will be. But there seems to us a matter that today divides distinctly between false and true as

surely as Luther's emphasis drew a line between Catholicism and the new Protestantism. THE DIVINE SIDE OF SALVATION NEEDS TREMENDOUS EMPHASIS. The whole Christian world believe in conversion and purity, and the filling of the Spirit in a way. Revivals of various kinds are rampant. Faith is made the condition. The baptism of the Spirit is insisted upon as power for life and service. But as sure as we live, we are going to the bottom on the rocks of human salvation. And no one seems to raise a protest. We could even name some of our former holiness evangelists who have become partakers in this fearful apostasy. They have a mere formal altar service, with a few questions, or worse yet, have the converts (?) sign their cards. It is all human religion. The age is demanding an easy way, and the preachers and churches are granting the request. Brethren, what matters how earnestly and eloquently a man preaches on Christ, sin, etc., if he ends up by going no deeper than a card-signing sham?

Has he not failed at the crux of the situation? It is really popular to tirade against theatres and card parties and dances, among church members, and then take in joiners by the card or hand-shaking system. Say what you please, it is practical Campbellism. It is "getting religion easy," with a new dress and under a new name.

An objector says, "But a few really get saved." May the Lord have mercy on us! Does the fact that a few have constitutions to withstand its power justify the giving of a poison that kills a multitude? Where is there any logic in deceiving a large number in order that a few might be helped? Here is the battle line. It marks the difference between human profession and real, divinely, inwrought salvation. Brother, you insist on a mourner's bench, and on folks praying through, and the ordinary church preacher will give you a wide berth. It is fearfully unpopular. People and preachers, generally, do not know how to pray a soul through. It embarrasses them to have anyone demanding it of them.

Is the Nazarene Church going to be engulfed in this whirlpool of deception? Is she going to be quiet on the issue? Will she raise a great protest? We pray that it may be the latter. We have been in a number of these great union card-signing revivals. They did not even appear real religious. Let us put it this way: *If they are right, we are wrong; or if the card-signing revivals are scriptural, why do we suffer such persecution by our narrowness?* Let us insist on seekers getting an experience. A few this way will be a greater success than a thousand card-signers or mere joiners. Let us resist the tendency to lower the standard of personal religious experience. Let us stress the divine side of religion. We believe in accepting Christ; we also believe in Christ actually accepting us. We believe in deciding for Christ; we also believe in Christ inside of our hearts. We believe in believing in Jesus; we also believe in having Jesus really save us. We believe in publicly professing Christ; we also believe in a divine, inwrought witness to the fact of salvation. If we must stand much alone, let us take our stand on the side of experimental religion and insist upon it.

# Temptation

Written by J. W. STOKER

*"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).*

**H**UMAN experiences are much the same in every individual and every generation.

It is the most natural thing in the world for the individual to think that his case is a peculiar one, that his particular besetments are nowhere found other than in his own life. This is a part of the price we pay for that great boon, individualism, for our sorrows and trials seem just as individual as our victories and joys.

Since our temptations are shared in common with our fellow beings, so likewise are we promised a common succor. Oh, if we could only learn to trust God and "lean not upon our own understanding!"

It is this individualizing of our temptations and generalizing of our defenses that brings sorrow to so many of our hearts. If we could individualize our defense as we do our trials we would find our escape abundant.

It is one thing to believe for our personal salvation but quite another to believe for our keeping. We try to rely on our initial experience for taking us all the way through, but renewal must be just as constant as need is varied and insistent.

When we encounter sharp opposition or "fall into divers temptations," we are ill-prepared to meet the devil's attacks and become confused by attempting to meet our individual cases in our own personal strength. This means defeat, as many of us know to our sorrow. Let us look more particularly into the subject of temptation.

I. *Sources of Temptation*—In general, those sources will be found (1) within us. "And my temptation which was in my flesh ye despised not, nor rejected" (Gal. 4:14). The very nature of our humanity will always prove a source of temptation. Paul says: "In my flesh." There is that about our physical and mental structure that the Devil will use as a fruitful source of temptation. We do not speak of the grosser desires and appetites, but the bodily limitations, the attacks of disease, the insistence of natural appetites and desires will form channels for attacks on our souls.

"Which was in my flesh." How many an overworked mother, finding neither time nor means for relaxing from overstrain, throws away her confidence and feels that God has utterly abandoned her. We live in an age of high pressure and worry, even the saints are carried away with the spirit of the age, and over-work or worry till faith is impossible. The treasure will always be in "earthen vessels," and it seems impossible for some of us to learn how friable and dependent we are. There is a story of an ailing woman with overwrought nerves coming to her physician for advice and treatment. He being wise in the things of this world, as well as a Christian, told his patient to read her Bible for one hour a day. After following out his instructions for a stated time, she was to return for treatment. The tossed and tumbled life found the needed relaxation for mind and body, and the comfort of spirit to effect a complete cure. Thank God for the Bible!

There is another fruitful source of temptation that lies wholly beyond us, yet is inseparably

linked to our lives, it is, (2), the world. How to establish a godly adjustment with our environment and not be swallowed up by the spirit of the world has puzzled many a child of God. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition" (1 Tim. 6:9).

The enemy attacks us through our necessary relation to the outside world. Poverty is a very great inconvenience. The saint often suffering from this source is spurred to seek wealth. There is a certain power vested in money. We say innocently enough: "Oh, if I could only make money, I would push God's kingdom on every hand." We do not analyze the kind of power that money commands. There is very little of good wrought by money in this world—there is infinitely more of evil than of good. Many of the so-called philanthropies add but little or none to the spiritual betterment of the race. But this is irrelevant to the subject.

The comforts, the conveniences, and the luxuries of wealth strongly allure men to follow a course of personal gain. A desire for money always means a desire for the things that money will buy. How natural then that "they that will be rich" fall into "hurtful lusts." "Love not the world, neither the things that are in the world." Yet the saints often struggle over things that intrude themselves into their lives, finding it a source of great temptation at times to know just what course to pursue. It is no special sign of godliness that we live in austere simplicity, yet to relax in the least from strict watchfulness against the spirit of the world, is to expose ourselves to the greatest danger.

Often our friends and even they of our own household have largely worldly tastes and desires. How difficult for us to maintain this intimate relation and at the same time not compromise our own souls. We often are led to gratify a worldly taste or desire on the part of our loved ones, not realizing that the clamor in them may be aroused likewise in us.

In my rounds as educational representative, I find many parents finding it a hard thing to stand, surrounded by sons and daughters who attend the most worldly schools. The standards of literature for the home, of amusements, of companionships are all a variance with the godly standards of the parents.

How sorely parents have been tempted along this line. The tastes and desires of a Christian and worldly are entirely different, yet what a fruitful source of temptation to believers to mingle in an atmosphere at home and abroad that is saturated with the spirit of this world. Many things that seem harmless in themselves, prove the most subtle and persuasive temptations. Satan found in both the bodily appetites and the relation to the world fruitful sources of temptation to Jesus. He will shield us in our hour of need if we will believe on Him, "for he was tempted in all points like as we are."

II. *The Effects of Temptation*—Temptation must have an important part in the spiritual economy of our lives. Its effects must be far-reaching both for good or evil.

The effect of (1) yielding: There can be but one result of yielding. Our characters are weakened and our spiritual life undermined by yielding. Nor is this accomplished by yielding to the grosser temptations alone, but

yielding to the small irritations and perplexities of life and weakening under the most trifling tests, may prove our undoing just as certainly as yielding to the larger temptations.

Indeed, we might be strong to resist the great tests but so get into the habit of yielding to little things till we are just as completely undone.

"And these have no root, which for a while believe, and in time of temptation fall away" (Luke 8:13). Then yielding to temptation is sure to end in "falling away." Little practices, amusements, associations that seem entirely harmless at the time may turn the whole current of our lives till we are drifting into the "broad way."

A friend solicits us to violate our ideas of the sanctity of the Sabbath. We yield the point. Another invites us to a place of worldly amusement, we are suddenly persuaded that we can do the world good by mixing a little with them. A business venture that promises much, and with no nice distinctions as to our relations or our methods we proceed to grow more liberal in our views. So there is not a relation in life from that which prompts to self-indulgence, to the outermost of our active relations that we are not tempted to make a new adjustment that will be a little more comfortable for ourselves and those about us.

Is it done at the sacrifice of principle? Well, as long as we are sound on "fundamentals" we are all right! Those "fundamentals," they cover a multitude of sins! We may grow lax and loose in our Christian life and principles, but while we are sound in doctrine and those "fundamentals" we are all right. Well, the devil does n't want anything better than getting us to yield on the "less essential." He knows that he has our vitality sapped, if he can get us to lower our guard in the least.

The Devil is very skillful in trimming down "oddities," "peculiarities," "eccentricities." He'll persuade you to follow the fashions so as to avoid being conspicuous. He tells us to avoid the unusual and unpopular. He hates mildew and retirement; he persuades to the open air of society and the germ-killing glare of social life. You concede everything but the "essentials"—of course, you are sound on the "essentials."

Study the life of Him "who endured." He conceded nothing to the Devil, but drove him from every field. There is a story from Aesop's fables that might apply here: The owner of a camel was urged by his beast one disagreeable night to allow it to thrust its head into his tent. On consenting: "Master, it's cold out here, may I put my fore feet in?" Again assenting: "Master, it's cold out here, may I bring my hind feet in?" The master permitted it, when the camel turned upon him and told him now that it was inside the master could go, and immediately drove the man out. If we begin a course of yielding to the most trivial temptations we will in the end destroy our powers of resistance to our final loss and ruin. "Do not give place to the Devil, no not for one minute," says Wesley. Many of us would be stronger in our Christian lives and experiences if we had followed this advice.

But there are advantages in temptation when it is rightly met. Let us consider (2) the effects of resisting temptation. It is said of a man who began to lift a calf daily and persisted at it until, though the animal was a full grown ox in time, he could yet lift it. As the weight of the calf increased, so the strength of the man increased to meet his task.

So God will put upon us the moral burdens

and the spiritual conflicts of this fallen world as we are strengthened by meeting and resisting their weight. "My brethren, count it all joy when ye fall into divers temptations. Knowing this, the trial of your faith worketh patience" (Jas. 1:2-3). "That the trial of your faith worketh patience." Here then is the profitable side of temptation. There is no promise here that it will appease desire or appetite, that it will remove the inconvenience of poverty, that it will exactly adjust us to the world, but what is better, give us patience in the face of all these. I am very poor in this world's goods, I am often tempted to abandon public life and service and devote a few years from the meridian of life to private interests. I feel the tug and pull of an easier way, but better than all these is the patience gained by a proper resistance to the Devil's blandishments. Personal ambition and self interest was prominent in Jesus' temptation and truly "It is enough for the disciple to be as his master." There is no one who has put up a sturdy resistance to temptation but that feels the dignity and strength of a conqueror. This is a morally disordered world and we are going to meet temptations. "It is impossible but that offenses must come" — we cannot escape meeting them — happy if we escape after meeting them, and here rests our faith on this promise.

III. *How to Resist or Overcome Temptation* — (1) By prayer. The disciples had asked Jesus "Master, teach us to pray as John also taught his disciples to pray." Then followed that matchless prayer with its: "And lead us not into temptation." The person who keeps up his prayer life is not apt to fall through temptation. How dismal and pathetic it sounded, as I looked into the face of a moral and religious derelict, a man who had once been a flaming evangelist, but who was but two months outside the penitentiary for an unmentionable crime, that life story of delinquency and final moral collapse. "I used to pray two hours a day but I got so busy that I let up in my prayer life and the Devil got in and I went down." Jesus did not remit His prayer life in His conflict with the Devil. Down to the garden, there with the drops of agony on His brow He wrests from the Devil in prayer His final victory over the cross and the tomb. He understood the value of prayer in the face of temptation. I see Him returning to His own sleeping disciples and finding them asleep. How it must have grieved Him to have seen the extreme of human frailty in that trying hour. But only the kindly reproof and admonition that they would so abundantly understand later in their experience. "Simon, sleepest thou? Couldst not thou watch one hour?"

"Watch ye and pray, lest ye enter into temptation."

There is (2) another way to resist temptation, that is by the use of God's Word. The Scripture rightly used will do much to meet the assaults of the enemy. The Devil hates Scripture, the "Thus saith the Lord" is more than he can stand. Jesus met each temptation with, "It is written," "It is written," "It is said." While the Devil, too, can quote Scripture, he is put to rout whenever it is quoted in defense of righteousness.

There is no better instruction given than Paul's words in his letter to the Ephesians: "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil" (Eph. 6:11). Then follows his matchless array of means offensive and defensive in the Christian warfare.

The more I study the Bible, the more I am

persuaded that God's Word coupled with faith and prayer will be sufficient defense against the enemy of our souls while we make the race from earth to glory.

Hutchinson, Kas.

## Testimony Meeting

(Testimonies limited to one hundred words)

MRS LYDIA SMITH — I am a Nazarene out on a homestead in Montana, where I do not have a chance to hear a sermon, or to testify. As I read the testimonies of the saints, and of the grand revivals held in different places, my heart is full to overflowing with praises to God. I am kept by His grace. I am glad I am a child of the King. — Montana.

F. S. DAVIS — I was born in Washington, Pa., in 1845. My mother died because of me eight days later. Her tombstone stands erect in the old town graveyard yet. I stood there over my mother's grave and swore fidelity to Jesus and the mother who had died for me. I was "born again" in the First Presbyterian Church in Washington, Pa., in 1865. Ordained Presbyterian pastor in 1870. Began praying for money to support native workers in China, in 1897. Visited China and went around the world in 1913-14. Baptized with the Holy Ghost at McComb, Ill. I love to learn, preach and practice holiness, and love the holy people. — Kansas.

P. A. RUDOLPH — While I have been kept at home this winter looking after an afflicted wife, God has been keeping me. I do not forget to pray daily for all God's ambassadors, as I pray that He will soon allow me to get back into the work. — Illinois.

MRS. J. MURPHEY — I am fifty-eight years old, and have been in the Way for twenty-six years. It is better now than ever. I will never get tired of telling what the dear Lord has done for me; He saves me just now from all sin, and keeps me sweet in my soul, looking for Jesus to come. — Texas.

MRS. J. M. SHAVER — About a year ago I was suffering from abscess in my left side. In answer to prayer God healed me, and it never bothers me any more. He has recently healed me of rheumatism with which I had suffered for fifteen years. I could neither walk nor even feed myself for five months. — Idaho.

## What's in a Name?

Written by C. E. CORNELL

IT IS SAID that a rose would smell just as sweet by any other name. But what I am after is not smell, but correctness and dignity. The corporate name of our church is the *Pentecostal Church of the Nazarene*. The name is too long to suit me, for I much prefer just the "Church of the Nazarene." But as long as we have the name, then I insist upon using it correctly.

Many of the brethren, both in verbal form and on printed matter, mix the name all up. Some say, "Nazarene Church," others "Nazarene Pentecostal Church," still others, "Pentecostal Nazarene Church," and I presume that there are other strange and undignified forms used.

Brethren, this ought not to be. When the astute Dr. J. M. Buckley became editor of the *New York Christian Advocate*, in 1880, one of his first editorials was an "Attack on the M. E. Church." This editorial is so pertinent

to what the writer is saying, that we quote in full:

"We have always been opposed to the 'M. E.' Church, at least for many years. We have opposed it secretly and openly; now, having been placed where we can strike it a heavy blow, we wish all our readers to know that never, after the close of this paragraph, will we mention the 'M. E.' Church in the *Christian Advocate* unless by mistake, except it be to condemn.

"P. S. — We are as loyal as ever to the Methodist Episcopal Church, to which we owe everything under God. But as the man who always speaks of himself and signs his name Tom will never be called Thomas, so the church that sets an example of cheapening its own name will finally lose it.

"Away with the 'P. E.' Church, the 'R. E.' Church, the 'M. E.' Church, the 'F. W. B.' Church, the 'R. C.' Church, and the 'U. P.' Church."

Quite a number groaned in spirit and consulted friends as to how an editor who avowed his hostility to the church that put him where he was could be dealt with.

The *Western Christian Advocate*, the *Northwestern Christian Advocate*, and the *Northern Christian Advocate* approved our position. *Zion's Herald* proposed a compromise, the adoption of "the Methodist E. Church," an uncouth phrase. The *Northern Christian Advocate* had for years printed "Methodist Episcopal Church." The *Independent* indorsed our position and said that the *American Sunday School Union* had never allowed itself to be called "A. S. S. Union."

During the discussion, I passed a Methodist Episcopal church having a sign on the chapel, "M. E. S. S." I stopped and said to a member, "Why do those letters signify?" I was answered, "Methodist Episcopal Sunday School," a miserable mess!

The "M. E." was never seen in the *Christian Advocate* for thirty-two years, except when overlooked in the printing.

Let us follow our name, and as long as we have it, use it correctly. Avoid abbreviation and twistings. Say it correctly, print it correctly, urge our people to do the same. The minister will have great influence in this respect, if he will set the right example.

Then again: Many of our brethren when they call the Church Board together refer to the "Official Board." Our Board is not so named in the Manual. We are not "official," neither are we "officious," or, at least we ought not to be. Our name is "the Church Board," see page 50 of the Manual. "Church Board" of the Pentecostal Church of the Nazarene as distinguished from the "Official Board," of the Methodist Episcopal Church. Why looseness and carelessness here? Let us preserve our names as given, for we are not ashamed of them.

### KEEPING AT IT

Nobility is of every day's making. To love all good, and follow it steadily, is what makes a soul noble. To scorn evil in small things as well as in large is learned only in daily striving. Nobility is not a sudden thing, coming from the outside, but a slow growth of character; and noble words mean nothing until backed by noble living. — Ex.

"The keepers of the long line of lighthouses on the coast of Chili — a coast over three thousand miles long — are said to lead most lonely lives, many of them only receiving a visit from the outside world two or three times a year. Some thoughtful individual sent each of them a copy of the New Testament and Psalms recently, and many grateful and appreciative letters are said to have been received in response."

# MOTHER AND LITTLE ONES

## Jim's Easter

Jim had been "one of the boys" and a favorite because he was always so cheery and on the lookout to "help a fellow." Every newsboy in the crowd would swear by Jim. Many times when he had sold his papers he would help one of the "midgets," as he called the smaller boys, by crying his papers for him; and being bright, quick, and pleasant, trade usually came his way.

There were many sides to Jim's character. He was a hard worker, a good fighter, if it was necessary, a fine story-teller between working hours, and in his soul was a great love for the beautiful, especially for flowers.

When he was missed from the usual corner, someone would say: "Jim? Oh, he's likely looking at the posies in the flower store." Every Saturday night would find him with a blossom of some sort in his buttonhole. He longed to see the country, with its stretch of hills and fields, its clear blue sky, and the woods where the violets grew.

"Just think," he said to his little friend Bob, "you can pick 'em right off the ground without payin' or even askin'! Mother said so."

Jim had no anticipation of seeing beyond the busy city streets; but he did see the country, and it all came about in this way:

There was a large fire, and the boys were rushing headlong after the engines, when a little fellow stumbled and fell in front of a moving car. Jim saw the danger and made a hurried leap to his rescue, fairly throwing the child from the track; but he had no time to save himself, and when he opened his eyes again it was in the hospital ward.

The weeks went by and Jim was sadly missed. He said to one of the boys, "Seems to me if I could get to the country I'd be well again," and then his voice grew husky; "but I couldn't sell papers there, could I?"

Easter was very near, and Jim began to ask the boys how the flower stores looked.

"Lots of lilies! My! but they're fine. I thought sure I'd have one this year, but now I'll forget it."

There was a special meeting of the boys that night, and it was decided that Jim was to go to the country; but how?

The boys had planned to buy an Easter lily for him, but it had not entered their minds that they could do more; and yet when the heart is in the work it usually wins, and it did this time. They decided to tell Jim's story to his old customers. They knew many of them by sight, and were sure they would listen, for, they had often asked for him. One old gentleman was especially interested in him; and after asking many questions, he said that if one of the boys would go with him, he would go to the hospital to see Jim.

Bob was chosen to go, as he had been there oftener than the others, for he lived not far from the hospital.

When Jim saw Bob and the old gentleman, his face brightened with pleasure. "It's very kind of you, sir, to come to see me."

"I have missed you, my boy; you have sold me my evening paper for a long time," said the old gentleman. He then talked of many things, drawing out the story of Jim's life. He promised to come again soon; and when he and Bob were alone, he said, earnestly: "Jim is a worthy fellow, and I will help you get him to the country; but you must first do your best."

The boys did their best. Their fund grew steadily, nickel by nickel, and sometimes a dime found a home in the box. The day before Easter the boys again counted their money; and the old man, stopping on the corner, said to them: "Well, boys, what have you by this time?"

"Five dollars. Will that pay his fare, do you think, sir? We could send him more after a while."

"You're a plucky lot of boys; but what about the lily you were going to buy? That will cost something."

"Oh, we've bought it."

Upon inquiry it was learned that the boys had gone without their dinners to collect Jim's fund.

"Well, boys, tomorrow morning, if you will come to my house and bring the lily along, I will contribute my share to the fund."

The boys were puzzled, and yet they believed

## An Easter Song

O happy little children,  
Now blithesome carols sing,  
With loving hearts rejoicing  
That Jesus is your king —  
A Jesus throned in heaven,  
But once on Mary's knee,  
A Jesus who is longing  
That each His child would be!

O happy little children,  
Again, glad carols sing,  
And brightly-blooming blossoms,  
In Easter garlands bring!  
Oh, think of that fair golden  
Where once the Savior lay,  
The guarded tomb, now open,  
The angels' bright array!

O happy little children,  
Rejoice! 'tis Easter Day!  
Sing praises to the Savior,  
Then, lowly, kneel to pray;  
For Jesus, though in heaven,  
Bends still a listening ear;  
The music of your voices,  
He ever waits to hear.

Helen Elizabeth Coolidge

in the old gentleman. So, on Easter morning, with hands and faces as clean as they could make them, they wended their way to the beautiful house. A colored servant opened the door and treated them as politely "as if they was real gents," Bob said afterward. He led them upstairs and through a long hall, and opened a door into a beautiful, sunny room.

"Come right in, boys," the old gentleman said, cheerily; but they stood motionless in the doorway. There sat Jim in a big wheel chair.

Bob almost dropped the lily, but Jim put out his hand and said: "Oh, boys, did you bring it to me? How good of you!" And then such a visit as they had!

The old gentleman slipped out of the room, and then Jim told them how he had been to see him each day, and finally brought him here.

"He lives alone, boys, and hasn't a child in the world" — here Jim broke down, but the old gentleman was there to finish the story.

"Yes, Jim is to be my boy now; and he has you, his true, staunch friends, to thank for what has come to him in the time of his misfortune, and the sacrifices you have made for him will some day be rewarded."

The boys' faces were radiant, and no jealousy found a place in their hearts, for, as I said before, they would stand by Jim. He shook their hands warmly, and some color stole into his face. "I thank you more than you know for the lily and all the rest."

With lighter hearts the boys went out into the world again. Jim's lily nodded, and the Easter bells rang on. — Selected.

## Billy's Easter Gift

Helen M. Richardson

"Well, son, how many eggs today?"  
"Only six, mother. Speckle, Whitey, and Little Rhody have stolen their nests somewhere, I think. Anyway, these are all I could find."

Billy had something to say — his mother knew it by the way he lingered. He walked slowly over to the table with his eggs, and then said, in his usual straight-forward way, "May I have a dozen eggs for my very own, to do what I want to with?"

"A dozen eggs, just now, would mean fifty cents — I don't know," his mother said, in a hesitating tone. "What do you want to do with them?" she asked.

Billy giggled from one foot to the other, and then suddenly stood quite still. "I — I'd rather not tell," he said slowly.

Billy's eyes were looking straight into his mother's; and when a boy can look you right in the eye without flinching, he isn't usually doing anything he is ashamed of.

"Perhaps we can arrange it," his mother said, after a pause. "It may mean less cake and

pudding for a while; but if you really want the eggs, you will not mind that, I am sure."

"Not a bit, mother!" was the delighted answer. "It is Easter time, you know, and we are expected to make some sacrifices then, my teacher says. Besides, I — I — want the eggs for an Easter gift."

There! the secret was out, and Billy was glad. So was Billy's mother. She was pleased, too, that her little boy was willing to do his part toward making this Easter gift possible, and she was willing to help him in every way that she could.

It really seemed as if Speckle and Whitey and Little Rhody knew that Billy wanted their eggs and were determined to keep them hidden from him, for, search as diligently as he could, no traces of stolen nests were to be found.

It was now the day before Easter, and on that day Billy had succeeded in collecting nine lovely, brown eggs. His mother told him that he might have them all, as they would be fresh. "If you are going to give eggs away, they should be strictly fresh," she told Billy.

"Now, if I could only find three more, I'd have a dozen," Billy said.

Sometimes when we wish very hard, we get things. Billy was out in the barn, trying to make his wish come to pass, when Speckle half flew and half ran by him, cackling furiously.

Billy's eyes immediately fastened themselves upon a beam overhead, from which he was quite sure Speckle had started her flight. He climbed up, and, sure enough, there was an egg all ready to roll off. "She had n't even taken the trouble to make a nest," Billy told his mother. "It is fresh, though, because I almost saw her lay it," he said, with a laugh.

"I've found Whitey's hiding place, too," Mrs. Johnson asserted. "She just flew out of a basket in the shed, and here is her egg. The hens must have been laying their eggs in different places every day."

Before night Little Rhody decided to complete the dozen by depositing a particularly large egg in the ash barrel — a very unusual place — but Billy's bright eyes that had been roving everywhere discovered it, and as Little Rhody was making considerable noise at the time, he decided that it, too, must be fresh.

Billy had not yet told his mother who was to be the recipient of his nice Easter gift. But when his eggs were neatly packed in a basket, with white cotton all around them, he said: "Andy MacGregor is sick, mother, and the doctor says he should have fresh eggs every day. It is pretty hard work for his mother to pay for so many, so I thought I'd like to make Andy an Easter present of some. Good-by, mother. I suppose I can go to eating cake and pudding tomorrow, can't I?" he roguishly called back, as he hurried down the steps.

Waltham, Mass.

## Give Me Jesus

A heathen got worried about his sins, and came to a priest and asked how he might be cured. The priest said; "If you will drive spikes in your shoes and walk five hundred miles you will get over it." So he drove spikes in his shoes and began the pilgrimage, trembling, tottering, agonizing on the way until he got about twenty miles and sat down under a tree, exhausted. Near by, a missionary was preaching Christ, the Savior of all men. When the heathen heard it, he pulled off his sandals, threw them as far as he could, and cried, "That's what I want; give me Jesus! give me Jesus!" Oh, ye who have been convicted and worn of sin, trudging on all your days to reap eternal woe, will you not, at the announcement of a full and glorious atonement, throw your torturing transgressions to the wind? "The blood of Jesus Christ cleanseth from all sin." — Talmage.

"My Father worketh hitherto, and I work." And I work! Say that, too. If you destroy the sequence, life loses heart and joy and meaning and value. Swing into line with the eternal energy, be a force among forces, a toiler, a producer, a factor, and life never loses its tone and flavor, its bead or glamour. There is no real taste to bread nor bliss in sleep for the idler. He is the doubter, the skeptic, the unhappy man. His idleness proclaims him diseased and decaying. — Malbie D. Babcock.



## The Bad Quarter

By Anna Johnson

"I'm afraid, Irene, you'll have to take my place today!"

Irene Gage turned briskly from the window. "Of course, Leona, I will," she said, after swallowing once or twice. "If you stay at home and let mother doctor your cold you will be all right by Monday."

Just then the gentle little mother brought in the coffee, and they took their places at the breakfast table. Leona was twenty-one, and for a year she had had a small stock of fancy work materials for sale in the book and stationery store of a friend. In addition to selling these goods she did embroidery for others. Her mother and sister helped.

Irene was fourteen and a tenth-grade pupil in the high school. There was an especial reason for interest in the store. In two months the small mortgage on their home was due. Mr. Gage had been a partial invalid, but had now regained health and was working at a fair salary. He would be able to pay the debt all but one hundred dollars. His wife and daughters were working hard hoping to be able to surprise him with the needed sum.

So Irene cheerfully gave up her holiday, and listened to Leona's directions.

On reaching her sister's place of business, she proceeded to arrange the small stock of goods in the most attractive manner possible. There were several customers, then she sat down to work at a pretty linen photograph frame her sister had commenced to embroider with scarlet carnations.

She had just finished her midday lunch when a man entered and called for a paper of needles. He threw down a silver dollar. Irene brought the change, but he handed her back one of the quarters.

"I don't want that. It's no good," he said, harshly.

Irene examined it closely. It was worn and defaced, and the stamp was different.

"Are you sure it is not good?" she asked. "I'm sure you can't pass it off on me. I'm in a hurry," was his uncourteous reply.

The girl's cheeks flushed. She brought another quarter of a dollar without a word.

"I don't know where I got it, but it will have to be thrown away," she thought. "The loss will eat up the profits on the sales I made this morning. Just when you are so anxious to earn money, too. It may be good, after all."

She stood for a moment irresolute, then she went to the cash drawer, put the quarter in, and went back to her work.

Customers were plenty that afternoon. There was no opportunity of disposing of the quarter, however, until the short winter day was drawing to a close. Mrs. Van Dorn, a wealthy, but eccentric, old lady, entered and asked for ribbon.

"Let me see some of your work that is finished," she said, after selecting a yard and a quarter of ribbon. "I want to have some embroidery done, if I can find one who will do it well."

Irene deftly spread before her the few pieces of work Leona had on hand. Mrs. Van Dorn scrutinized them closely and asked many questions. The haunting coin was forgotten until Mrs. Van Dorn said, taking a half dollar from her purse to pay for the ribbon: "I'll see about the work after I come back from Detroit next week."

Irene was disappointed. The order would have been such a help. As she opened the drawer to get Mrs. Van Dorn's change the suspected quarter caught her eye.

"I'll give it to her," she thought. "She is so rich she will never feel the loss of twenty-five cents." She gave herself no time for thought. Mrs. Van Dorn dropped the piece of money in her purse without looking at it and started for the door.

"It's done," Irene said to herself "and I'm so glad, for —"

She stopped abruptly. What had she done? An overwhelming sense of wrongdoing smote her. Mrs. Van Dorn was closing the door from the outside when her name was called.

"Come back, please, Mrs. Van Dorn," Irene said, opening the door. "Your change is not right."

"There was a bad quarter in the drawer," she went on, as Mrs. Van Dorn re-entered the room, "and I gave it to you. I will get another."

In silence the lady extracted from her plethoric purse the coin given her by Irene.

When she had received another in its place she spoke:

"Queer you should make such a mistake when you knew it was there." The gray eyes shot a keen glance at the girl's agitated face. "Was it a mistake?"

Irene's scarlet lips trembled. "It was not a mistake. The coin was given me, and I tried to make myself believe it would not be wrong to pass it on you, but —"

Her voice failed her. Mrs. Van Dorn showed no mercy.

"What made you call me back?" "Because I saw, all in a moment, how wrong it was," Irene said, faintly.

Mrs. Van Dorn went away. Irene bent over the box of ribbons to hide her tears. Then a customer entered and she was obliged to give her attention to business.

The store closed at six. Irene found Leona was better and resting in the big, sleepy-hollow chair before the parlor grate. Mrs. Gage was busy over the seven o'clock dinner.

It was so homelike. Sitting down on the hearthrug she told her sister all. Leona's eyes filled with a tender light.

"You poor little thing, I ought to have told you about that quarter. Mr. Wilkins gave it to me two weeks ago. He found it when he made up the cash, and he told me perhaps I could sell it to a collector of old coins. So, you see, you did not take the quarter in change."

"But I tried to cheat Mrs. Van Dorn. I've lost the order for her work, too. Oh, Leona!"

On Monday Leona resumed her duties. Thursday, after school, Irene stopped in the store on her way home. The flush of excitement on her sister's face told her at once that something had happened.

"It's Mrs. Van Dorn," Leona cried, dropping in her lap the brown linen cushion she was embroidering with sweetpeas.

Irene sank into a chair. "Well?" was all she could say.

Leona nodded her golden head. "She's a dear. She has ordered a whole set of table linen embroidered in cowslips. I — we, rather, for you and mother must help — are to have twenty-five dollars for the work. Then the commission on the materials, which she buys here, will amount to five dollars more."

Irene gave a little gasp. "Oh, papa will surely have a hundred dollars now."

"You haven't heard it all. Mrs. Van Dorn said: Tell your sister that she is the bravest girl that I know. The sense of right that enables one to face again and conquer a temptation is of God."

A month later Leona entered the parlor one evening and held up a crisp five-dollar bill. "See, Cousin Bert gave it to me for the bad quarter."

"For what?" Irene cried. "Oh, is it possible it wasn't bad, after all?"

Leona laughed gleefully. "I proved to be valuable because of its scarcity. Bert has been looking for one to add to his collection for a long time."

Irene looked thoughtfully out across the snow-covered streets. It had indeed been a valuable quarter to her. — Exchange.

## Telling on Herself

Joe's school desk was splashed with ink. The teacher called the boy up to find out who did it. Joe did not do it himself. He knew very well that Jane, in going by his desk, had knocked over the ink-bottle because she was angry at him, but he meant not to tell on her. He was willing to be punished himself rather than to get Jane into trouble. So when the teacher asked him if he knew who knocked over the ink-bottle, Joe replied, "I do not wish to tell; please excuse me."

Just then Jane lifted up her hand, and said, "Teacher, Joe did not turn over the ink-bottle; I did it myself."

The girl would not allow Joe to be punished for something that she had done on purpose. Do you think that Joe did right, and do you think that Jane did right?

A terrible story comes to us from the war in Europe about a man who told on himself. When the Germans were passing through a town, somebody fired upon them from some house. This we call "sniping." The Germans took twelve men and said they would shoot them all unless some one told them who did the shooting; and the houses would be set on fire and burned.

Then a trembling man spoke out and said, "I did it." He was very much afraid, but he

would not let a dozen of his neighbors be shot, and all the houses burned, for something that only he had done.

So this man was set up against a wall and shot to death, but the others were let go, and the houses were not set on fire. That man knew that if he owned up he would surely be killed, but if he did not own up a dozen others would be shot.

It takes a brave person to confess that he has done a bad thing; but it is better to confess and to take the punishment rather than to allow others to suffer for something they did not do. — Exchange.

## The People on Whom You Can Depend

"One of the things which amazes me most in my observation of people," said a woman whose wide interests have brought her in contact with a great variety of human kind, "is the small percentage who can be depended on. It does not matter whether you are engaging a woman to do washing, or securing the co-operation of some society girl in a charitable project. You can never feel certain that the one who makes such ready promises will really 'deliver the goods' till the crucial moment arrives."

There is hardly a more serious charge to be brought against young people than this, of being undependable. A desire to be thought obliging prompts to the giving of easy promises, which seemingly rest as lightly on the hearts of the giver as if they were not promises at all. It is incredible how many people pledge themselves to aid with this thing or that, to be present on some occasion, to give something, to help somewhere, and then when the time arrives, serenely present any excuse which happens to occur to them for failing to carry out their agreement.

It is the people who cannot be depended on who block the wheels of progress, upset the calculations of real workers, and break down the dependable people who are perforce obliged to attempt not only their own work, but that of the unreliable, beside. "He's not remarkable in any way but one," said a business man, recommending one of his workers, "but you can always rely on him." And that peculiarity secured for the youth the advancement he wanted. In the long run, reliability outweighs brilliancy. There is nothing the business and the social and the religious world needs quite as much as people who can be depended on.

## A Bad Little Housekeeper

"Where are you going, my pretty maid?" said Aunt Kitty, meeting little Marian on the gravel walk with an armful of books to be put away.

"Oh, please don't stop me, Aunt Kitty," said Marian, "please don't! I promised Amy Lee to come back as quick as possible. We are playing keeping a boarding house. Amy is cook, and I am housekeeper."

"Well, Miss Housekeeper," called Aunt Kitty, as she passed, "I am very sorry for your boarders."

"Why, Aunt Kitty?" Marian came to a full stop and looked back in surprise.

"Oh, never mind," said the auntie, walking on. "You are in a hurry now, but some day I'll tell you."

Many times that long Saturday little Marian took a rest from keeping boarders and fell to wondering what Aunt Kitty meant. And on another day she asked her.

"I mean that you are not a good keeper of your own wonderful little house."

"Why, auntie, mamma keeps our house!" said Marian.

"Oh, I do not mean the big house with wide porches and bay windows. I mean your own tiny little house that God has made you keeper of — the one He built for your soul to live in."

"Do you mean my body?" asked Marian.

"Yes. That is a wonderful little house; and yet you do not mind abusing it, my little housekeeper. When you got your feet wet and had the croup last week, that was neglecting your little house and doing it harm. When you are greedy about candy and cake, you are spoiling your house. Sometimes you don't want to take your bath, and that is being a very bad housekeeper; and when you don't go to bed early, that is bad, too."

"I must go and tell Amy Lee about it," said Marian, soberly. — My Lesson.

# THE WORK AND THE WORKERS

## Announcements

**TENT WANTED**—I am in need of a good tent, about 44 x 72 feet, of good weight. I would not object to a second-hand one if it is in good condition. Address, Rev. A. O. DUNCAN, *Kingston, Okla.*

**EVANGELISTIC**—I am a Nazarene preacher, and will be ready to meet in meetings about the first of July. I am just starting in the work. Address, A. C. HARRIS, *Andalusia, Ala., R. F. D. No. 1, Box 126.*

**EVANGELISTIC**—Wife and I are on our way to Seattle by way of Spokane and Big Bend. If any on the route should be in need of our services in a meeting they may address us at Spokane, Wash.—J. F. WINTERS.

**NEWTON CAMPMEETING**—A holiness campmeeting will convene May 14th to 24th, six miles northwest of Newton, Kas., on the East Emmet church grounds. Brother Allie and Sister Emma Trick, of Pilot Point, Texas, will be in charge. Every one invited. Come expecting a blessing. Efforts will be made for comfortable entertainment for all. You can assist us greatly by putting some bedding in your trunks in case of cool weather. This will be the first campmeeting at this place. Come prepared to stay through the entire meeting. Help us to expect great things of God. For further information write to J. G. LONGENACKER, *Newton, Kas.*

**TO CHICAGO CENTRAL DISTRICT**—Until further notice, please send all Foreign and Home missionary offerings to HERBERT HUNT, *District Missionary Treasurer, 2109 Troost Avenue, Kansas City, Missouri.*

**BORN**—Unto Rev. and Mrs. C. H. Lancaster, a boy, March 24th. He is consecrated for a Nazarene preacher.

**EVANGELISTIC**—Rev. B. A. Fleming is ready for work in revivals and campmeetings. Address him at Wayne City, Ill., R. F. D. No. 1.

**HOUSEKEEPER**—There is a sister in our church who would like a position as housekeeper in a good Christian family. She is about fifty years old and has experience. Address, F. W. DOMINA, *28 Liberty St., New Bedford, Mass.*

## District News

### ALABAMA DISTRICT

The work of God is moving steadily along in Alabama District. We are, by God's grace, going to push holiness as never before. Some new points are opening. Under date of March 24th Rev. Harry Moore, pastor at Birmingham, writes: "We are still moving on. Three professions last Sunday." He further says: "We have Missionary day the fourth Sunday in each month, and take up the missionary offerings and Assembly collections." How much better it would be if all of our churches would follow this example and have some system in



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collecting not only our missionary offerings, but get up the quarterly collections to pay the Superintendent's salary. This would save so much hard pulling when we visit the churches. Let other pastors try this plan.

Mrs. M. V. Hall, pastor at Florence, writes under date of March 14th: "The Lord has been blessing us in many ways. We are having splendid services. One soul found Christ a few days ago, and many have come forward for prayer. One joined the church Sunday morning. I was unable to preach Sunday night, so Brother Landram held the services. He certainly is a fine young man. I am proud of him as a Sunday school superintendent, for he has the interest of our church and school at heart." Florence has a fine Sunday school, and that is one of the best signs of a real progressive church.

When Sister Hall wrote she was bordering on typhoid, but we trust she is able to be at her work ere this.

Rev. S. B. Gosey, pastor at Vernon and Millport, writes me under date of March 24th: "Just arrived home from Vernon. Prospects are good over there. Think we will accomplish a great deal this year." Speaking of Millport he says: "Things are moving nicely. We have a fine class at this place, and they are standing by me."

A letter from Doctor Breland, from Washington county, says: "The date of our camp will be fixed soon. When fixed will write you. I hope the Lord willing you may be with us." I shall certainly be glad to visit this holiness campmeeting, and get acquainted with the people there.

Our church and Sunday school at Shiloh, near Cullman, is moving on nicely.

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

### NEW ENGLAND

Delegates to the coming annual Assembly are requested to look in the HERALD OF HOLINESS, issues of April 14th or 21st, for announcement in regard to reduced rates on the New England railroads.

R. I. JONES,  
*Assembly Transportation Agent.*

### ARKANSAS DISTRICT CAMPMEETING CANCELED

On account of unintentional conflict in arrangements and dates the District Advisory Board has been compelled to cancel the plans for a District campmeeting at Vilonia. The regular campmeeting, however, will be held as usual. Rev. Fred St. Clair will be the evangelist. Date will be announced by the local brethren.

JOS. N. SPEAKES,  
*Secretary Advisory Board.*

### LOUISIANA DISTRICT

I have been busy since the Assembly holding meetings and looking after the interests of the church on the District. I have visited and held services at the different churches, and am delighted to report the work is moving nicely. We have organized two churches; one at Fort Jessup, the other at Redland. Good reports continue to come in from the pastors. I preached at Lake Charles the night of the 22d. The Lord blessed the hearts of the people, and in the midst of shouts of victory six members were received. At the prayermeeting last night two souls were wonderfully converted. I am trusting the Lord for one of the best years of my life for God and the church. Our people are delighted with the HERALD OF HOLINESS.

T. O. LECKIE, *Dist. Supt.*

### NOTES FROM NORTHWEST DISTRICT

Call has been made for special offerings all over our District to help send the Spanish Gospel of St. John to Mexico. Let everybody help.

Brother C. B. Langdon reports spiritual progress in all his visitations, and expectation for full attendance at the District Assembly.

Evangelists Cooper and Jones have been doing good work in northern Idaho. We spent Saturday and Monday, March 20-22, with them at Kellogg and Fourth of July Canyon. Brother E. L. Cooper will remain as pastor until District Assembly. August Nilson is helping our Monroe, Wash., folks in a meeting.

Rev. M. L. Baltezare is supplying Diamond, Wash., church as pastor.

Brother Sam Mendell is supplying the Grier

schoolhouse, Cheney, Wash., as pastor. His address is E-2201 Sinto Ave., Spokane.

The Northwest District Assembly is to be held in Walla Walla, June 2d to 6th. Indications now are that it will be the largest yet held. All the churches expect to be represented. Let every one pray and labor to make it a great uplift to all who attend. For information address D. L. Rice, District Secretary, Monroe, Wash.

Rev. E. T. Allen, of whom mention is made in the press dispatches as being subjected to atrocities by Turkish subjects in Urumiah, Persia, is my brother-in-law, Mrs. Allen being my eldest sister. Though born in Ontario, he is an American citizen. My sister was born and lived in the United States. They have three children, and at this writing their fate is in doubt.

DELANCE WALLACE, *Dist. Supt.*

### NEW ENGLAND DISTRICT ASSEMBLY

Will all pastors or clerks get the names and numbers of pastors, elders, deaconesses, and delegates who are to attend the coming New England District Assembly, to be held at Malden, Mass. Kindly send same at the earliest possible moment, to the undersigned, as it will greatly assist us in our plans.

FRED A. DAVENPORT,  
*Clerk of Church.*

14 Holyoke St.

### PITTSBURGH DISTRICT

The District Board of Examiners have decided to examine this year in accordance with the following resolution as passed by the District Assembly at East Palestine, Ohio, May 28, 1913:

That all examinations be given at least three weeks before Assembly meets, said examinations to be supervised by the pastor, or some one so ordered, answers to be returned at once to examiners.

Let all those desiring to take examinations write at once to the following members of the Board of Examination for the questions in the year required. All those who are not ready to take their examination in accordance with above, will kindly meet the Board of Examiners at Warren, Pa., on Tuesday afternoon, at 1 o'clock, May 4, 1915, that all examinations can be given at this time, so as not to interfere with the other work of the Assembly.

The District Board of Examiners are: No. 1—Rev. H. W. Welsh, Troy, Ohio; No. 2—Rev. R. L. Wistler, East Palestine, Ohio; No. 3—Rev. Will H. Hafer, Uhrichsville, Ohio; No. 4—Rev. James W. Short, Dayton, Ohio, 1647 West Second St.; No. 5—Rev. James Davidson, New Galilee, Penn.

NOTE: Numbers given correspond with those given to the studies in *Manual*. Page 88.

H. W. WELSH, *Secretary.*

### CHICAGO CENTRAL DISTRICT

The work on the District moves steadily forward. The churches are all supplied with efficient pastors. The pastors are all busy about the King's business.

The campmeeting season will soon be here. The first camp on the District will be held at Olivet.

### FINDING OF TRIAL COURT

Written charges alleging immoral conduct having been presented, signed by two elders, against Rev. T. J. Taylor, of Paris, Texas, and a court of five elders having been selected by the District Advisory Board of the Dallas District, of which the accused was a member, and all of the provisions of the *Manual* for such cases having been complied with, we, the trial committee so appointed, having heard the evidence of the matter alleged in the complaint, have found the said T. J. Taylor guilty as charged. His credentials as an elder in the Pentecostal Church of the Nazarene have been canceled, and he is excluded from membership in the Church.

Signed by the Trial Committee:  
E. B. GALLOWAY,  
F. H. BUGH,  
E. C. DEJERNETT,  
N. W. SANFORD,  
C. L. WARWICK,  
*Trial Committee.*

Dated February 20, 1915.

May 30th to June 13th. The commencement exercises of the University will occupy the first few days of the camp. This is your opportunity to visit a holiness school, a holiness commencement, and a holiness campmeeting all at the same time.

A big tent campaign is planned for Springfield, to begin June 10th, Rev. L. Milton Williams in charge, assisted by local workers.

The University at Olivet is closing up the most successful year in its history. This school deserves the undivided support of the Nazarenes everywhere. It is our great Central Nazarene University.

Tent campaigns are being planned for most of the churches on the District. Why not go in for something unusual? Let's do something desperate and expect tremendous things of God—a salvation tornado, a spiritual earthquake, or a Pentecostal cyclone.

We faintly recall a few local tornados that swept our community several years ago, which blew the top off the smokehouse, upset the henhouse, blew the gate open and let the cows out, blew down some haystacks, tore some limbs off the trees in the yard, and rattled the shingles and shook the house in which we lived. Then again we distinctly remember a cyclone which struck that same community, blowing down houses, uprooting trees, picking up barns and pitching them across the road, sucking the water out of the wells, picking the feathers off the chickens, twisting wagon tires, driving boards through trees, gathering folks up in its arms and doing all kind of ridiculous things with them, picking up a fencerail and driving it into a cyclone cave and through the body of a man who was taking refuge therein, and many other things too numerous to mention. And though years have passed by, you go into that community today and mention cyclones and immediately they will begin to tell you about the cyclone of the "Spring of '81," and show you which way it came and which way it went and what it did while it was there.

Now I insist that what I have just been describing is what we ought to have and what we can have religiously in our campmeetings this summer on Chicago Central District.

We have had some local salvation tornadoes on a small scale, but nothing so unusual, so out of the ordinary but that the community has soon forgotten about it. But what we want is something that blows away chaff, uproots sin, drives shafts of truth into the hearts of the King's enemies, pulls sin out of the heart, and men out of lodges, and women out of clubs, and the world out of the church—something that will lift the saints clear out of themselves and make them do reckless things; yea, make them as terrible as an army with banners, or as victorious as Gideon's celebrated three hundred.

Oh, for the unusual, the unexplainable, the supernatural—for something that at least will faintly resemble Pentecost! Shall we have it? Shall we not have something that people will remember as well and talk about as much in the coming days, as people have about Charles G. Finney's meeting in the woolen mills of years ago? Thank God it is possible!

I. G. MARTIN.

ALABAMA DISTRICT NOTICE

The time is fast getting away, and our churches have done scarcely anything for foreign missions. We have recently had a supply of envelopes sent out. Let our pastors see that they are properly distributed and collected in. Then let the offerings be forwarded to our District Missionary Treasurer, Mrs. C. H. Lancaster, Cullman, Ala., R. F. D. No. 5. Let all missionary money go through the District Missionary Treasurer. You will get your receipt, and the money will go right to General Treasurer Anderson.

C. H. LANCASTER, Dist. Supt.

NEW ENGLAND DISTRICT

I have lately visited our churches at Everett, New Bedford, Salem, North Attleboro, Peabody, Lowell, Beverly, and Haverhill, and expect to visit many others before Assembly, a few of which I have not called upon during the year.

I make it my business to preach second blessing holiness everywhere I go, and try to present it clear and definite enough for a person not accustomed to this line of truth, to both see their need of and the way to obtain the experience of entire sanctification. We need a sufficient amount of doctrinal preaching and teaching of the new birth and sanctification to so establish our people in salvation that they "may be able to give a reason of the hope that is in them."

We are called to preach holiness. Let us stick

## General Assembly to Be Held Kansas City

Some things have seemed to us of sufficient importance to cause us, after mature deliberation and much consultation, to change both the place and time of meeting of the next General Assembly.

1st. We found by most careful calculation—notwithstanding the reduced rates to the Pacific Coast—that it would cost the church between eight thousand and ten thousand dollars more to hold it at either Portland, Oregon, or Los Angeles, Calif., than at a place central to the whole country.

2nd. The railroads failed to make us satisfactory arrangements for tickets for those desiring to see the Pacific Coast, as we had anticipated, causing the trip to be still more expensive.

3d. The invitation to Kansas City opened up the way for the gathering of many of our leading people—ministers and laymen—into closer relations with the work at the Headquarters of the church.

Believing, for these and other reasons, that the change would be very acceptable and for the best interests of the church, we have changed its place of meeting from Portland, Oregon, to Kansas City, Missouri. We ought to say that the Northwest was especially anxious that the General Assembly be held among them, yet they very cheerfully waived their claims in favor of Kansas City.

We have also thought it wise to change the time from October 7 to September 30, 1915.

We do, therefore, hereby call the next General Assembly of the Pentecostal Church of the Nazarene to meet at Kansas City, Mo., at 7:30 p. m., Thursday, September 30, 1915.

Signed:

P. F. BRESEE,  
H. F. REYNOLDS,  
E. F. WALKER,

General Superintendents.

to our job, and see that we preach "with the Holy Ghost sent down from heaven."

I am writing from Gardner, Mass., where Rev. I. W. Hanson and I are holding a meeting. We find here a little company of people who love holiness, some of whom are members of our Fitchburg church. The pastor, Rev. C. P. Lanpher, has been holding meetings here occasionally, but Gardner is too far away from Fitchburg for him to give them the attention they need or for them to attend the church regularly. Several have sought holiness, and it would seem advisable to organize them into a church if they think best at the close of our meeting, in which we hope to gather in others.

This is a thriving town of about fifteen thousand population, and the greatest chair manufacturing town in the world. Why not have a holiness church here?

Let all our churches send in a list of delegates and offerings for the expense of the District Assembly, which meets in Malden, Mass., April 28th to May 2d, to Miss Effa Schurman.

N. H. WASHBURN, Dist. Supt.

NEW ENGLAND DISTRICT

To those who intend taking examinations in the New England District: You are notified that Rev. Olive M. Winchester, vice-president of P. C. I., has taken the place of Rev. E. E. Angell as examiner in the theological studies.

All persons intending to take examinations should notify her at once, in what year, etc. Remember that all examinations begin at 9 a. m. of the day preceding the Assembly.

J. W. GILLIES,  
President Examining Board.

ARKANSAS DISTRICT

I am in Jonesboro with Pastor Johnson in a great revival. People are being saved in every service. Brother Linza and wife, from Malden, Mo., are with us for a few days. This is their old home, where Brother Linza was pastor for several years. Brother Johnson is doing a great work. He is one of the best pastors I ever saw. His wife is in very poor health, and they need the prayers of God's people that she may be restored

to health, so that Brother Johnson may continue here in the pastorate. I go from here to Ozark, for a meeting with Brother Calk.

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

#### KANSAS DISTRICT

God is giving us some precious results in a revival campaign in St. Joseph, Mo. It has been a long siege, as we are now at the last of the sixth week, and we feel that the meeting must continue. Brother Henry A. Dunlap and wife have located here, and are a great blessing in the work. It is expected that they will take the pastorate for the remainder of the year, at least. Brother C. W. Davis and wife, of Coffey, Mo., are helping in the revival campaign also. They are doing good work for the Master. Not less than 325 calls have been made in homes, shops, saloons, gambling dens, and hospitals. Street meetings have been held, and the prayer of faith is being continually offered, thank the Lord! Real conviction is getting hold of the people, and there have been some most remarkable cases of salvation. Restitution, confessor, and seeking forgiveness is much in evidence. We are hanging on and looking for a real sweep of salvation.

H. M. CHAMBERS, *Dist. Supt.*

#### EASTERN OKLAHOMA DISTRICT

The closing week of March has had some blessed days for us. Such services as we had at Durant are not easily forgotten. Of course we had one service especially for foreign missions, as we always do. Then we came on to Fort Townsend. This is a sawmill town. It has one mill with 120,000 feet capacity. Here God met with us in every service to own and bless. Here also we had one service on the needs and opportunities of the foreign work. Our churches are being stirred up on these lines as they have not been before. Watch for our report on the missionary column. Our churches generally are doing aggressive work over the District.

L. F. CASSLER.

### General Church News

#### SOUTH PORTLAND, ME.

We are nearing the close of the fourth week of our revival meeting with Rev. Fred St. Clair, of California, as evangelist. This is by far the greatest meeting South Portland has had for many years. The meetings are well attended and up to this time there have been about eighty seekers at our altar for pardon and purity. Many of the children have been saved, and in several cases whole families have been brought to God. Last Sunday twenty-six persons were received into church membership. Friday, March 19th, we had an all-day meeting. The holiness preachers and people from nearby towns came in to help us magnify the Lord. God gave us a great day, and graciously outpoured His Spirit on every service. Until this week Brother St. Clair has given Bible readings every afternoon, with the exception of Mondays and Saturdays, and these—especially the ones on prayer—have been beneficial to all of us. We have never heard a more sane and safe preacher than Brother St. Clair. While he is very radical and a "long against sin, yet he keeps in the middle of the way and preaches good Bible common sense. Sunday morning we had an anointing service and several were divinely healed. This was one of the most gracious services we ever attended; God himself came into our midst and His divine presence was felt by all.—ADA F. DOUGHTY.

#### RANCHITO (RIVERA), CAL.

We have just closed three weeks of gracious revival, under the leadership of Evangelist Harry J. Elliott, of Portland, Ore. While the general attendance was not large, there was a gradually increased number who found their way to the church, especially on the last two Sabbaths, when good audiences were present at each of the three services of the day. Brother Elliott's sermons soon began to produce conviction, and during the meetings a number of seekers were at the altar, several of whom came through victoriously although several of them had to come to the mourners' bench three or four times before they were satisfied in their souls. Brother Walker, of Pasadena, with several of the students of the University, came over several times and gave very efficient help in singing and altar work, for which we were very grateful. Since dedicating our new building at the opening of the year, there has been an increased attendance at our services, and as a result of the special meetings we are looking for a still further increase to our congregation and membership. We are going on to preach and pray and push in the revival

spirit, and expect God to give us fruit in the salvation and sanctification of souls.—R. PIERCE.

#### TROY, IDAHO

Rev. C. B. Langdon, assistant superintendent of the Northwest District, came to us in the fullness of the blessing and found us in real Holy Ghost revival. He had other dates on the outside of Troy, but on account of bad roads remained with us from Friday over the Sabbath. Our meeting was running at high tide when he arrived, and he himself seemed to be covered with the waves of salvation. He would sing and shout, and the saints would shout and weep and laugh. At one night service fifty persons knelt at the altar. Brother Langdon preached with unction and power. In all, during the services, seventy or more were forward, and a goodly number prayed through to pardon and purity. The attendance here is excellent. Our week services are well attended as well as the Sabbath services. Several have expressed a desire to join our church. God is using the Church of the Nazarene to get people saved and sanctified.—IRA D. BROWN.

#### THE ATLANTA CONVENTION

One of the best holiness conventions held in the South was held a few years ago at Atlanta. An-

other convention is appointed for Atlanta, April 27th to May 2d. It is to be held in Doctor Broughton's tabernacle, one of the finest auditoriums in the city. It is a great opportunity for all to attend and have a great time. The people who attend Indian Springs campmeeting ought to attend this Atlanta convention. It is convenient to you. Here you can meet the leaders of the movement from all over the country. A large number of great evangelists will be there. It will be a great awakening in spiritual things. Make your plans to go. One can live cheaply in Atlanta. It is easily accessible. Come and bring your friends and meet other friends.—J. W. BEESON.

#### FITHIAN, ILL.

We had two splendid services on the Sabbath. Doctor and Mrs. Ellyson, of Illinois Holiness University, of Olivet, Ill., were with us. Doctor Ellyson delivered the messages, which were a real uplift to the saints.—CHURCH REPORTER.

#### PRISON MISSION WORK

Yesterday will be a Sunday to be long remembered by the prisoners here in the jail, as the Lord blessed in the service. There were five professions, among them two Mexicans who confessed that Jesus had forgiven them and by His grace they were going to live for the right. It is just like Him to save to the uttermost all who trust Him. The boys had no Bibles, so we gave out four Testaments; also gave the Mexicans some literature in their language. We had carried a big roll of holiness papers (the cream of literature) and left them all reading and studying about God and eternal things. During the month of March we have mailed out to jails in Texas, Oklahoma, and Arkansas between fourteen and fifteen thousand pages of religious reading. We are thankful to our Father for all who have helped us to do this much. In April we expect to far exceed what we did in March. We are praying God to give us 1,000 letters this month with at least 10 to 25 cents in each to help us pay postage on the Bibles and papers we send them by mail. Beloved, if you could just have heard the boys yesterday tell how lonely they were without God, or even a Bible or papers to read, I believe you would aid us in giving them all the Bibles and papers they wanted to read. Send us your papers as soon as you have read them. Do not send old, torn and dirty papers. Write us a letter enclosing all the 1-cent stamps you can spare for poor lost men and women in prison cells. Pray for us; we need your prayers and co-operation in this neglected work.—E. D. RUSSELL, *Abilene, Texas.*

#### URICHSVILLE, OHIO

We come toward the close of our Assembly year and also the end of our ministry with the saints here. We have had three good years here, fighting the Devil and sin. The old Gosnel has the same power as in days of old; it makes some glad and some mad. God has given seekers for some time; very definite cases. Several of these have united with the church, and others have come into the Sabbath school. Three weeks ago a man and wife came to the altar in our prayermeeting and were reclaimed. He was a backslidden preacher. Since he is restored he expects to take up the work again. We have started to hold cottage prayermeetings. God is putting His approval upon them, and the saints are having great liberty and victory. We have some loyal Nazarenes here. Pray for us as we close our work here and go into new fields of labor.—WILL H. HAFER, *Pastor.*

#### WORTHINGTON, IND.

I have just closed a three weeks' meeting at Bloomfield, Ind. God gave blessed victory and seekers prayed through. Great crowds came night after night, so that we could not seat all. Some nights all could not get in. I received seven members into our church. At this writing I have just begun revival services in our new church at Mount Beulah. Rev. U. E. Harding will help in this meeting. I am pressing our people to take our church paper.—J. C. CASSIDY.

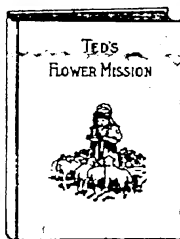
#### OZARK, ARK.

Revival meetings are to begin here April 10th. Our beloved District Superintendent, Rev. B. H. Haynie, is to be the preacher in charge. Please pray with us for an old-time revival.—A. B. CALK, *Pastor.*

#### CHELAN, WASH.

This church has been favored with a visit from Rev. C. B. Langdon, acting District Superintendent of the Northwest District. The blessing of the Lord was on every service of the four days' meeting. Brother Langdon is a converted railroad engineer, and only left his engine because God wanted him to preach His gospel, which he does with unction and power. In his short stay with

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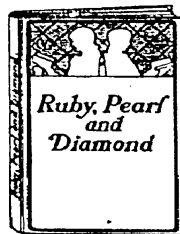
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We are looking forward and expecting a better school than we have ever had in every respect.

If you could see as I do the need of Christian training for the young people of this section, I am sure you would pray for the work here and send financial aid to help in establishing the school.

Rev. W. E. Ellis, of Texas, is to hold our campmeeting in July, embracing the third and fourth Sundays.

Our pastor, Rev. S. B. Gosey, is doing splendid work. Our midweek and young people's prayermeetings and Sunday school are progressing nicely.

J. H. McKNIGHT,

Millport, Ala., R. F. D. No. 1.

us, he endeared himself to both saint and sinner. He is clear and definite in his preaching, but is void of all harshness. Conviction was on the people to such a degree that people who differ radically with the Nazarene doctrine stated publicly that he was preaching the truth. We are looking for great results to follow this meeting. The moving picture man said that we had such a good "show" that he lost money. We held our first street meeting of the season Sunday night. A great crowd collected to hear the songs and testimonies, and before the benediction was pronounced they made a break for the church, and by the time we arrived it was full. People are hungry, and we are expecting the Lord to undertake for us. We are going to live more on our knees and keep the glory down.—DORMAN D. EDWARDS, Pastor.

**CHICAGO FIRST CHURCH**

Sunday, March 28th, was a very unusual day. The pastor preached in the morning and evening with freedom and power. People's meeting in the afternoon closed with six men at the altar. About twenty-five found God during the day. The fire is burning and the saints are loading up with glory, preparing for the greatest charge and battle against sin that old First Church has ever made. We are taking God as our Captain. Moundhills that sometimes look like mountains to some, by the help of the Lord, disappear like a straw stack in the course of a cyclone. The battle is God's. Never in the history of the church did we have so many young people as right now, on fire, and on the firing line.—A. G. CROCKETT.

**DELIGHT, ARK.**

These are days of testings, yet days of victory. We have been having good services this year. Most of our appointments have received spiritual showers from time to time. The Lord is reclaiming some and giving us favor with the people in general. I have moved from Prescott, Ark., to Delight, but am still serving the same churches. These are loyal, truth-loving people. On Friday night, after we moved in on Tuesday, we were "stormed" and "pounded" to the amount of several dollars. We spent an hour in song and prayer, which no gathering is in order without. I am pushing the battle hard, taking every subscription I can for the HERALD OF HOLINESS.—G. W. SHARP, Pastor.

**ETHRIDGE, MONT.**

I am a lone Nazarene; but thank God for some true Free Methodists and a few Baptists who believe in and hold up the Bible doctrine of holiness! We organized a Sunday school last October, and have not missed one Sunday. Have an average attendance of twenty. Pray for our work here. We are praying for some man of God to hold a meeting here. Though this country is sparsely settled. We need salvation for the few.—Mrs. LYDIA SMITH.

**LINCOLN, NEB.**

Our pastor, Rev. L. H. Hoff, having served us for a year and a half, felt led to resign his work and return to his former field in southwest Kan-

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**CHAPTER 15**

**I AM** the true vine, and my Father is the husbandman.

**2 Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.**

**3 Now ye are clean through the word which I have spoken unto you.**

**4 Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.**

**5 I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.**

**6 If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.**

**7 If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.**

**8 Herein is my Father glorified, that ye bear much fruit; so shall ye love my disciples.**

**9 As the Father hath loved me, so have I loved you: continue ye in my love.**

**10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.**

**11 These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**

**12 This is my commandment, That ye love one another, as I have loved you.**

**13 Greater love hath no man than this, that a man lay down his life for his friends.**

**14 Ye are my friends, if ye do whatsoever I command you.**

**15 Henceforth I call you not servants; for**

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sas. At a called meeting the Church Board unanimously called Dist. Supt. Q. A. Deck as pastor until Assembly, and the church unanimously ratified said action of the board.—GRACE ALLEN, Secretary.

**POMONA, CAL.**

The revival fires are still burning in Pomona church. On last Sunday our beloved District Superintendent, Rev. W. C. Wilson, was here and preached morning and evening. Several were at

the altar at both services, and some got through. Our cottage meetings, under the able leadership of Sister Bothwell, who was for years a teacher in Deets Bible College, is steadily growing. Our midweek prayermeetings and Friday night Bible study are also taking on new life and interest. We are coming up well with our finances, and the blessings of God are upon our work. Our monthly all-day meetings are times of real refreshing from the presence of the Lord.—J. D. SCOTT, Pastor.

## TRINIDAD, COLO.

Since returning from Old Mexico I have been in school two sessions at Peniel University, from which place we came last June to Colorado, to work among the Mexicans and other neglected people. This is truly a mission field. There are communities forty years old in which a sermon has never been preached; whole counties in which no minister resides; children in the teens who do not know what a preacher looks like. Thousands are without the Gospel, including Mexicans, Slavs, Turks, Italians, Americans, and others. We have engaged Brother and Sister Cagle to come and hold two meetings for us. One at Raton, N. M., which has just closed. God gave us a gracious meeting. It ran over four Sundays. About thirty professions. Two men past seventy-five were sanctified, besides the younger men and women. Much prejudice was broken down, yet there is much to be done before holiness is established there. The other meeting will begin here at Trinidad, Colo., April 2d. We do not attempt to have a revival in ten days, but begin to stay until victory comes. When we began to plan for these meetings we had only thirty cents. We had to rent our hall and living quarters, and meet all our traveling and living expenses. The Lord brought us through the first meeting, although He had to send us part of our money from the other side of the Mississippi River. We are trusting Him to supply our needs for this meeting. We have no salary, but are depending entirely upon free-will offerings for our support in this work. Pray for us.—J. D. FRANKLIN AND WIFE.

## IN TENNESSEE

The work of the Pentecostal Church of the Nazarene in dear old Tennessee is taking on new meaning. The last Assembly at Sparta, under the direction of Brother Wilson, acting General Superintendent, and Brother J. A. Chenault, District Superintendent, showed where the winds were blowing ecclesiastically, for the beloved work of holiness in our state.

The whole thing is gripping my heart tremendously. There is a great field open for the Pentecostal Church of the Nazarene in Tennessee. The good thing about it is we are not a set of disgruntles; we are in love with everybody and everything that is doing good or trying very hard to do good. While this is true, we know we have a place and a great place of service for our Master and Sanctified.

Nashville is scheduled for the first annual camp on Trevecca campus, June 16th, with Rev. Roy Williams in the lead. Everybody come! One of the last things our dear Brother McClurkan, of such fragrant memory, said to me was: "Roby, we are planning a great annual camp for the work here on the straight holiness lines that ought to reach the whole Southland." I said: "Brother McClurkan, that does me more good than anything I have heard you say in a long time." This was the last time I ever had a conversation with our departed leader.

Bless God for the encouragement that the plan gives to not only spread but to conserve the work of scriptural holiness in these lands.

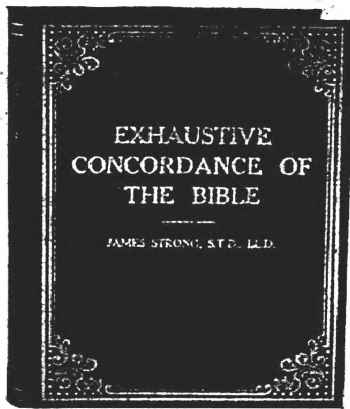
Please pray for our revival to begin at Clarksville, Tenn., April 25th. Dr. H. C. Morrison will be there in the First Methodist church, from April 4th till 14th, and our revival comes just after, in another section of the city. Pray mightily for these meetings as this little gem city of middle Tennessee is greatly in need of a revival that will honor the blood of Calvary and reach the depths of depravity.—J. F. ROBY.

## FROM EVANGELISTS WILL H. AND LILLIE B. NERRY

We closed a meeting Sunday, March 28th, in the Union Rescue Mission, at Homestead, Pa. The brethren had the meeting well advertised. There were Baptists, Methodists, Presbyterians, Lutherans, Free Methodists, Nazarenes, Alliance, and those from other churches, sanctified. Many outsiders were converted and sanctified. Different men who were seekers and finders emptied their pockets of cigarettes, tobacco, and pipes while at the altar. There is a band of holiness people in Homestead that are determined to keep a place where people can hear preaching on second blessing holiness, since they will not have an evangelist in any of the churches there who preaches it. People who had been nearly starved for soul-food in the churches, and a number who were converted and sanctified during the meeting, wanted to know if they could join the mission. They have already organized a Sunday school, and the end is not yet. Watch the paper for developments. We are at home now getting ready for our summer campaign under the tent.

## GREENFIELD, IND.

We have just closed a successful revival at Dunlap, Ind., in the Evangelical church, Rev.



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F. F. McClure, pastor. Nearly the entire church went down for holiness, and many were converted and reclaimed.—C. E. ELLSWORTH AND WIFE.

## CALAMINE, ARK.

The Lord has been very gracious to us during the winter season. The regular services have been times of refreshing. Five other preaching places have been opened up, and we are looking for a great time this summer.—W. S. HARMON, Pastor.

## FROM EVANGELIST FRED ST. CLAIR

The South Portland, Maine, meeting continued four weeks, and the interest never waned from start to finish. The writer found things in good shape when he arrived. Pastor Brown is one of our very best men, and his wife is a true helpmeet. This church has a history. Seven young men, years ago, were put out of the Methodist church because they "prayed too much, and shouted too loud"—forty-nine charges! Brother C. W. Griffin, our successful pastor at Ontario, Cal., is one of them. From this came the Pentecostal Church of the Nazarene of South Portland. They are growing steadily. There were between twenty-five and thirty accessions to the church during this meeting this week. There were at least one hundred seekers, and the most of them got through to God. I secured ten new subscriptions to our HERALD of HOLINESS, and sold over seventy books, most of them of our own publication. Portland is a quaint old city, but really a very attractive one. It is famed as the birthplace of General Neal Dow, the great prohibitionist, of Thomas B. Reed, the famous politician, and Henry W. Longfellow, the greatest American poet. We will be in a siege meeting at North Scituate, R. I., April 1st to 25th.

## GRANTS DALE, MONT.

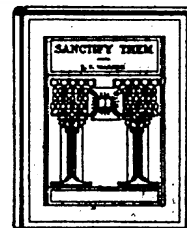
We have been in an eleven days' meeting with Brother Brough. The Holy Spirit brought conviction on the people, and seven seekers were saved, four of the number from the Catholics. We have organized a cottage prayer meeting and have glorious victory.—Mrs. E. W. MARKHAM.

## LOS ANGELES, CAL.

We have just closed a four weeks' meeting at Highland Park Nazarene Church, where Brother S. D. White is pastor. A number prayed through to pardon or purity. The Devil was mightily stirred when members of another denomination were sanctified. One man forbade his wife coming, but she obeyed God, and came off more than conqueror. Brother White is a fine man and has a live church. The services closed with an all-day meeting Sunday. The pastor brought a stirring message from Isaiah 35 in the morning, and Brother William Price preached a great sermon on the Blood in the afternoon. The writer preached at night. We are putting the HERALD of HOLINESS into the homes of the people.—JARETTIE E. AYCOCK.

## CHARITON, IOWA

The work here is moving on. There are seekers at the altar almost every week; three last Sunday evening. Our congregations number between 250 and 300. Our Sunday school is in-



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creasing. We have sixty-nine enrolled. Our young people's meeting is proving a blessing to them. It is newly organized. Our cottage meetings are being helpful to many souls. Our revival is closed, in due sense of the word, at Mason church, but many have gotten victory since. There is scarcely a week without some praying through.—R. L. MORGAN, *Pastor*.

DELMER, KY.

Our District Superintendent, W. W. Hanks, has been with us and our people were much encouraged by his messages and are looking forward to greater things in the Lord. Our new church building at Shafter is about completed, and we expect to dedicate it soon. We are praising our God that in old Kentucky we can have a church where the full gospel may be preached and where people can get into the fountain of cleansing for all sin and uncleanness.—F. V. TYLER, *Pastor*.

FROM EVANGELIST R. J. KUNZE

Sunday night, March 25th, we closed a successful meeting at Chrisman, Ill. For some time previous to this Rev. C. A. Dent has been preaching for a few holiness people in a hall, and has done effective work. Desiring to have a special meeting, they called the writer as evangelist, and Rev. C. A. Dent as song leader. There were twelve who claimed to get definite victory. We were glad for the assistance of several of the Illinois Holiness University students, who came down from time to time and sang for us, and helped pray the glory down. We especially enjoyed the singing of Miss Peters and Miss McLemore, two members of the Miriam Quartet, students of Olivet, who were down several times and sang for us. We started the meeting in their regular place of worship in a hall, but the first week it proved too small, so then we rented a large stone building. On the last Sunday afternoon Rev. E. G. Anderson and wife, and a few others came down from Olivet. Brother Anderson brought a great message in the afternoon, and at night organized a class of mine. It was surely a pleasure to work with Brother Dent, who had been so faithful to these people. We expect to see a large Nazarene church here soon.

NEW YORK CITY

The fifteenth anniversary services of the First Pentecostal Church of the Nazarene, Twenty-third street and Eighth avenue, will be held May 2d to 16th, with evangelists L. N. Fogg and I. W. Hanson. There will be daily services at 2:30 p. m. and 7:30 p. m. except Saturday afternoons. Sundays at 9:30, people's meeting; 10:30 preaching; 3:30 Sunday school; 7:30 preaching. We are looking to God for a great time of salvation. Every one who can, plan to come and get blessed.—I. M. JUMP, *Pastor*.

EVERETT, MASS.

Brother Fogg and I are in a meeting at this place. Opened with an all-day meeting Thursday. Expect to go from here to New Bedford for two or three weeks. God is blessing the labors of Brother Bryant in Everett, and we are expecting a glorious meeting from start to finish.—JOHN F. GIBSON.

ALBANY, ORE.

Last July I held a meeting in Mill City, in a tent. The elder of the Presbyterian church and his mother came to the altar for holiness. He has kept his promise to God, and now they have a Sunday afternoon meeting in his church for the

preaching of holiness. Brother Jackson, of the Albany church, is preaching for them. In the tent meeting at Lebanon some were converted and some sanctified. The meeting in the schoolhouse near Harrisburg was blessed in the conversion of sixteen and a number reclaimed. The meeting ran forty nights. Among those that were saved were a man and his wife that had a dancehall. The Free Methodists have a small class here, that will, I think, unite with others and form a class of Nazarenes. Another good meeting in which seventeen were saved, was held by our Brother Randall, near Jefferson. He is keeping this work alive by holding a Sunday school, and three prayermeetings

a week. It was my privilege to attend one of the prayer services some three weeks after the revival and preach for them. Ten were sanctified the first evening and four the second.—ROBERT LORA.

ASHLAND, ORE.

Fifty persons were converted or sanctified in the meeting at Rogue River. One man seventy years old was converted, saved from tobacco, and healed from an acute attack of appendicitis. A young lady was converted, sanctified, and healed from a very distressing physical condition. Another young lady was clearly converted and then sanctified within one hour. Bracelets, rings, and jewelry quickly disappeared in this meeting, though I do not recall that anything was said publicly in regard to that sin. The meetings frequently ran until 1 o'clock in the morning. Some meetings were continued on the road going home. Brother Hawkins labored diligently in this meeting, and was greatly helped of the Lord.—J. C. SCOTT.

MARION, OHIO

It was a red-letter day with the Nazarenes here at the dedication of their new tabernacle. It is beautiful for situation; and is the only one of its kind in these parts. Pastor Dearn and his people do things for God. Great things are in store for this church. This is the ninth church building on this District this year.—N. B. HERRELL, *Dist. Supt.*

BARBER, ARK.

There is victory in the work intrusted to my charge. Mansfield church was never in a better condition, and more determined to press the battle for holiness. Hartford is moving on to victory. I have taken on the church at Hill, Okla., in addition to my other work, by the consent of the two District Superintendents. God gave us a great lift there in the Christmas meeting.—F. R. MORGAN, *Pastor*.

UPLAND, CAL.

God has been wonderfully blessing and leading us on as a church. Recently nine new members came into the church, three of whom were Japanese. Our services have been spiritual and full of blessing. Brother George Franklin and Brother and Sister Eaton, with little Sheeshu, were with us recently, and we had a wonderful meeting. The offering for missions was \$56, twenty-five dollars of which was for special fund to India. We as a church are getting more on fire for missions. Our Sunday school is doing well, with an enrollment of 165; a number of new students lately. We have been pastor here for three years, and have felt that it was in the order of the Lord to resign, so we did thus and accepted a call to the Oakland church. We love these people, and it is hard to break away from them, but it is all for the best. Our relations have been pleasant and helpful. The few hard things are so small in comparison with the big blessings that we care not to think about them. We have had a trying year with the financial depression upon us, but God is helping, and is with us now. The Japanese work, which is under our local church somewhat, is moving on with tremendous strides, under the efficient leadership of our dear Brother Tsuchiana. They rarely have a service but that God breaks in upon them. Sisters Bodenhamer and Wood have been faithful in calling and praying with every Japanese woman in this entire valley. They also go to camps and assist there, and also conduct a night school for the boys. Surely God has graciously undertaken for them and blessed them in every way. Our annual church meeting was held last night, and everything went off nicely. We thank God and take courage. I look for Upland to make great forward strides this coming year in all departments.—O. F. GOETTEL, *Pastor*.

The Heart of Blackstone

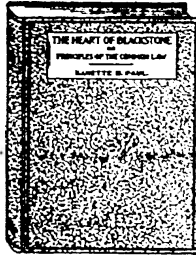
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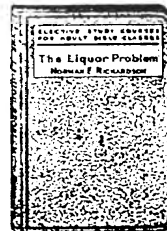
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COLORADO SPRINGS, COLO.

Sunday, March 23th, closed our revival meetings, with Brother E. A. Clark, Superintendent of the Iowa District, as our evangelist. We can truly say that it was a great meeting. The preaching of the blessed Word came from a heart filled with perfect love, and with power sent down from heaven. The church was revived and settled more deeply in the grace of holiness. Conviction seized the unsaved the first time they came to the church; some stayed away, but others came back and prayed through. One young man, after attending once, got saved in his room. The enemy tried to defeat him by keeping him away, but the Holy Spirit was faithful and sent a worker to pray with him. Several were sanctified and all were enriched by sitting under the inspired teaching of this man of God. Brother Clark has our confidence, and we wish to recommend him to any church as an able preacher of scriptural holiness—the kind that brings forth a thorough work of repentance and regeneration. We found once more the saying of Jesus when He said, "Strait is the gate and narrow the way that leadeth unto life, and few there be that find it." Thank the Lord some are going on to reap the results of this work. We are waiting to come. The writer felt an overwhelming presence of the Lord all through. The Lord is undergirding and filling the place of the earthly father who was called to his reward early the first Sunday of the meeting. The feeling of loneliness and sorrow is transformed into a lifting of the heart heavenward and the determination to do more than ever to get men saved from sin.—R. J. PLUM, Pastor.

SALEM, ORE.

We have closed a two weeks' meeting here with Lewis and Matthews as evangelists. There was victory from first to last. The tide rose higher and higher, and we closed in a blaze of glory. The holiness folks from all the churches rallied to the help of the Lord, and stood by us nobly. There

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are some fine people here in the Methodist, Baptist, and United Brethren churches, and some not as yet in any church, who have the real holiness shine on their faces. They know how to get under the burden and pray things through. There were over fifty different seekers at the altar either for pardon or purity or both. The revival will not close, but we are going on to better things.—B. W. SHAVER, Pastor.

PASADENA, CAL.

The revival spirit continues at First Church, Pasadena. A number of seekers have been at the altar every Sabbath since we last reported, and some at the prayermeetings, and eight more have been received into the church, making twenty-six of late. The Sunday school has occupied its two new rooms, and is growing rapidly in numbers and spirituality. God is in our midst. We have secured twenty new subscribers for the HERALD of HOLINESS.—A. O. HENRIKSEN, Pastor.

FORT JESUP, LA.

The Devil has been doing his best to get the Lord's people confused or sidetracked, but we are praying through. We organized here last November, just after the Assembly. Received nineteen members, then in February we received thirteen others. Have licensed one to preach: Sister Ovada Philips. She is making a good start. Have baptized nine adults and six children. God bless this new and good church! I am praying especially for the young men here. Read your Bible and your church paper, boys. Look forward to a brighter and better day. Paul said to Timothy: "Till I come give attendance to reading, to exhorting, to doctrine. Neglect not the gift that is within thee" (Tim. 4:13).—J. H. GALLAWAY, Pastor.

CASTLE, OKLA.

Our meeting closed with gratifying results. There were twenty-five or more converted or sanctified, and a church organized with seventeen charter members. Brother Frank Daniels, of Dallas, Texas, did some of the good old Bible preaching which brings things to pass. The Misses Damron, Verner, and Cox, our Eastern Oklahoma District trio of singers, were blessed of the Lord in their service, and were called back to assist in the August camp meeting. I preached twice on the fourth Sunday to our church at Okfuskee. They are encouraged and made the pastor glad as he went away, with a good offering. We go back to Paden the first Sunday, where we will probably organize a Nazarene church, as our work there is enlarging.—W. H. LOGAN.

COLUMBUS, MISS.

I attended a Bible school in February, taught by Rev. S. B. Gosey, eight miles east of Vernon, Ala. Then I went with him down into Pickens county for a few services and played the organ for him. We are going to have a rally here the first Sunday in May. We are expecting some visitors from Millport, and hope to have a glorious time.—W. WALTER BRINSON.

HILLSBORO, TEXAS

We are pressing the gospel of full salvation from all sin at this place, and offering the people a Savior who is mighty to keep as well as strong to deliver. I am using the missionary envelopes as my work, and getting good results. We intend to send an offering twice each month to help those across the waters, to bring the gospel to the other sheep, that there may be one fold and one Shepherd. We must grapple the globe with salvation, with holiness unto the Lord.—J. G. PERRY.