

# HERALD of HOLINESS

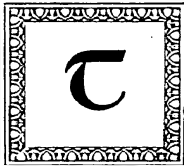
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## Personal



**C**HIS week closes the fourth volume of the HERALD OF HOLINESS. For four years I have written the editorials for the first four pages of this paper. Under the changes made by the Board of Publication at its recent session I am only to write the first two pages of editorial matter in future, beginning with the next issue. My work has been one of arduous toil but great pleasure during the last four years. I have labored and prayed and studied day by day for one solitary supreme purpose, which was to make these pages true to Christ, to the Bible, to holiness, to the Pentecostal Church of the Nazarene, and to every interest, tenet, and institution for which the church stands.

It is needless to say that the same zeal and care shall be exercised by the writer in the making of the first two pages for the future. I hope to pack all the prayer, and brain, and love into these two pages of which I am capable.

As the public has been apprised lately, this paper is having a testing time just now. In the statement issued by the publishers two weeks ago the causes were given somewhat in detail underlying this condition of strain. The unprecedented rise in the price of paper, and allied causes, have precipitated a condition which the Board of Publication has had to meet and which will tax the powers of the board to meet and adjust. While this is outside of my department, I wish to add just a word and invoke most earnestly the utmost patience and the most cordial co-operation and sympathy of every reader and subscriber and friend of the paper with the board and the managers in whatever plan they may feel forced to adopt to meet the new condition of trial and stress which has been forced upon this, and all other papers, by the causes referred to.

B. F. HAYNES.

## Perfect Love and Humility

**T**HERE is one mistake possible in holiness work, to which we desire to call attention. It is a very difficult thing to discuss, however, because it lies as close to duty as to danger. It is a snare of the Enemy by which he would seek to defraud us of that spirit of genuine humility so essential to the existence and practice of true holiness. The mistake to which we refer and which is so easily made by us relates to our treatment or mention of the old denominations because of their neglect of, or opposition to, holiness as we believe and teach it.

We must not perpetrate the very offense in writing this editorial which we would warn the reader against. We make no claim of innocence for the past. We must be permitted, however, to say that if we are right in our evangel of holiness as a necessary second work of grace, these other churches to which we refer certainly must be wrong. To be sure they are therefore vulnerable to criticism. They can truthfully be arraigned on charges of the gravest inconsistency. The question we raise is, however, whether we be wise to assume the role of critics. The mere truthfulness of a thing is not conclusive proof of our right or wisdom to say it. There must be a need for it to be said even if true. There must be some good purpose possible to be served to justify our saying even the thing that may be true. Especially do these principles hold infallibly true when these truthful things are unpleasant in

their nature and reflect with serious detriment upon other individuals or bodies of people.

Even when our premises laid down above are at hand, and there is manifest need for our uttering such unpleasant truth, there is needed almost superhuman caution that such things be spoken in the right spirit. "Speaking the truth in love," is the only scriptural way for saying the things to which we are here referring. And we may truthfully add that "speaking the truth in love" is a divine art oftener believed in intellectually, than possessed in the heart and finding vent through the lips.

The reader must never imagine that he alone is left in all the wide, wide world to believe and propagate the truth of holiness. No local holiness church, nor even our own providential Pentecostal Church of the Nazarene, must conclude that it contains all the sanctified people in the world. We should feel very sorry to have to believe this. God has multitudes who have not bowed the knee to Baal, and who have learned the wondrous secret of abiding in the Lord in perfect love, who are not of our fold. Yours may be the only holiness church in a great city, yet it is bordering dangerously on the invidious to proclaim that your church is the solitary light, or possesses the exclusive light of holiness, in such town or city. It would be pathetic to the point of tragedy to suppose that in the multiplied thousands of church members belonging to the older denominations in such town or city, there would not be found quite a sprinkle here and there of really sanctified souls.

It may be, paradoxical as it may sound, that many of these souls entered this experience under other terminology and through strange providences, and may not really be fully apprised or indoctrinated as to the glory and majesty and marvelous wealth of privilege contained in the new experience which they have come at. We must be scrupulously careful not to offend one of these little ones, but must bear all things, believe all things, hope all things, endure all things, possessing in our hearts that perfect love which never faileth.

We urge the unwisdom of wholesale denunciation of denominations or local bodies of believers belonging to denominations. True as may be the condition charged in the denunciations as to the immense majority of people criticized, is it not a fact that more harm will be done if we quench a few stalks of smoking flax and break a few bruised reeds than we will do good in the truthful arraignment of multiplied thousands for their derelictions as to holiness?

There is not only this peril to the few faithful saints sailing in perilous solitude amid these denominational hordes that crowd the ships in the storm-swept seas, but there is likewise a peril to our own souls. We endanger that humility of spirit which comes with holiness into our hearts. This humility we must foster and seek to keep unsullied by the slightest breath of uncharity or aught else. We can conceive of nothing more perilous to this humility than keeping our eyes so much upon other people and other churches, and pointing out their inferiority to ourselves. It matters not how true and well-founded may be the results which we deduce from the comparison, it remains true that the habit of comparison will necessarily tend to deteriorate our humility and encourage the uprising of a spirit of self-esteem and self-righteousness.

The Devil is just as much delighted to overcome us by truth as by lies. He will take just as much pleasure in betraying us

into a spirit of self-righteousness and spiritual pride as he would in leading us astray by some overt transgression of positive law. For the one defeat will be as definite and tragic spiritually as the other. The Devil is careless and reckless as to the means he employs for his diabolical work.

There is another direction to which we can turn our eyes where there is not a cloud, or fleck, or semblance of danger. Let us look ever unto the hills whence cometh our help. Let us evermore look unto Jesus, the Author and Finisher of our faith. In those sublime heights, and the empyrean glories encircling His brow and overhanging those beautiful hills, there will be found naught that is not ennobling to faith, uplifting to the spirit, and nerving to Christian hope. Look less downward upon the faithless, the untrue, the apostate, the dark and gruesome, and look only upward whence comes inspiration to the highest and best and most glorious for this and all worlds.

### A Vulnerable Book

REV W. C. STONE of Hutchinson, Kansas, contributes an article this week on one of the books in our Course of Study for young preachers, entitled "The Teachings of the Books." He expresses a desire to know our opinion of the book. We have received several communications finding fault with the book and protesting against its being in our Course of Study for young preachers.

These brethren are loyal Nazarenes, honored and useful members and ministers in our church, and are therefore entitled to their opinions. We have only to say that we have read the book and regard it as a very unsound book, wholly unfit to be used in the training of young preachers for our ministry. We made annotations on the margin as we read the book. We did not count, but presume we must have marked between fifty and seventy-five places where we regarded the teaching as erroneous, often grossly so.

If our young preachers are to be trained with such books we will reap a sad harvest in the years to come. They would get no worse teaching from the theological seminaries in the old churches.

### The Two Servitudes

THERE are two conditions of servitude or slavery of which we learn in the New Testament. The first is servitude to sin, the other is a servitude to Christ. These two states are diametrical opposites in character, in subjects, in principles, and in wages received for service. Human beings are the subjects of both states of slavery, but these subjects are as different as the service they render or the masters whom they serve.

The same persons can not occupy these two servitudes at the same time. As the Bible says, they can not serve two masters. For subjects of one to become subjects of the other requires the most radical revolution in nature, character, and life. More than this. For such a radical change, especially from slavery to sin to the servitude of Christ, the subjects possess no inherent power to effect the change. It takes divine power to accomplish this result.

It is a blessed truth that such power is provided in the blood of Christ. Jesus stands ready to translate us at any moment out of the darkness of sin's servitude into the marvelous light and liberty of the children of God. Strange indeed is it that men can be found who prefer servitude to sin and Satan to the glorious service of the Son of God, who loved us and gave Himself for us. This wonder grows when we consider the scriptural features of these two states as revealed in the Bible.

That wonderful sixth chapter of Romans furnishes one of the most elaborate and detailed comparisons of these two servitudes to be found. A study of this chapter shows the servitude of sin to be:

A reign of sin in the mortal body (v. 12).

Obedying sin in the bodily lusts (v. 12).

Our members yielded as instruments of unrighteousness unto sin (v. 13).

Being servants of sin unto death (v. 16).

Being servants of sin (vs. 17, 20).

Our members being yielded as servants to uncleanness unto iniquity (v. 19):

The end of all of which is death (v. 21).

Analyzing the above lineaments of sin's servitude, we find it to be a life wherein the body is dominated by carnal lusts; where our

"members," or powers and talents, are employed in unrighteousness and uncleanness; and that the end of such servitude is death.

Reducing the horrible results of such a service to a single proposition it may be said, that it is a life of bodily lusts with our higher powers surrendered to unrighteousness and uncleanness, and finally all to end in eternal death.

On the other hand, subjection to Christ, according to this chapter, means:

Freedom from sin (vs. 7, 18, 22).

Freedom from death's dominion (v. 9).

Yieldedness to God (v. 13).

Freedom from sin's dominion (v. 14).

Being under grace (v. 15).

Being servants of obedience unto righteousness (v. 16).

Subjection to form of doctrine (v. 17).

Being servants of righteousness (v. 18).

Having our members yielded as servants to righteousness unto holiness (v. 19).

Being servants of God (v. 22).

Having our fruit unto holiness and the end *everlasting life* (v. 22).

Analyzing the above lineaments of servitude to Christ we find it has two sides, a negative and a positive. On the negative side we are freed from the dominion of sin, and also from the dominion of death. On the positive side we are made to become servants of God, servants of grace, servants of obedience unto righteousness, servants of doctrine, servants of righteousness unto holiness, and all crowned with the glory of *everlasting life*.

What a blessing to be captured by such a divine Master as Jesus thus is shown to be. What a glorious captivity is this subjection to such a Master. In this captivity or servitude is the only real freedom, the only joy, the only power over all our enemies, the only hope, the only victory in tribulation.

Dr. Jowett says on the results of bond-service to Christ:

So, may we not say that the slaves of the Lord Jesus—led in triumph by Him—march in glad captivity to the music of a deep inward joy; for—being in the bondage of love—and in the freedom of willingness and in the liberty of service—they must assuredly enter into the joy of the Lord. Now let us think of the results of this bond-service to the Lord Jesus Christ. The first great result of being the bond-slave of Jesus is the sharing of His life. Surely that must be so. If we are bound to any one by the cords of love—and we live with him in joyful willingness and participate in his service—we must enter into the secret intimacy of his life. The words which I have just used are almost a description of noble and exalted wedded life. For in pure and lofty wedded life there are surely these three things: the bondage of love, the joy of willingness, and the liberty of service.

And it is even more profoundly true of the bond-relationship between the soul and the Lord. The bond-slaves of Jesus will drink of His springs. They will partake of His nature. They will unconsciously imbibe into their souls the very life of the conquering Lord. That is to say, the captive will share the life of the conqueror. There is a mighty contrast between the captives of Jesus and the captives who were trailed along the streets of Rome. The Roman captives bore the shame of defeat; these captives carry the radiance of triumph. The Roman captives had no relationship to their conqueror except the gloomy consciousness that he had beaten them; the captives of the Lord are taken into the fulness of the Conqueror's life; they are admitted to His unsearchable riches; they are given access to the innermost and holiest places; they are permitted to drink of the river of water of life that flows from the throne of God. Yes, the captive of Jesus becomes the bosom friend of the Conqueror and shares His holy life. He knows his Conqueror with the indescribable knowledge of wedded life. That is one result of the bondage.

### Servitude to Doctrine

THERE is another kind of servitude, which we may denominate, servitude to doctrine or truth; which is brought out strikingly in the sixth chapter of Romans. We must give the reader one of Paul's strongest ways of bringing this out. It is also a matter of vital moment as well as great beauty of significance.

The latter clause of the seventeenth verse of the sixth chapter of Romans reads in the Authorized Version: "But ye have obeyed from the heart that form of doctrine which was delivered you" Literally rendered this passage reads: "But ye have obeyed from the heart that form of doctrine to which you were delivered." The Revised Version favors this rendering. The difference is marked. Doctrine or truth is not delivered to us for us to control, to mold or shape according to our tastes, to a level with our lives or our notions; but we are delivered over to truth for truth to control us, to mold and shape us, and bring us up to its Godlike principles and divine requirements. Many people have a very different notion. They think doctrine or

truth belongs to them, to be warped and twisted, to be garbled, modified, and accommodated to the low levels of their preconceptions, their fads and fancies, to their carnal tastes and immoral lives. Hence it is that there is not a crime in the catalog, there is not a fanaticism or a fraud, there is not a grotesque caricature in the way of a religious belief or a religious institution to be found in the world today for which sanction is not claimed in "doctrine," or divine truth, thus warped and debased to the low level needed.

Romanism, Mormonism, Eddyism, Spiritism, and an endless brood of such monstrosities all plead Scripture for their disgusting teachings and practices by just such garbling and misuse of Scripture as we have indicated above. Let it be known once and for ever that Scripture has authority over us and that we must bow to it; not that we have authority over Scripture and can bend and twist it to our notions. Remember there are fearful anathemas pronounced against the man who dares to add to or take from this written Word.

# THE EDITOR'S SURVEY

## Praise Too Late

We have often thought that praise after death is too long delayed. How much it would have helped the tired and tested soul to have heard some of the kind and complimentary things said at the funeral after the call came to go up higher and rest from labor. It is certainly a habit all too prevalent this of stinting our friends and families in the matter of commendation here in this busy, cruel, and trying world so full of hard work. Let us be more thoughtful and considerate of these fellow travelers to the grave and try to brighten their path a little here below by words of kindness and appreciation as they march through this world. An exchange gives us what it denominates "Aunt Jerusha's philosophy," and the reader will find it to be bottomed on hard common sense and every-day facts:

Aunt Jerusha had just returned from Mrs. Brown's funeral, deeply impressed by the idea that the best thing we can do with kind, pleasant words is to use them every day. This is what she says about it:

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" she sighed. She was wondering how poor Mrs. Brown would have felt if she could have heard what the minister said. "Poor soul, she never dreamed they set so much by her.

"Mrs. Brown got discouraged. Ye see, Deacon Brown, he'd got a way of blaming everything on her. I don't suppose the deacon meant it—it was just his way—but it's awful wearing. When things wore out or broke he acted just as if Mrs. Brown did it herself on purpose.

"And the minister telling how the deacon brought his young wife here when it wa'n't nothing but a wilderness, and how patiently she bore hardships, and what a good wife she had been! Now, the minister would n't have known anything about that if the deacon had n't told him. Dear, dear, if he'd only told Mrs. Brown herself what he thought, I do believe he might have saved the funeral.

"And when the minister said how the children would miss their mother, seemed as if they could n't stand it, poor things!

"Well, I guess 't was true enough. Mrs. Brown was always doing for some of them. When they was singing about sweet rest in heaven, I could n't help thinking that that was something Mrs. Brown would have to get used to, for she never had none of it here.

"She'd have been awful pleased with the flowers. They was pretty and no mistake. Ye see, the deacon wa'n't never willing for her to have a flower bed. He said 't was enough prettier sight to see good cabbages agrowing; but Mrs. Brown always hankered after sweet-smelling things, like roses and such.

"What did you say, Levi? 'Most time for supper? Well, land's sake, so it is! I must have gone to meditating. I've been at thinking, Levi, you need n't tell the minister anything about me. If the pancakes and pumpkin pies are good, just say so as we go along. It ain't best to keep everything laid up for funerals."

## We Know Only Our Own Sorrow

We can know only our own sorrow. Could we but know those of others we would repine

less and be more cheerful under our own. Each heart knoweth best its own secrets and no other can penetrate beyond the exterior and get down into the depths where sorrow may be plowing its deep furrows into the soul. Let us always remember that others—yea, all others—have their own burdens and disappointments and sorrows, and that there are no exemptions or exceptions. Let us keep cheerful and submissive under all testings and trials, and seek not to obtrude our own burdens needlessly upon others who perhaps already have greater than those we are called upon to suffer. An exchange relates the following:

Dr. Talmage, the celebrated Brooklyn clergyman, was riding one day in a railroad coach, soon after the decease of a favorite son. His grief was constant and acute, and he could not feel that any one had ever suffered as he was doing.

In a seat near him sat a gentleman who, he thought, possessed one of the most cheerful faces he had ever seen. "How happy that man is compared to me!" he thought. "I will get into conversation with him. Perhaps he may console me, or cheer me up a little."

The dialogue ran upon general subjects for a little while, and then turned upon Dr. Talmage's great loss. "I can not help envying you," said the preacher. "You seem, from your appearance, as if you had not a trouble in the world."

The other gentleman looked grave and a spasm of grief went over his countenance. "I never saw a sadder face, for the moment," said Talmage, in relating this incident to the writer.

"My dear sir," he inquired, "will you tell me where you are going?"

"Why," replied Talmage, "home; to Brooklyn, New York. I get there this evening, if all goes well."

"I suppose to a wife—perhaps a mother—a live son—a daughter or two?"

"Oh, yes! I have all those awaiting me."

"Now I will tell you where I am going. All my family are dead but one, and that one is my wife; and I am making my regular weekly visit to her, at an asylum. She is hopelessly insane. But God has left me my life, my honor, and my faculties; and I am trying to keep patient and cheerful, with the hope of meeting them all again in a better world, by and by."

Talmage rose and took the stranger by both hands.

"I surrender!" he exclaimed. "My sorrow is as nothing compared to yours. I have learned a lesson, and I hope God will aid me to profit by it."

## A Libel on the Savior

We have never had any respect for that libel on Jesus Christ that He made alcoholic wine, or that its use was recognized or recommended by any writer in the New Testament. We have believed the evidence overwhelming against any such absurd notion. The unfermented juice of the grape was the kind known in the New Testament and not the fiery, intoxicating, and debauching liquid

which blights and damns and sends to hell for ever so many souls. Dr. J. A. Miller, writing in a recent issue of the *Free Methodist* on this subject, says:

In your issue of January 25th I find a good article from Dr. Locke on the subject, "Did Christ make intoxicating wine?" On this question I would like to say that the possibility still existing to ask such a question should cause every Christian cheek to blush with shame. Had the church, as founded in the apostolic age, remained faithful to her trust, such an idea as this question involves could have no existence. It would have been just as reasonable to ask, "Did Christ blaspheme?" The one by this time should have been just as reasonable as the other.

1. In the narrative of the "Marriage of Cana of Galilee," in the Greek text the Greek vocable, "oinos," "wine," can not be found. The term used is "oinon," i. e., "grape juice." In our version the word "wine" occurs some five times, but is not found in the Greek at all.

2. The governor of this feast pronounces this "the best wine," or grape juice. Aristotle, who was born in Stagira, Greece, 364 years before the Christian era, tells how this "best wine" was made, by "condensing grape juice one-third, adding aromatic extract of spices, and then ripening it by age." This, he claims, constituted the "best wine" of both Hebrews and Greeks. Was it accidental that this governor of this feast used Aristotle's exact words to designate Christ's product? Nay, this was better than the best ever tasted before.

3. Christ was our High Priest. "Thou art a priest for ever," always about His Father's business, and as such was forbidden to "touch, taste, or handle fermentation of any kind." See Lev. 10: 9. In the face of these facts it seems almost like blasphemy to ask such a question.

This word "wine" is found some twenty-two times in our Testament. I wish to say the Greek word "oinos," wine, is found but once in the Greek text, and it will not do to plead, as some do, that because "oinon" is in the dative case it has the same signification as "oinos." Set by the side of this plea a law governing the philosophy of language "that grammatical construction can not change the primary signification of nouns." Then see what this plea amounts to. Oinos is not New Testament Greek at all. It is purely classic Greek, i. e., heathen Greek. Hence has no place in the New Testament but once, and then it represents a purely heathen idea, "bursting of skins," but that is about its only business, and it is still doing it wherever used. It bursts the skin of the mouth, the skin of the esophagus, the skin of the stomach, the skin of the alimentary canal, the skin of the brain, and finally the skin of the heart. In Greek "oinos" represents the vine, "oinos" the fruit, and "oinon" the juice, and "oinos" really has no place in Christian literature, and it is a miserable libel on Jesus Christ to venture to assert that He made alcoholic wine or ever handled it. Dr. Locke says there are six or seven terms in the Bible translated "wine." Yes, and worse than that, there are eleven.

## A Dangerous Fanaticism

The editor well remembers when president of Asbury College in Kentucky, receiving a letter from a friend who was and had been a missionary for ten years in China, urging him

to warn the scores of young preachers under his presidency in the theological department of the institution against the perils of the Tongues Movement, then beginning its ravages in its new run. We remember complying with the request. We gave the theologues the benefit of the incidents the missionary gave us; how that several persons who imagined in this country that they had received the Chinese tongue and had gotten together sufficient money for their passage, had gone to China as missionaries, but became sadly disillusioned after getting there and finding they could not speak one word in that language. They soon became utterly stranded and in hunger and distress. The brother writing us had to go around and raise sufficient money to get these deluded wretches back home before they actually starved. This tongues movement is a fanaticism as run in this country, and should be avoided carefully by all who would retain their sanity. An exchange says on this subject:

Los Angeles, Cal., where this fanaticism originated, or at least where it first attracted attention, is reaping some sad results. The craze has led some to abstain from food until death resulted. Some have gone insane. Others have killed friends or enemies. Many have made spiritual shipwrecks. One young man, an industrious mechanic, imagined that he had the Chinese tongue, and was called to mission work in China. He sold all, and with his wife went there, only to be undeceived. The Chinese did not understand his mutterings, and would not have him. After great hardships they reached our shores again, and he is a hopeless inmate of an asylum. It is probably too late, after people are caught by the delusion, to do them much good; but we can prevent many from being caught if we kindly and firmly expose its true character. Let it be understood that there is not an authentic case of any real language being spoken by any one having the "tongues"; not a language that any people use. It is therefore a travesty on the pentecostal gift of tongues when nearly a score of nationalities said, "Are not all of these that speak Galleans? and how hear we, every man in the language wherein we were born? . . . we hear them speaking in our tongues the mighty works of God." Therefore this present craze is not the gift of tongues from the Holy Spirit. Just what it is, is difficult to say; but that it is not of God, and that it is disastrous to spirituality, is quite clear.

### Life With a Purpose

Horace Bushnell said once in a sermon that "every life is a plan of God." This is true and should be recognized by every individual. It should be the primary and supreme aim of each of us to seek to find just what that purpose or plan is with reference to us. No life should be unorganized. So important a thing as human life should never fail to be organized with special care. We undertake no worldly enterprise without the most careful and painstaking organization. We spend much time and money in the incipency of business enterprises to properly organize them upon the most approved methods in order to the most economical and profitable conduct of the business. So it should be with the conduct of life. We should never attempt to run life in a kind of haphazard way with no method or order or plan or purpose. The *Evangelical Messenger* quotes F. B. Meyer as saying:

A great preacher thrilled us in London a little time ago by this story. He said he was composing a sermon on "To this end was I born, and for this cause came I into the world." His nephew, a young fellow, came into the room and asked casually: "Uncle, what is the text you are taking for next Sunday?"

On being told, he said: "Uncle, what do you think I was born for?"

"Well," said the uncle, "it's more than I know."

"The same with me," replied the young fel-

low, and flung himself out into the street, wondering as he walked along what on earth he was made for and what opportunities life would bring him. He had not gone very far when he saw a crowd of people outside a theater and asked of a bystander: "What's the matter in there?"

"There's a fire inside, and the passage is choked up so that people can not get out."

The young fellow was strong and athletic. Throwing off his coat, he plunged in and dragged out one after another from the seething mass of people and laid them down in the causeway, until there were thirteen people lying there, and the ambulance came and took them to the hospital. He plunged in for the fourteenth time, but was struck by a piece of falling timber and so badly hurt that he lost consciousness. They dragged him out, and he, too, was taken to the hospital. He whispered that they should send for his uncle, mentioning his name. When the clergyman arrived he was just in time to bend over his nephew's lips and catch his last words: "Uncle, to this end was I born, and for this cause came I into the world—that I might save those thirteen."

Like a flash some day may appear, if it has not already done so, the thing for which you were born—a vision of some one thing to be done, or of a task taking years for its accomplishment.

### God Contradicted

The popular ethics or lack of ethics in commercial circles is a flat contradiction of God in the fundamental matter of morality as it relates to veracity. Men in the church today will look you in the face and boldly announce it as their belief that no man can succeed in business and be really honest and truthful. We have a reply ready always for such an atheist and that is "Brother, we believe only this much of your creed, and that is, that you as a merchant are far from honesty or veracity. We can accept the belief that you lie and steal, but can not go to the length to say that it was necessary for you to be either a thief or a liar." God has commanded both honesty and truthfulness and no man can deny the possibility of both without flatly contradicting God. We deny absolutely and with indignation the allegation so commonly made by dishonest merchants and business men as to the necessity of lying and stealing by them and their fraternity. It is possible and mandatory on all men to be both truthful and honest and the opposite are not necessary to any man or men under the sun. The prevalence of this vicious belief and practice is something appalling indeed. The *United Presbyterian* gives the following concrete illustration of this abominable business:

A minister went into the store of a leading merchant-tailor, and looking at some cloths asked the cost of a suit that pleased him. When the price was stated he replied that it seemed much too high.

"It is somewhat high," said the tailor. "These fine English cloths cost us high prices, but then they wear so much better and longer to make up for it, that we think them, in the end, cheaper than American goods."

"How much less," asked the minister, "is the cost of a suit from your best American cloth?"

"We do not keep American goods. Most of our customers are particular, and like the best kind of goods, and so we keep only the English cloths;" and as illustrating and impressing his remarks, he pointed the minister to the labels and wrappers bearing the names of the English manufacturers and dealers, who were some of the first in Great Britain.

After some further talk, the minister ordered a suit, which in due time was sent home. Soon afterward, having it on, he called at the counting house of Mr. B., a manufacturer, with whom he was well acquainted, and while sitting in conversation with him, Mr. B., looking at the suit the minister had on, remarked pleasantly:

"I'm glad to see that you are patronizing our factory."

"To what do you refer?" asked the minister.

"The suit of clothes you have on; I see they are from the cloth we make at our mills." "Why no," said the minister; "I got them from Mr. C., and he deals only in English goods, and therefore charged me an extra price for his work."

"English goods! Why, Mr. C. buys all his cloths from us. He has none other in his store. I should know them anywhere."

The minister, greatly surprised, said: "You must, I'm sure, be mistaken, for Mr. C. not only told me that he kept only English goods, but I saw the wrappers and labels, with the English marks and the manufacturers' names on them, on every piece as I looked at them."

"Yes," said Mr. B., "we prepare all those wrappers and labels, we have them printed by the ream. There," pointing with his finger, "you see a pile of them; and, as I said before, Mr. C. buys all his cloths of us, and he has not a yard of English goods in his store."

Here, then, was a leading merchant-tailor in a leading city of our land, deliberately and habitually working with a leading manufacturer to pass off American goods as English, the tailor deliberately lying to his customer and saying the cloths were English, the manufacturer preparing the labels to help on the lie, the tailor exhibiting these labels to make his lie pass for the truth, and doing this as an every-day business; and yet both men would feel outraged if any one had called them to their faces what they really were—cheats and liars. Thus men, in the way of business, are debauching their own consciences, and teaching their clerks and dependents to be deceivers and cheats, undermining the morals of trade, and laying up for themselves a fearful account against the day of judgment.

In view of such facts we would ask one or two questions, which we would commend to the thoughtful consideration of business men:

1. Are there two standards of truth, of integrity, of honesty—one for the ways of business, and another for other spheres of life?

2. Are your example and teaching in the way of business likely to do good to young men, or to corrupt their principles—to keep them out of the kingdom of heaven, or to lead them to it?

3. Is not commercial lying as bad as another kind of lying? At the day of judgment will not the business liar go down to death under as deep a condemnation as any other?

### The Crux of the Great Question

It is a fact that the real crux of the great liquor problem is in the city's relation to it. We must in some way bring about a better loyalty to the principles of prohibition in our cities before we can hope to effectually throttle this demon of rum. The gigantic liquor evil is chiefly ensconced in the cities. The great forces of all other evils are likewise centered in the cities. Foreignism and Romanism are centered in the cities. All the enemies to civilization and good government and to the home find their nest in the large cities. Party politics, with its debauching influences is quartered in the cities and the party bosses are settled in these centers of population where they can control the political machines. Who will prove to be the Moses to lead in this new deliverance so much needed from the domination of the wicked American city? This is the greatest problem before the Anti-Saloon League. We quite agree with the *Continent* in the following:

Whatever is to be said for the logic of voters who contradict themselves thus it is at least made plain that there is only one way of silencing this big-city argument against general prohibition, and that is to educate the cities themselves to a higher standard of anti-saloon sentiment. There is no use blinking the fact that the final destruction of the liquor evil in America must await a revolution in the sentiment of American cities, and to bring about such a revolution by persistent public education directed straight at urban populations is the most urgent task before the temperance leaders of the nation at the present moment.



# THE OPEN PARLIAMENT

**P** RAYER to almighty God, is a sacred duty, and a privilege of inestimable value. The man who neglects it, can not live a religious life; for the body may as easily live without breath, as the soul without prayer. Prayer is the breath of the soul; and when we cease to breathe after God, we cease to live to Him. Let us, then, pray without ceasing. Two things are clearly taught in this passage: First, we should pray, and secondly, we should pray without ceasing.

1. *We should pray.* Prayer should be addressed to God, who is the fountain of all good. Whatever we want, whether it relates to this world, or that which is to come, we should humbly ask at His bountiful hands. While heathens pray to idols, and deluded papists to departed saints, let us pray to God, who is our Father, and the Father of our Lord and Savior Jesus Christ.

We should pray in the name of Jesus. God will not suffer us to approach Him in our own name. "I am the way," saith Christ, "and the truth and the life. No man cometh unto the Father but by me" (John 15:16). Prayer offered up in the name of Jesus is successful. "Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you" (John 16:23). How encouraging. How many hinder themselves of a blessing, by neglecting to pray in the name of our adorable Lord.

When we consider the vast distance there is between us and God, it will appear necessary to pray with humility. We address a being whom angels worship with reverence, and before whom they fall on their faces, as a token of deep humility. When Abraham prayed unto the Lord, upon the plains of Mamre, he said, "I have taken upon me to speak unto the Lord, which am but dust and ashes" (Gen. 18:27). The deeper we sink in humility, the higher we rise in the esteem of God.

All prayer should be offered up in faith. We are expressly commanded to "ask in faith," and "the prayer of faith shall save the sick" (James 5:15). To pray in faith implies a firm belief that God will both hear and answer our prayer; and this belief is founded on a persuasion, that we pray according to the divine will. Hence, we must pray only for lawful things: for how can we offer up prayer in faith, when we ask for things which are not lawful? Fervency is necessary in prayer. When our affections are languid, devotion loses its spirit, and degenerates into a worthless form. Christ directs us to be importunate in this solemn duty. This will appear highly necessary, when we consider, that, unless we are importunate, we can not be in earnest; nor do we see the value and importance of the things for which we pray. Therefore, that we may feel our wants, God requires us to be in earnest.

But our fervor in prayer should always be accompanied with submission. We should submit to the time when God may please to bless; and when He does not see fit to answer our prayer at all, we should submit. For sometimes we want a blessing now, which may be more fit for us at another time: and sometimes our prayers, though lawful and necessary in our own judgment, may not appear so to infinite wisdom. Submission in prayer is founded upon a persuasion, that God knows better than we do, both when to bless, and what will prove a real blessing. Oh, leave all to Him; for He doeth all things well!

When we engage in prayer, we should seek the aid of the Holy Spirit. He helps the infirmities of good men. The Apostle Jude recommends "praying in the Holy Ghost" (Jude 20). Prayer, without the divine influence of the Spirit, is cold and formal; but, under His influence, there is that life, vigor, and spirituality in our prayers, which renders them both profitable to us, and pleasing to God. Sincerity of heart is absolutely necessary in prayer. God looks at

## Perseverance in Prayer

Written by REV. DANIEL THOMAS McCLURE, D. D.

"Pray without ceasing" (1 Thess. 5:17).

the heart. Some draw nigh to Him with their lips only; but their prayers can not be heard. Prayer which is not sincere, is an awful mockery of God, and sooner or later will be punished with just severity.

Let us, then, draw nigh with our hearts; and let our words, however plain and simple, express our real desires. Recollect, true sincerity in prayer is far more pleasing to God than polished expressions.

Our prayers should frequently be offered up in secret, where no eye seeth us, but the eye of our heavenly Father. "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father who is in secret: And thy Father which seeth in secret shall reward thee openly" (Matt. 6:6). The man who neglects secret prayer, is unconcerned about religion; and, whatever profession he may make, can only be considered, either as a deceiver of others, or as one who is deceived himself. Oh, let us often pray to the unseen God, when retired from men, and from the busy scenes of this perishing world.

Secret prayer will prepare us for that which is public. We should call our families together, and pray with them, lest the fury of God should be poured out on us. Recollect the words of Jeremiah, "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name" (Jer. 10:25). We should join the assemblies of God, and pray with them, that our prayers may go up as holy incense before the Lord. The fragrance of incense is highly agreeable to man; and united prayer is highly agreeable to God.

The burning of incense, in the daily service of the Jewish temple, was an emblem of this; for when the people were assembled together, in the house of prayer, their united petitions ascended to heaven, fragrant and well-pleasing, as the cloud of incense. And the "prayers of all saints" now go up before God, as the "smoke" of holy incense, through the mediation of our Lord Jesus Christ (Rev. 8:3,4). We should endeavor to pray with suitable words. Some, that they may do so, make use of pre-composed forms. We do not absolutely condemn all forms of prayer; but they are in general unnecessary. The real desire of the heart direct the man to suitable words, at least to such as will please God. Forms can not suit all cases; and, therefore, no man should be bound to use them on all occasions. They may be advantageously used by a man in his family, who has not the gift of prayer; for it is better to use the form than to neglect the duty. But all who pray in public, as the mouth of the people, should be able to express themselves in such words as may not be liable to just objection.

In prayer we should pay some attention to the posture of our bodies. Three postures, in prayer, are mentioned in scripture, namely: standing, kneeling, and prostration. Let us generally kneel. In private, on particular occasions, we may fall down before the Lord. But to sit at prayer, is an irreverent posture; if we can not kneel, let us stand up before our God.

2. *We should pray without ceasing.* This does not imply that we should always be engaged in devotion. Other duties, of great importance, frequently demand our attention. At the same time, let us not forget to mix prayer with other duties. Mental prayer, or the prayer of the mind, may be engaged in, without vocal prayer, or the prayer of the voice; and short ejaculations may be offered up to God, even in the midst of business and company.

But the precept in our text implies, perse-

verance in prayer. Every new day should find us still engaged, at proper intervals, in this important duty; and every hour should find us in a devout temper, or what is commonly called, the spirit of prayer. Having once engaged in this duty, we must hold out to the end. We shall have as much need of prayer tomorrow as today. The daily sacrifices, in the Jewish worship, accompanied with the prayers of the people, were to be kept up without ceasing. Many fine examples of persevering prayer are recorded in the holy Scriptures. Hannah, the mother of Samuel, "continued praying before the Lord" (1 Sam. 1:12). David "prayed three times a day" (Psa. 55:17). Daniel "kneeling upon his knees three times a day, and prayed, and gave thanks before his God" (Dan. 6:10). Anna "served God with fasting and prayer night and day" (Luke 2:37). The holy apostles "continued with one accord in prayer" (Acts 1:14). And when Peter was in prison, "prayer was made without ceasing of the church unto God for him" (Acts 12:5).

When we cease to pray, either in private or in public, we begin to decline in religion. Then our graces wither; our strength departs; and our enemies triumph. Oh, let us never cease to pray, till God shall call us up to heaven, where prayer shall end in everlasting praise. Thus we shall daily have a full supply of blessings; and enjoy perpetual union and communion with our heavenly Father. Amen.

## Unity Among Nazarenes

Written by W. H. TULLIS

**I** SUPPOSE there is no other class of whom as much is expected as of the holiness people. The eye of the world is especially upon the Nazarene church. With their existence, they inherited the prejudices of the masses of formal church members of all denominations. We are on probation before the whole world. We must make good.

Our greatest danger is not that the world will despise us or hate us. Nor that we are lied upon and misunderstood. Neither the outside world nor dead churches can touch us. Our poverty and lack of buildings and small membership are no great drawback to us. However, no other organization has had the phenomenal growth in so short a time as the Pentecostal Church of the Nazarene. Besides, the end is not yet.

There is a danger that we want to be forewarned against. We know that Satan is on the warpath against us. If he can't get to us through the world or get us into gross sin, or to lay down the bars and let in the world, he no doubt will try to get us divided and split up among our own body.

Now as we know this, let's be not ignorant of his devices. I plead for a union among us that it will be impossible for him to start his wedge in. Can't we have grace enough to be wise and profit by the disasters of other organizations in the past. Let's have "peace among ourselves." We are standing for perfect love. Love binds. The cords of love are strong enough to hold any two persons or any collection of people together that have it, in spite of any storm that may burst upon them. Let it be said of us, "Behold how they love one another."

The cardinal truth for which we all stand and without a dissenting voice is holiness. This is our priceless treasure. This is what God has committed to us as our trust. This with all the works of grace that lead up to it, is the treasure we hold in trust to answer for at the judgment. Nothing else so concerns us. It is the thing that if we loose or disgrace, will ruin us. Holiness in our hearts. Holiness in our homes. Holiness in our churches. Holiness in our schools. Holiness in our sermons. Holiness in our papers and periodicals. Holiness

ness seed sown everywhere. Holiness handed down to our posterity. Holiness until Jesus comes. We are a unit on holiness.

At what cost must we maintain unity here? As we are a people coming from everywhere with various training and surroundings, we may have to drop some of our training, some of our notions and learn to adjust ourselves to new surroundings. We may have to condescend to sacrifice some of our own interests. We will have to practice self-denial. Endure some things for Jesus sake. We will have to lose money, give liberally, and take humble positions, if we are to maintain a harmony among us that gives victory. Even in secondary matters we can afford to be liberal and charitable. Such as about where our church shall be located, or who shall be our pastor, or who is made chairman of the board, and a thousand things that Satan might use to ruin us. If it does not grieve the Holy Ghost away, I should give up anything and fall in line with the saints and go smoothly along. Remembering that all things ripen and pass by and finally everything will come out all right in the end if we hold steady and not quarrel or backslide.

The dangers of division are tremendous. Like a split stick, we are only half as strong divided as united. The world soon knows all about a church row. It weakens our influence for good in a community and in cases it would be impossible to ever recover from troubles that might arise. Some little difference of opinion might, if allowed to grow, (and they grow mighty fast) thwart the very aim for which we are contending. "In honor preferring one another" will avert disasters. Then if we have our way even about a good thing we may have grieved God away while gaining our point. "Avoid vain jangling for they will engender more strife." I say, amen!

The power of unity about spiritual things is omnipotent. "If two or three of you agree as touching any one thing, it shall be done for you of my heavenly Father." By being united all along the line from the Board in the country charge up to the General Assembly, we can weather the gale of the perilous days in which we live. We can evangelize the world with the truth that we hold in trust. Our development and expansion will be even more marvelous in the future than in the past. The gap we occupy is a large one. Most of the big church organizations are absolutely silent on the subject that gives us existence. Besides neglected fields are hungering for just what we can give them, if we stay one solid body marching on conquering and to conquer. What other people and preachers won't do, our people and pastors must do.

The secret that will enable us to maintain unity and harmony to our mind seems simple. The grace of God is sufficient for these things. If we really possess what we claim, we can stand the test and go through and come out without the smell of fire upon us. Hallelujah! Real holiness makes us one. The indwelling Holy Ghost unites and makes us see eye to eye. Let this mind be in you which was in Christ Jesus, and nothing shall move or offend you.

Christ is not divided; therefore, there is no such thing as divided holiness.

BOISE, IDAHO.

## "Only a Mistake"

Written by F. M. LERMAN

HERE is a creed that defines sin as "only a mistake." The Bible declares that "if we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). Treated in connection with the world's greatest crises, we can not fail to see the falsity of this impious dodge.

A man had trouble with his eyes. The oculist informed him that the affected organ would have to be removed in order to save the other. The operation was performed and he was wheeled back to his ward. When the bandages were removed from his face, he cried: "My God, doctor! I can't see at all!" Upon a hasty examination being made, the oculist was

horrified to find that he had removed the good eye. It was "only a mistake"—why go into spasms about it? Blind for life—that was all. So much for a mistake.

Adam and Eve should not be so much blamed when in their honeymoon they appropriated a few of the forbidden apples; it was "only a mistake"—hardly worth mentioning. True, they lost their innocence and Eden felicity; they missed the daily close communion with God. Eve bore children under the deepest stress of pain, and Adam tilled the soil with the sweat dropping from his brow into his crude and crooked furrow. When Abel lay cold and still across their laps and the first funeral wended its day down the lonesome valley, error whispered: "Don't cry; while Cain has gone

## "Preparedness"

Written by EPHRAIM WORDSWORTH

"Prepare to meet thy God,"

The prophet Amos told.

If thou would'st live with saints above  
And walk the streets of gold.

God has a home in heaven for thee,  
Come, soul, and occupy.  
Hark to the loving voice divine;  
Make haste, oh do not die!

Thou art made to dwell on high,  
While endless ages roll;  
To play on harps, shout songs of praise,  
Immortal is thy soul.

The great "I Am" has called for thee,  
To walk with Him in white,  
To wear a robe of righteousness  
And live in mansions bright.

He speaks to thee in language plain,  
Beware of sin, beware!  
Flee now to Christ. Get right with God,  
Prepare! Lost soul, prepare!

ULRICHVILLE, OHIO.

in guilty flight and Abel lies beneath the sod, what boots? It was 'only a mistake.'

When the Sodomites gathered in nightly revel, and the strum of viol and harp lent zest to debauchery and dance, and when the prophet announced the city's doom, they cried: "On with the dance!" When it rained brimstone from leaden skies and the lust-made populace curled up in death, like leaves caught in a forest fire, we hear: "Too bad! They were only having a little innocent diversion; nothing deserving such drastic retribution. It was 'only a mistake.'"

When Noah warned the world, the sons of God and the daughters of men laughed him to scorn, and spat in derision. When the lapse of mercy had closed, the deluge came. Wrapped in their wet winding sheets and promiscuously piled like worms by the swirling waters, our fraudulent views the antediluvian dead, and soliloquizes: "Oh, dear, how dreadful this sweeping destruction! Adultery is 'only a mistake.'"

When Rome's heavy hammer drove the spikes through the quivering flesh of our Savior, leaving the wood all crimson and blood-soaked; when the earth moaned like a woman sick in travail, and then rumbled hoarsely like a giant dying and in earthquake fury shook protest to the tragedy on the hill; when the sun and moon refused to shine, the stars took on the pallor of death, the skies grew black as sackcloth of hair and the dead came forth from their tombs like children prematurely roused from their slumbers; and when He died, our errorist, steeled in brazen smile and wagging his head like a painted court fool, impudently blurts: "A possible 'error'—this crucifixion. Why all this fuss-and-feathers about sin—when there is no such thing?"

Who believes this unthinkable absurdity? When the oculist had removed the good eye from his patient, that was an awful mistake!

Nor does a mistake lose any of its significance by juggling with the adverb "only"? What perversion of Scripture to say that sin is "only a mistake!"

Adam and Eve's "mistake" cost them their innocence; it cost them Eden and Abel and Cain and—God only knows what not! Let sickness and crime and death and funeral dirge and graveyard and empty chair and breaking heart testify. The united evidence of all will be that *sin is more than a mistake.*

Lower your megaphone toward the pit and ask the Sodomites for a moment to cease their doleful lamentation; let them testify, and listen. Did you hear what they said? Very well. Now turn your megaphone this way and let the world hear the reply from the brimstone depths. Hear it, ye children of men! It comes from the horn like the wail of a thousand woes: "*Sin is more than a mistake!*"

Bring back the mob that crucified Jesus. The hammer blows that fell two thousand years ago, the Savior's death-cry, the reeling earth and the proofs of His Messiahship—all these press from their lips the cry: "Oh, race in the tolls of delusion, hear us! The garden, the cross and the open sepulchre witness with us that the only hope of salvation lies in the atonement, and *sin is more than a mistake!*"

"The soul that sinneth, it shall die."

PASADENA, CAL.

## "The Teachings of the Books"

Rev. W. C. STONE

IN looking over the list of new books introduced into the preacher's course in our new Manual, I find one of which I would be very glad to have your opinion. I refer to the one entitled, "The Teachings of the Books," by Willett & Campbell, put in as a help to the study of the Epistles in the fourth year. I feel sure that the most of the brethren who have the arranging of this course are not familiar with its contents, or they would never have consented to its adoption.

In preparing a series of chapel talks for our school on the Epistles, I had occasion to consult the "Teachings" of Willett & Campbell, but I was very soon convinced that their teachings are not the "Teachings of the Books," or rather, of *the Book*. For instance, I found statements as follows:

"Commenting upon 1 and 2 Thes., pages 203-216:

"The object of this hope—not the coming of Christ, but His presence . . . The Lord who promised to return soon, kept His promise, and is now here. . . In what direction lay the mistake of the Thessalonians? It lay in taking Paul's words too literally, as many in the present time are doing. What a sad travesty of Paul's teaching it makes to imagine that the coming he looked for . . . has not been realized and that the church is still to look for the return of her absent Lord."

Speaking of the "man of sin," they say: "The description seems exactly to fit the Emperor Nero."

Instead of saying with our Lord, "Blessed is that servant whom his Lord when he cometh shall find so doing," we are told we should say, "Blessed is that servant whom his Lord who has come has found so doing."

Now such teachings as these are not only out of harmony with the convictions of those of us who are premillennialists, but flatly contradict the doctrinal statement of the Manual, page 17. Whether pre, post or even nonmillennialists, we all look for a return of Jesus in physical presence some day; but Willett & Campbell teach that there is never to be a physical return of Christ, but His coming is already past. (See p. 34). "He came the second time at the beginning of the new age . . . of the new age which is now running its glorious course."

There are also evidences of the poison of higher criticism scattered through the book. For instance, in speaking of Matthew's quotations from the Old Testament, these authors say: "There is even observable a disposition to

alter slightly the words and the sense of the Old Testament statement. . . . Such changes are hardly to be reckoned as deliberate modifications of fact" (pp. 22, 23). What becomes of the inspiration of the author of whom it can be said he so nearly modifies facts that he barely escapes being a deliberate liar?

The opinions of avowed higher critics are quoted approvingly in many parts of the book, showing the class of birds these authors flock with. Of course there are many beautiful sentiments in the book, and some truth, but these only serve to make the book the more dangerous.

It seems to me if one in your position should call the attention of the brethren to this, they would speedily see that a more orthodox book be substituted in the place of this one. And I freely confess that, as there are already several postmillennial books in the course, it would seem to me nothing more than a fair deal, if we could have in the place of the objectionable one, a book that will fairly represent the views of premillennialists. I am not asking for the exclusion of books teaching postmillennialism, but only for the introduction of at least one to properly represent the convictions of the large number among our preachers and laymen who believe that the preaching of the possible soon coming of Jesus is a help and not a hindrance to the great work of getting souls saved and sanctified.

## The Ideal Secretary

Written by E. D. MOSSER

A paper read before the Fifth Sunday Ministerial Convention, San Antonio District.

THERE has been a great deal said and written about the ideal pastor, the ideal steward, etc., but very little has ever been said of the important office of our secretaries, an office that carries with it as great a responsibility as any other in our church, for a church with improperly kept minutes and records, and an indifferent secretary, is sadly lacking in that particular line.

I am sure that every pastor who may read this article will bear me out in the following statement: Unless the Minutes of each and every Board meeting are properly taken down and recorded in a record book for that purpose, the Board is greatly handicapped at the next and succeeding meetings, and poorly conducted and confused meetings are invariably the result. If any of the pastors who are present, or those who may chance to read this article, have ever gone to a meeting of their Board and called for certain information, or the minutes of the previous Board meeting, only to find that same has not been recorded, but is still on a piece of scratch paper, and perhaps mixed and not numbered, I am quite sure he will appreciate my position.

There are several things that go to make what I would term an ideal secretary, namely:

*First.* In order to be an ideal secretary, one must of necessity be interested and concerned as to the welfare of the organization of which he is secretary.

*Second.* He must have at least a common school education and be able to write a legible hand.

Furthermore, a Church Board when selecting their secretary, should be very careful and not make this merely an honorary job, but they too must have the consideration of the work at heart and use only such material as will do honor to the position, in that he will be sufficiently interested in the work to be present at every meeting of the Board, regular or called, (for if your secretary feels disposed to stay at home, you are aware of the fact that no previous Minutes can be read, and of course some one else has to be elected to act in his stead, thus causing confusion, trouble and worry, and in a great many instances improper records) and too, when selecting your secretary, bear in mind that all Minutes recorded by said secretary will be permanent, and unless done in a business way, would be a reflection on the

## Bud Robinson's Corner:

To the HERALD OF HOLINESS: Greetings in the name of the Lord! Well, as we study today on the two works of grace, we see it even plainer than we ever did before. The subject grows on us as we see the conditions of the human family.

We read last week from the pen of Brother Leinard and also Brother Herrell, so many good things along with the editorials, our heart was made to cry out; for great joy swept down over us until we wept till we had to stop and wipe our eyes. How wonderful it is to think that God would look at us few despised and pealed and blistered folks, called Nazarenes. But as sure as we are in the land, there is plenty of room for us in the land. Our burden is indeed a very heavy one and the hills are rugged and steep, but the vision is so much better from the top of the mountain than it is from the valley below.

But I set in to talk about the two works of grace. Well, here we go at it. First, see James 4:8, "Draw nigh to God and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded." Well, here we have the fact just as it is, showing that there are two things ailing every sinner on earth. First, what he is and second what he has done, and there it stands out before you in God's own handwriting. First, the sinner is to have something done for him, and second, the believer is to have something done for him. James says that when the sinner has the work done for him that he is in need of, that he will at that time become a double minded man; and that when the believer has something done for him that he will become a single minded man.

James says the way that the two things are brought about is first, that the sinner is to cleanse his hands, and if he does that, he will then and there become a double-minded man. And he also says that the double-minded man is to have his heart purified, and then he is no more double-minded but single-minded, from

the fact that only the mind of Christ dwells in him; for there is only two minds, the spiritual and the carnal. The carnal is the one that we brought into this world with us, and the spiritual is the one that we got in the new birth. As we did not get rid of the carnal in the new birth, so we find ourselves in possession of two minds after the new birth, and so the divine writer called us double-minded men, both spiritual and carnal, or if you please what we common folks would call a mixed state. That brings us back to the first statement, that the sinner has two things ailing him, and God understood man and his needs better than man understood them himself, and therefore, God provided a double remedy for man. God, in His great wisdom, provided pardon for the gully sinner, and he also prepared cleansing for the double-minded believer.

The very fact that God provided a double remedy, shows that man had two things on his hands to be dealt with. When I think of my own condition, I see today that what I *was* caused me to do the things that I did, and after I had done the things, there were two things staring me in the face, instead of the one thing, and each in his turn had to be dealt with, for it was a very serious trouble. The inbred sin would rise up and cause me to commit out-broken sin, and then it was bad on the outside and worse on the inside; so I have often expressed it, that every sinner in the land fights under the United States flag every day of his life. You see the United States flag is made up of red and white and blue, and stars and stripes. So it is this way: When the old man gets up, the nose turns white, and the lips turn blue, and the cheeks turn red, and there is the red, white and blue; and while the Devil puts the stripes on you, you see the stars.

Well, don't forget that every preacher in the great Nazarene church is expected to get one subscription each week and don't forget the motto: "Everlastingly at it." BUD ROBINSON.

Church Board so electing said secretary, as well as on the secretary, for all time to come.

A secretary should not be a mere ornament on the Board, but one who is interested in the work and sufficiently so as to at all times bear in mind those things that would be to the best welfare of the church, and one who will confer with the pastor in charge, and suggest and exchange ideas. I have learned by experience that it is not a very good idea to always trust to memory, and also found it to be of great value to make a memorandum of those things that appealed to me, and to also, if possible, talk over every item with the pastor just before going into the Board meeting. I have also found that by doing this, a program can be formulated, outlining such items of business as might occur to him or the pastor, and when the Board is called to order, business can be transacted in about one-half the time it would usually take. If this is once tried, I am sure it will prove to be a time and worry saver.

I have gone into Board meetings where there was nothing outlined, and gone through the monotony of having Board for at least two or three hours, when, if properly laid out, the same business could have been transacted in about one-half the time, and in a much more business like way and with less confusion. The secretary should be the pastor's right arm, so to speak, for there is no one in the church who is in position to assist him in the work as well as the secretary.

Did you ever go into a Board meeting conducted something on this order:

Mr. Chairman: Well, brethren, is there any unfinished business?

Board: (No reply.)

Mr. Chairman: Is there any new business?

Board: (No reply, while one looks at the other.)

Mr. Chairman: Well, we'll have the reading of the last Minutes.

Secretary: (Hunts around through his records, not posted, of course, and finally finds a slip of paper with some scratching on it, and starts to read it, and then discovers it is maybe the Minutes of the

meeting held two or three months prior to this one, and still he pursues his search, finally running across the right one, and eventually succeeds in reading it, though not in an intelligent manner, and they are approved. But of course, no one knows just what was down there. But anyway they pass.)

Mr. Chairman: Is there any other business?

Board: (Long hesitancy—no reply.)

Mr. Chairman: Are there any Committee reports?

Committee of One: I haven't had time yet to see about the matter, and I ask for more time.

Mr. Chairman: Well, we'll have the treasurer's report.

Treasurer: (Reads report; that is, if he did not forget that he was to give such report and left it at home.)

and so on.

I have been to just such meetings as that, and I say it is caused greatly on account of improper co-operation on the part of the secretary. Of course he is not to blame altogether, but if properly interested and has the proper spirit of co-operation, such meetings would not be the result.

As a church, let's hold up a standard for our secretaries and work to the end to have only such as are capable of filling the position and doing it honor.

## HOW WE MAY KNOW THAT OUR SINS ARE FORGIVEN

The true sign of forgiveness is not some mysterious signal waved from the sky; not some obscure emotion hunted out in your heart; not some stray text culled out of your Bible; certainly not some word of mortal priest telling you that your satisfaction is complete. The soul full of responsive love to Christ and ready, longing, hungry, to serve Him, is its own sign of forgiveness. Must there not be sorrow for sin? Must there not be resolution of amendment? Surely there must, but it is not sorrow for sin for the sake of sorrowfulness that Jesus ever wants. He wants sorrow for sin only that it may bring escape from sin.—PHILLIPS BROOKS.

Never let enter your mind a shadow of doubt as to the love of the Father's heart or the power of the Father's arm.—GEORGE MULLER.

# MOTHER AND LITTLE ONES

## ON WASHINGTON'S "PLANE"

Betty was dashing out of the house with her usual impetuosity when Nancy's warning voice recalled her. Nancy was much older than Betty—in fact, almost thirteen—so Betty had to stop and listen.

"Where are your rubbers, Betty?"

Betty looked down at her patent-leather clad feet.

"I do n't know!"

"Mother said you weren't to go out into the snow without them, you know."

Betty slammed the door shut and rushed upstairs. Then she whirled things round her room for some little time, and finally emerged from her closet with a rubber in each hand.

"I've put on my rubbers, mother dear," she said virtuously, as she met Mrs. Darrell in the hall.

"Run, child, or you'll be late," said her mother, kissing the rosy face; "and tomorrow's a holiday."

Betty found the girls in her class planning great things for the next day, which was Washington's birthday. They were all feeling very friendly to the father of their country, to whom they owed—well, I don't mean their country, though of course they did, in a way, but their holiday.

Miss Wilson, their teacher, took the occasion more seriously. "She was a hero worshiper, was Miss Wilson, and George Washington's portrait, handsomely framed, was on the school-room wall.

"She's going to give us that cherry-tree story again," murmured Betty to Hilda Clark, her desk mate, as they settled down for "Literachoor," as some of the class termed the last lesson for the day. "We'll decide on cocoa, don't you think, for supper tomorrow night?"

But for a wonder Miss Wilson did not give them "the cherry-tree story." Instead she asked them to suppose what might have happened if George Washington had denied having cut down the tree. The class sat up. They usually did when Miss Wilson asked them to "think what would have happened." Various suggestions were offered:

"He'd have caught it from his father, when he did find out."

"He'd have felt so mean!"

"He'd have said something that was n't true the next time, because you get into habits like that."

"I think," said the teacher, "that by speaking the truth, he just climbed up to a plane that made speaking truth a very easy habit, and truth in word led on to truth in deed. Think what 'truth in deed' means, girls! Doing the right thing, which is the wise thing and—"

"Is it always the successful thing?" demanded Clara Bird. Clara's questions were generally admired by her friends, for they sometimes posed Miss Wilson.

"That depends on what we understand by 'success,'" replied the teacher. "Sometimes an apparent failure leads to a later, and bigger, success. I think history teaches us that in the long run, George Washington was always successful. But the point I want to make today is this. The habit of truthfulness helps you up to a plane where truth in deed follows truth in word. So, girls, why not climb?"

Between a critical discussion of the merits of the lesson and an altercation as to the respective virtues of cocoa and hot lemonade as beverages, Betty forgot her rubbers. As the snow was very dry, however, it happened that her feet did not get wet, and when her pretty patent leathers were wiped quite dry, and she had warmed and put on her house slippers, she gave the lost rubbers no further thought. Betty had to be extra careful, owing to a predisposition to sore throat that she was fortunately outgrowing.

The next day drew a great many regretful "Oh's" from a great many young people. The snow was melting fast, a light, drizzling rain was falling from a densely cloudy sky, and the outdoor sports seemed doomed. Betty's class had settled on a paper chase with sup-

per, on a co-operative plan, at Betty's home. "You can't go, dear," said Betty's mother, gently, but firmly, "not unless the sun comes out."

Rather to Betty's surprise, the sun did come out. So she stopped her mother just as Mrs. Darrell and Nancy were starting off on a round of afternoon calls with little packages for some invalids, including four children at an adjacent hospital.

"See? It's shining quite hard! So I can go?"

"Very well," said her mother, turning on the doorstep. "Wrap up well, and don't forget your rubbers. Good-bye."

Not till the door had closed did Betty remember that her rubbers were safely locked up in the deserted school-house!

For a few minutes she stood, tears gathering in her eyes.

Then she began to feel very angry. Why should her whole afternoon be spoiled—the very last holiday until Easter—for a pair of ridiculous, unnecessary, trivial, empty rubbers!

Her cheeks grew so hot that her tears were dried, as she determined that she would go on that paper chase!

First she made a really conscientious search for somebody else's rubbers. There might be an old pair of Nancy's in the attic. Alas! The attic had been tidied by Nancy herself, in the fervor of a New Year's resolution to help mother more, and the old shoes and rubbers had all been disposed of. Nothing that would cover her feet could be found anywhere. Betty had the sense to put on two pairs of stockings, and then—she went out.

For a time she also had the sense to pick out the driest parts of the road. But, as the hares (Betty was a hound) led far and wide, she cast care to the winds in her desire to run them down. So it happened that, when Betty reached home not long before her mother and Nancy returned, both pairs of stockings were as wet as if they had just been washed in very cold water!

It was the work of a moment to find dry hosiery, and the house slippers had been learning against the radiator all the afternoon. Betty shivered a little as she changed her dress; she was dry, neat, and eminently sane of appearance by the time mother and Nancy had taken off their rubbers.

"Are you quite all right, Betty, feet dry?" inquired Mrs. Darrell, anxiously. When I saw what the ground was like, I did wish I had told you to stay at home."

"I'm quite dry, mother dear," said Betty.

"Her rubbers were new," added Nancy, assuringly.

"That was my one comfort," said Mrs. Darrell. Betty winced a little. She was still feeling very shivery, and she sat down by the radiator. The zest seemed gone from the evening festivity, somehow. Then, too, Miss Wilson's words kept singing themselves in her head—"Up to a plane." She kept seeing that plane, as a nice path, and she was n't on it. Instead, she was down on a muddy, snowy, cold, uncomfortable road well below the plane. She shivered again. Nancy sprang to her side.

"Are you cold, dear?" she asked, anxiously. They were always a little anxious about Betty.

She put her hand to her sister's scarlet cheek as their mother crossed over to them. "No," she said, looking at Mrs. Darrell. "Her face is quite hot."

Mrs. Darrell touched Betty's face, and then sat down.

"Betty dear," she said in the persuasive voice she always used when she wanted Betty to go to bed, "did you get wet this afternoon?"

"My skirt was quite dry," said Betty. The plane moved higher up, and she wanted so much to get on it.

"Her feet could n't have got wet, you know," added Nancy, "with those perfectly new rubbers."

They did n't ask Betty if she had worn them. So she did n't have to say a word

that was not true. Then why did the plane seem so far above her? She suddenly thought of yesterday's lesson and of the picture of Washington; the benevolent, calm, wise face of the man who was truly successful.

"I left them at school." She burst suddenly into tears, though she laughed, too. "I'm so sorry, mother dear. But do n't worry about me. I'm on the 'plane.'"

Betty, lying, oh, so comfortably in her white bed, with the doctor's assurance that it was a very light attack, and she would be all right in a day or two, could hear the sounds of revelry below. There had been no time to put off the party, and Nancy had come most nobly to the rescue. Betty realized that she was happier lying down than she could possibly be standing up! But the thought that brought most peace was that she had n't tried to deceive her mother; that she had n't even waited till a direct question put the bald alternatives—truth or a lie—before her. She had chosen before she was driven up against a wall! She felt that she could face that handsome portrait that Miss Wilson admired so without any shame. "I admire him, too," she murmured sleepily. "And I'll always—imitate—him."

So she fell asleep, and dreamed of walking beside the first President on a flowery "plane."—*The Christian Register.*

## MOTHER

Mother was a little woman and never very strong. She had many severe illnesses, and was often at death's door, but she recovered and lived. She had sorrows, but she survived them. She saw her friends depart, and she mourned for them; but she dried her tears, sought out some comforting word in the Book, took up her duty and continued to live.

Mother became a grandmother, and then a great grandmother; she even lived to be a great great grandmother. She died at the age of ninety-six, and she had seen the blessing of God on her children's children and on their children.

She spent her years as mothers do, caring for her home and loving her children, and teaching them to pray, and day and night lifting up her own prayer to God to help her to be a good mother.

In her old age she lived in the home of her son-in-law. He was in business, but his joy in life was the cultivation of flowers. She sat in the window and watched the flowers he planted; and she saw the world go by her window, and smiled serenely as it passed. Her son came out from the city to see her every week. He was employed by a great railway; and he rose step by step to be its president.

Mother did not know how to run a railway, but she had a few simple maxims that directed her own life and constantly guided the judgment of others who had more conspicuous places to fill. "Remember this, my son," she would say in her calm, even voice, "nothing really counts but character," and, "Remember that duty never calls us to be in more than one place at one time."

At last she passed away, with a verse of Scripture on her lips. Hers was a quiet funeral. The minister read from her own Bible, and paid a simple tribute to her memory. And although there was no publicity, the house overflowed with friends who came to pay their tribute to the memory of mother.

Mother was little and frail; at her death she weighed only eighty pounds; but two special trains were needed to carry her and those who loved her to the cemetery, and the traffic of a great railway system kept out of their way.

In his private car the railway president sat with the minister, and said, "I have tried to carry into my business the ideals I learned of my mother. I hope I have not failed to do so."—*Youth's Companion.*



# THE WORK AND THE WORKERS

## Announcements

**OZARK, AAK., CAMP**—Evangelist L. Milton Williams, and District Superintendent Joseph N. Speakes, will have charge of the Ozark campmeeting, September 8th to 17th.—J. D. Edgin, *Pres.*

**EVANGELISTIC**—Rev. J. D. Edgin has some dates which he could give for spring revival meetings. Address him at Ozark, Ark.

**ALABAMA DISTRICT NOTICE**—The District Missionary Board met March 19, 1916. We heartily endorse the report of the Committee on Missions, made at the District Assembly and placed in the Minutes. Motion made and voted to employ some suitable person to visit our churches and hold rallies in the interest of missions. Motion made and carried that Mrs. M. V. Hall be employed. Motion made and carried that we ask all our pastors and evangelists to co-operate with the Missionary Board and arrange for rallies. Motion made and carried that a copy of Minutes of Board meeting be sent to the **HERALD OF HOLINESS**.—Mrs. M. V. Hall, *Chr.*, and *Dist. Treas.*

**REVIVAL MEETINGS**—Rev. Harry Hays, District Superintendent of the Idaho and Eastern Oregon District, will hold a revival in the First Pentecostal Church of the Nazarene, Berkeley, Cal., April 20th to 30th. Let all the Nazarene family pray for a soul-saving time. The Nazarenes around the Bay are invited to attend and help make it a success.—J. B. McBride, *Pastor*.

**EVANGELISTIC**—After a year in the pastorate, we feel led of the Holy Ghost to re-enter the evangelistic field June 1st, and have slated meetings and camps in Oklahoma, Texas, Kentucky, and Indiana, beginning June 20th. We solicit the prayers of all God's people that we may win souls in every place for our Christ. Mail will reach me at 2306 McKinley avenue, Berkeley, Cal., until June 1st.—J. B. McBride.

**RECOMMENDATION**—Rev. J. L. McLendon having resigned the pastorate of the Oologah, Okla., church, means to give his entire time to the evangelistic work. We recommend him to the District as a good, uncompromising, Holy Ghost preacher. Any church would do well to secure him for a meeting. His wife travels with him and plays the organ and helps in the work.—F. R. Morgan, *Dist. Supt.*

**EVANGELISTIC**—Evangelist J. W. Oliver, of Oklahoma City, announces the following dates: Altus, April 1st; Isabella, April 22d; Salvation Army, Oklahoma City, May 10th; Erick, August 17th; Granite, Sept. 1st.

**EVANGELISTIC**—Rev. W. R. Cain will hold a series of meetings at Coffeyville, Kas., from April 9th to 23d.

**TO THE PASTORS OF THE ARKANSAS DISTRICT**—I learn that the Superintendents' funds are not coming in as they should. Now pastors, let's not forget our duty to the District and General Superintendents. Let every pastor take an offering at once for this purpose.—A. F. Daniel, member of the Advisory Board.

**BIRTH**—Announcement is made of the birth of a son to Rev. W. B. and Mrs. Tait, at Red Deer, Alta, Canada, on March 5, 1916.

**TENT WANTED**—If any one has a good second-hand gospel tent to sell, please write me, giving price and condition. Size, 50 x 50 preferred.—Ernest Sterns, R. R. 3, Box 39, Joplin, Mo.

**THANKS**—I wish to thank those who have responded to my appeal and sent tracts and papers for our mission. God is blessing in the distribution. Can use more.—Clara Pence, 913 Bellevue, Dallas, Texas.

## THE NEW MANUAL

We are now filling orders promptly for the NEW edition of the MANUAL of the Pentecostal Church of the Nazarene.

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### TELEGRAM

MAXWELL, NEB.

**HERALD OF HOLINESS:**

Closed at Pleasant Valley—victoriously organized with nineteen charter members.

THEODORE AND MINNIE LUDWIG.

### TELEGRAM

EVANSVILLE, IND.

**HERALD OF HOLINESS:**

Indiana state tour with Bud Robinson and his evangelistic party opened at Evansville, April 1st and 2d, with a great wave of victory. The meeting was well advertised; large crowds filled the church. The Sunday afternoon and evening services were held in Evans hall, the largest auditorium in the city. Brothers Robinson and Rinebarger were at their best in message and song. We believe this to be a great move for the spread of organized holiness throughout the state.

I. F. AKERS, *Pastor*.

### TELEGRAM

SAN DIEGO, CAL.

**HERALD OF HOLINESS:**

Great closing day of five weeks' campaign. Miller, Scott, and Hayes did great service. Sister Frisbee donates her beautiful home for parsonage. Raised \$1,200 at morning service for Publishing House, current expenses, etc. Seekers all day.

J. W. GOODWIN.

**REQUEST FOR PRAYER**—Our pastor has gone to be operated upon for appendicitis, and we ask that the church join with us in prayer for his speedy recovery. His name is Rev. E. F. Thompson, and address, Troup, Texas.—J. PRESLEY.

## District News

### MICHIGAN DISTRICT

Our junior General Superintendent, Rev. R. T. Williams, of Peniel, Texas, has been among us for a month, and held a three weeks' meeting at Lansing with great results. He stopped with us at Grand Rapids for four days, giving us seven services. We had a feast. May be better to say that we had the "Balm of Gilead," the "healing streams" did abound and a number of souls took the advantage and were healed.

Revival meetings were held this winter at Lansing, Ellington, Gageton, Richfield, and Cherry Grove with good results. A new church was organized at Midland, and Rev. A. H. Levely will move there in the near future to be their pastor.

On March 12th, we dedicated a new \$3,200 church at Richfield, and on March 19th, one at Collings, costing \$2,600. This is marvelous, when we consider that both of these places have a small membership, but they are all true Nazarenes, and pull for all they are worth.

Grand Rapids is without a pastor since February 1st. The District Superintendent is supplying until May 1st, when Rev. L. H. Humpfrey, returned missionary from Japan, and formerly a Michigan man and somewhat acquainted here, will take charge of the pastorate.

The Ministers' Mutual Aid Society is growing

daily. We are nearing the three hundred membership mark.

A. H. KAUFFMAN, *Dist. Supt.*

### CHICAGO CENTRAL DISTRICT

On account of sickness, we closed at Chicago (Woodlawn), March 8th. We had a good meeting, and some results. The Woodlawn folks looked after us in splendid style, giving us entertainment at one of the finest hotels in that section of the city. But with all their care, we had to take sick on their hands.

Brother John Wesley Lee preached for us the night of the 7th, and after preaching the afternoon and evening of the 8th, we went home on the advice of the physician to rest for a week in bed before opening up at Kewanee. The last night in Chicago, we were cared for in the home of Dr. and Mrs. Burke, who watched over us as if we had been their own.

Arrived at Olivet Thursday evening, richer in grace as well as greenbacks, as a result of our meeting at Woodlawn. I am bound to speak well of the bridge that carries me over safely, and I want to say that Sister Wines and her church certainly did all they could to make us feel they loved us. May the Lord richly reward them.

On Friday, Brother Keister, of the Olivet University, came to my home and informed me that it was the wish of the authorities of the school that we conduct some special meetings for the institution. It was in vain that we urged upon him the necessity of our resting so as to be able to dedicate the church at Westville, and get strength to go to Kewanee, on the 15th. So we planned to preach Friday, Saturday, Sunday and Monday evenings at the school.

We improved in body rapidly, and by Sunday felt good; preached in the morning at Westville, and dedicated the church in the afternoon. The Olivet University band was there, and after a march on the street, preceded by an open air service, we gathered at the church which was filled to the doors. In an effort to raise \$1,000, we succeeded in getting about \$1,200.

Preached at the University in the evening and thirty seekers responded to the altar call. Dr. Walker suggested sending Brother Gilmore to Kewanee to open up the meeting, and keep me at the school for another week, which we did. In all, over one hundred knelt at the altar, and we trust many were made whole. Toward the last of the week, had a case of blood-poison from a sore finger, but with the help of the local physician (a Christian man), and the prayers of the saints, was enabled to get out of bed Sunday morning and preach, and then go to bed again, but arose for the evening service and preached again. Closed up Monday night.

Had a few days' rest, and came to Kewanee, arriving here Saturday, March 25th. We expect a continuation of victory here, for *He is able*. Am on top again and feeling fine.

W. G. SCHURMAN, *Dist. Supt.*

### EASTERN OKLAHOMA DISTRICT

Since my last report I have been called home to the bedside of sick ones. I regret not to be out on the District among the people, and about my Father's business. I am planning a visit in the north and northwest of the District as soon as I can leave home. Reports from several pastors are encouraging. Brother T. L. Taylor, of Durant, reports great things for Hugo. A number of others report victory. I want to ask God's people to pray

Ready for delivery May 1st,

## The 1915 HERALD OF HOLINESS

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## A Testimony

Written by W. G. SCHURMAN

"Out where the hand clasp's a little stronger,  
Out where the smile dwells a little longer—  
That's where the West begins!  
Out where the sun is a little brighter,  
Where the snow that falls is a trifle whiter,  
Where the bands of home are a wee bit  
tighter—  
That's where the West begins!

"Out where the skies are a little bluer,  
Out where friendship's a little truer—  
That's where the West begins!  
Out where a fresher breeze is blowing,  
Where there is laughter in every streamlet  
flowing,  
Where there is more of reaping and less of  
sowing—  
That's where the West begins!

"Out where the world is in the making,  
Where fever hearts with despair are break-  
ing,  
That's where the West begins!  
Where there's more of singing and less of  
sighing,  
Where there is more of giving and less of  
buying,  
And a man makes friends without half try-  
ing—  
That's where the West begins."  
—Arthur Chapman.

The above lines sent me by the assistant pastor of the Nazarene church at Manchester, N. H., who is herself an Indiana girl, with the hope that I would find them true in my own experience, is so true to conditions as I have found them, that I felt like rewriting them for the HERALD of HOLINESS. I am in love with the people of the Middle West. They have received me with open arms—city and country town the same. The people of Olivet could do no more for me if I was their pastor instead of only a visitor in town now and then. The physician refused to accept any fee for his services during my illness. The barber came to the house and shaved me when I was too sick to shave myself or go to the barber shop, and refused to take any money. Neighbors have brought in potatoes, apples, milk, buttermilk, butter, meat, chickens, maple syrup, eggs, etc. One woman, learning we had been married nineteen years the 18th of March, wrote us a nice letter, which we received while sick in bed, and presented Mrs. Schurman with a useful aluminum dish. Another man has paid \$30 on my children's tuition—and the end is not yet. Already I have a half dozen homes I can go to in Chicago any hour in the day or night and be made to feel at home, as much as if I were in my own home at Olivet. Brothers Bell, Shepherd, Runquist, Coons, Vickers, Burke, Saylor, Creel, and others, would gladly put me up for the night. God has in New England and in the Middle West literally fulfilled the Scripture to me that no one who gives up houses and lands, etc., for His sake but will receive a hundredfold in this life. Praise the Lord! I mean to be true, walk by the same rule, and mind the same things. I little thought the night of February 17, 1900, when I literally gave up home to go with Jesus, what He had in store for me. It pays to trust Him. He is able.

for me and mine and that I can soon be on my work again.

F. R. MORGAN, Dist. Supt.

## FLORIDA DISTRICT

God is giving us victory here. These are extremely busy days. The prospect in this country is bright, however, the conditions being different here to anywhere I have ever been.

We had a good meeting at Ojus, and have organized a small work there.

We are carrying on a meeting at Fort Lauderdale, where there are a few holiness people, and we hope to organize a church there before we close.

We have a well organized church in the city of Miami, and are doing a most excellent work. We have a fine class of young people.

I want to congratulate you on our most excellent church paper, the HERALD of HOLINESS. It is simply rich and in my opinion excels any holiness paper on the field today. You are giving us the best of reading matter. May our Father's hand ever guide you in the way of truth. Keep the paper hot with full salvation articles.

C. H. LANCASTER, Dist. Supt.

## CONVENTION OF MINISTERS AND DEACONESSES

Following is the program of the convention of the ministers, deaconesses, and workers of the Alabama and Mississippi Districts of the Pentecostal Church of the Nazarene, at the Districts' Bible school, Millport, Ala., April 23-30, 1916:

### WEDNESDAY

7:30 p. m. Preaching—Rev. J. A. Romine.

### THURSDAY

8:30 a. m. Devotional—Mrs. P. C. Ramsey.  
9:00 a. m. Paper, "Mid week Prayermeeting"—Rev. J. M. Westmoreland.  
10:00 a. m. Paper, "The Licensed Preacher and His Work"—Rev. J. W. Dodd.  
11:00 a. m. Preaching—Rev. W. I. Barker.  
2:30 p. m. Prayer and praise service—Rev. E. A. Chapin.  
3:00 p. m. Paper, "Prohibition"—Rev. C. C. Butler.  
3:30 p. m. Paper, "Sunday School Work"—J. H. McKnight.  
7:00 p. m. Praise service—Mrs. H. H. Hooker.  
7:30 p. m. Preaching—Rev. R. A. Breeland.

### FRIDAY

8:30 a. m. Prayer service—Mrs. Rey Jodd.  
9:00 a. m. Paper, "The Evangelist and His Work"—Rev. P. C. Ramsey.  
10:00 a. m. Paper, "How to Preach Our Doctrines Successfully"—Rev. E. G. Shepherd.  
11:00 a. m. Preaching—Rev. J. A. Manasco.  
2:00 p. m. Drill on Manual—Rev. S. B. Gosey.  
3:00 p. m. Paper, "The Pastor and the Pastor-ate"—Rev. P. M. Covington.  
7:00 p. m. Song and Prayer Service—Rev. H. F. McLain.  
7:30 p. m. Preaching—Rev. J. N. Russell.

### SATURDAY

8:30 a. m. Prayer service—Mrs. Owens.  
9:00 a. m. Paper, "The Ideal Minister"—Rev. H. H. Hooker.  
10:00 a. m. Paper, "The Best Method of Raising Our Finances"—Rev. I. D. Farmer.  
11:00 a. m. Preaching—Rev. J. W. Dodd.  
2:00 p. m. Devotional—Mrs. H. H. Hooker.  
2:30 p. m. Paper, "The Need of a Christian Education"—Mrs. S. E. Galoway.  
3:00 p. m. Educational rally.  
7:00 p. m. Prayer service—Rev. B. A. Perry.  
7:30 p. m. Preaching—Mrs. S. E. Galoway.

### SUNDAY

9:00 a. m. Love feast—Rev. E. N. Pitts.  
10:00 a. m. Sunday school.  
11:00 a. m. Communion service and preaching—Rev. J. N. Whitehead.  
2:30 p. m. Missionary rally—Mrs. M. V. Hall.  
7:00 p. m. Prayer and testimony service—Rev. J. W. Heathcock.  
7:30 p. m. Preaching—Rev. P. M. Covington.  
Please let all who expect to attend, write me at once.  
Rev. S. B. GOSEY.

## General Church News

### STOCKTON, ILL.

Rev. Julius Miller, of Ashland, Ky., and wife came to us as pastor of the Pentecostal Church of the Nazarene, on March 8, 1916. We have been disappointed in not getting some one here before. At present there is a revival meeting being carried on at the Methodist church, which Miss Bessie Collins, of Marshalltown, Iowa, is conducting, and she is preaching the old-time gospel with power. As soon as this meeting closes, we expect to open on the Devil's ranks. With Brother Miller's preaching and with his wife's singing, and God's help, we are looking for a gracious revival.—W. R. RUSSELL.

### SUMMITVILLE, IND.

God blessed in our revival at this place. Ninety-five seekers bowed at the altar, and eighty-seven prayed through, either for pardon or sanctification. Some prayed through in the factories, others in their homes, and some came to our rooms and prayed through early in the morning. God came in a mighty way. Some people would unload from their jewelry and give up tobacco and lodges, and made restitution before they could get through. We also had healing services and God blessed and healed His saints. The writer was healed of an affected lung. While we were praying and anointing one sister who had appendicitis, God came down and touched the throat of Sister A. E. Kerst, the wife of one of the evangelists. Everybody in the room felt the power of God. The sister

who had appendicitis was also healed. The meeting lasted five weeks and closed in high spirits. Last Saturday, Rev. C. E. Roberts came down and organized a Nazarene church with twelve members. At the close of the meeting on the following Wednesday night, the membership increased to thirty. They are getting busy right away to buy the little brick church in which the meeting was held. Rev. U. E. Harding, our District Superintendent, dropped in on us, and closed the meeting by preaching on this text, "Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption." When the call was given, ten seekers made their way to the altar and prayed through. Thank God for our new Nazarene church in Summitville. Our next meeting is to be in Fort Wayne, Ind., which is to begin next Tuesday, March 28th, and our aim is to organize another Nazarene church in this place. Rev. Bud Robinson is to be with us there April 27th.—F. P. and A. E. KERST, Evangelists.

### SPRINGBORO, PA.

We closed a ten days' meeting, March 10th, with a shout of victory. Our District Superintendent, Rev. N. B. Herrell, and wife were with us. They came filled with the Holy Ghost. Their messages were seasoned with grace and filled with the fire. God answered prayer. Quite a number prayed through to victory and were sanctified holy. Backsliders were reclaimed and the saints built up in the faith. We praise God for Brother and Sister Herrell. They are ambassadors for Christ. Sunday morning, March 19th, Rev. Herrell gave his illustrated lecture on tithing, which was edifying to the saints. Rev. Glenn Gould, from Allegheny College, brought the message in the afternoon with the unction of the Spirit. God honored His Word. Two came to the altar. We believe the Bible and are shouting the victory.—NELLIE GOULD.

### DERRY, N. H.

Sunday, March 19th, we closed our ten days' meeting with Rev. Frank Talbee, of Bristol, R. I., as evangelist. The weather was stormy, but there was a good attendance, and precious souls found Jesus as their Savior and sanctifier. Hearts are stirred all over the town. One wonderful case is of a young woman that has been an invalid for a number of months. She had fought holiness for a long time. Her mother who is a member of our church told about a sermon on "Heart Purity," delivered by the evangelist, and she got gloriously sanctified, between Saturday night and Sunday morning, and a week later came to church in the strength of the Lord, and was gloriously healed. The mighty battle is still on against sin and for true holiness.—ALICE E. HOISINGTON.

### CLIFTONDALE, MASS.

The snow here lies deep, and again this morning, March 23d, we are surrounded with whiteness, dazzling in the sunshine, a beautiful pledge of the cleansing power of Jesus' precious blood. Last evening, out of the driving snow, some thirty of our dear people came filing through the front door, singing "Blest be the tie that binds," and all laden with good things for our pantry—about everything you could think of from flour and potatoes to peanuts and laundry bars. It surely looked like a land of corn and wine and oil. Deaconess Cora M. Hudson read some original verses of affectionate greeting, and the evening was spent in singing good Pentecostal Nazarene songs, sweet fellowship, refreshments, and closing with prayer. Last Sunday morning, Brother Leroy Peavey gave us a good talk in the interests of our Publishing House, and we are having a 'Do Without' week to raise our apportionment for that great work. When Jesus comes we want Him to find a good company of loyal broad-visioned, sanctified Pentecostal Nazarenes in Cliftondale, and are working and praying together to that end. Let everybody say *I will be one.*—TOM M. BROWN, Pastor.

### HUGO, OKLA.

Our rally at this place has been great. God's blessing was on us from the very first service. A number were saved, sanctified, or reclaimed, about

## Caleb of the Hill Country

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thirteen in all, some for whom we have been praying so long, one dear man who had been a seeker for years. This was a great scene, as he fell at the altar and his entire family gathered about him and cried to God for his soul. At last the Devil released his grip and the man began to reach up, little by little, till at last his faith took hold on God. The entire altar service was a scene which words fail to describe. This was on Sunday night. Preceding this we had one of the greatest Young People's services I ever saw. This was a missionary service, and our young folks as well as the old, cried and shouted till folks knew something was going on. An altar call followed, and several responded. Rev. A. O. Duncan and Rev. Aycock did the preaching. The special singing rendered by Brother and Sister Aycock was grand. We are expecting a great year, the best of our lives. It has already been great, but we are going on, for we know our God is able to give us the desires of our hearts. Let the saints join us in prayer for greater things in Hugo. We are doing our best to stay where God can use us.—Mrs. GEORGINA WOMACK, *Pastor*.

LANSING, MICH.

The Pentecostal Church of the Nazarene at Lansing, Mich., has just closed the best revival in its history. General Superintendent R. T. Williams was with us for almost three weeks. His messages were owned of God to the salvation and sanctification of many souls. We thank God for sending him to us. Brother Williams truly is one of God's choice men. He is a strong preacher and is uncompromising in the presentation of the truth, but through it all he is sweet-spirited. We feel that our church can be congratulated on having such a man as one of our General Superintendents. About 150 bowed at the altar for pardon or purity. The Nazarene church was started at this place about two years ago with sixteen members. It now has 110, with more coming in next Sunday. God's blessing is on the people. Hardly a Sabbath in the year passes without having from one to a dozen seekers. We are believing God for great things in the future. Brother J. T. Upchurch was with us the last Sunday of the revival. His message on rescue work was greatly enjoyed. About twenty new subscriptions for the HERALD OF HOLINESS came in. We are going to see to it that every Nazarene home in Lansing gets the HERALD. It is the best holiness paper we know of, and we hope that its subscription list will be doubled in the near future.—EDWARD E. MIERAS, *Pastor*.

UHRICHSVILLE, OHIO

On March 5th, we began special, preparatory revival meetings before Evangelist Rev. George Ward and wife came to us, on the 12th. We also had morning cottage prayermeetings in the homes of the people, which were a great spiritual blessing to the saints, and got them under the burden for the lost. Our evangelists came to us in the fullness of the blessing, and preached and sang the old-time gospel. Brother Ward preached to good-sized audiences every night, except, possibly, one or two, when the weather was very inclement. He preached in the power of the Spirit. His messages were logical, convincing and full of fire and unction. God blessed his ministry in the salvation of souls. The last night of the meeting, ten seekers were at the altar. Sister Ward was a great help in the meeting. Her fervent prayers opened the windows of heaven and brought the glory and the power down. We received seven into the church on Sabbath, March 26th. We are moving up the road in Uhrichsville, and we believe the church is taking advanced spiritual ground.—E. WORDSWORTH, *Pastor*.

BROOKLYN, N. Y.

Atlantic Pentecostal Church of the Nazarene has just closed a ten days' prayermeeting. We went to prayer Sunday, the 12th, at 10 a. m. Brother Peterson opened the meeting with prayer. Our

Publishers' Announcement

With this issue, the HERALD OF HOLINESS closes its fourth year. As we look back over the way we have come, we are constrained to say, "What hath God wrought?" In entering our fifth year, there will be some changes in our plans. In the interest of economy and efficiency and in harmony with our general plan of organization, we make some little changes in our method of conducting the paper.

The editorials, as heretofore, will be furnished by Dr. B. F. Haynes. C. A. McConnell will be managing editor, and will be responsible for editing contributed articles, correspondence and news, and for the arrangement of the paper.

It is the purpose of the Publishing House, not only to maintain the standard of the paper, but to make it *better than ever*. We set out in the beginning to establish and maintain the best holiness paper in the world. Our readers can judge as to its quality in the past, and we assure them that they may look for continued improvement in the years to come.

We thank you one and all, for your hearty co-operation and support. We trust that the cordial relations existing between the management and the constituency of the HERALD OF HOLINESS may ever continue. God has called us as a people to a great work, and our paper is the medium of communication between our people, as well as the standard which has been raised to represent our cause to the world. Hence, it must be raised to the highest degree of excellence, and pushed to the widest possible circulation. Let us unitedly bend our efforts to this work. PENTECOSTAL NAZARENE PUBLISHING HOUSE

subject for the day was "New York and Its Suburbs." We prayed twelve hours, from 10 a. m. to 10 p. m., and Monday from 9 a. m. to 9 p. m. The prayer services continued on through the week, and about the third day God seemed to come nearer and we prayed on until 7 p. m., when I opened my eyes. I said there was a fire somewhere and so I went downstairs to see a flame of fire burning up toward the ceiling. We had the privilege of speaking to the neighbors and telling them how valuable it was that such a meeting was going on, otherwise the church and four stores might have been burned down. One and another offered the prayer of thanksgiving for preservation. All day Sunday at our regular services, the church was in a spirit of prayer from 6 p. m. on to the other service at 8 p. m. After reading a few quotations from the Bible on faith; I extended an invitation, and we had ten precious seekers kneeling at the altar. Oh, the crying, praying, shouting, jumping, and praising God. Why? Because some one prayed. If you do not understand why you are not making headway and not having results you think you ought to have, will you not pray until souls are saved and believers sanctified? Tuesday was the last of the ten days' of prayer, so we closed the services with special speakers: 10 a. m., devotional, Rev. J. A. Hammel; 11 a. m., preaching, Rev. J. A. Sands; 2 p. m., devotional, Rev. E. E. Angell; 3 p. m., preaching, Rev. D. C. Stanton; 7 p. m., devotional, Rev. A. M. Reoch; 8 p. m., preaching, Rev. William H. Hoople. Our District Superintendent, Rev. E. J. Marvin, was present to bring down the fire in prayer. The greatest day Atlantic church ever had. Some who had attended meetings for fifty years, had seen nothing like that ten days of prayer.—GEORGE E. MILLER, *Pastor*.

BALLINGER, TEXAS

We closed a great meeting last night here. We had the Ellis Brothers, of Hamlin, with us for three Sundays. There were nineteen bright professions of justification and sanctification, five additions to the church, and the church was wonderfully blessed. God is wonderfully blessing us here this year. God bless the HERALD OF HOLINESS. I think it is the best paper on the field.—J. W. BOST, *Pastor*.

ADA, OKLA.

Since our last report to the paper, we have had a ten days' meeting. The powers of darkness were great, but God gave us victory. Rev. L. H. Ritter was the evangelist. He is truly a man of God. We are going on, and believing God for great things. The District Superintendent has been with us some, and has done us much good. We have

our new parsonage completed and partly furnished. I want to ask an interest in your prayers for our campmeeting, which begins July 1st, also for my little nephew, Wallace Baldwin, that he may be healed.—F. C. SAVAGE, *Pastor*.

BLACKWELL, OKLA.

There will be a rally of the Pentecostal Nazarene forces and friends at Blackwell, April 12th to 16th. Rev. J. I. Hill, of Ponca City, will be with us. A cordial invitation is extended and prayers solicited that this gathering may be honored of the Lord in strengthening and upbuilding His kingdom. The faithful ones are nobly standing by the work, and there is good hope for the future of the Blackwell church.—E. V. POTTEE.

ROOSEVELT, OKLA.

The revival continues at Glendale church, Roosevelt, Okla. Conviction is on the people as in olden times. Young men and women, old men and women, are praying through to victory. One precious old grandma in her seventies was gloriously sanctified. One man who had not been to church in fifteen years, was wonderfully saved. At almost every service there are six, eight, and ten at the altar. Our pastor, J. H. Gray, a blessed man of God, and wife know how to hold on to God until victory comes. Brother Wilcox from Aline, Okla., is assisting. A sweeter spirited man I never knew. He knows God, and knows how to preach and pray and shout till victory comes.—Mrs. D. I. WOOD.

VILONIA, ARK.

At Vilonia, God is giving some fine services. At Greenbrier He is blessing. At Harmon's Chapel we are moving on. Here we have eleven members, with only two men in the church, but God has blessed, and we have built a nice new church; the first church ever built in that country. We are almost surrounded by Catholics, but God is giving victory. Thank God for a few who will dare to keep on believing.—A. F. DANIEL.

FIRST CHURCH, CHICAGO

These last weeks at First Church will never be forgotten. Our pastor, Rev. I. G. Martin, has never preached with more unction and power than in these closing days of his ministry here, and the crowds have been large at all the services. Sunday, March 19th, Brother Martin preached from Romans 1:16, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

He said: "The Bible is a looking glass, which reveals to us our true condition. As we search its truths and realize our state, we improve our condition and walk in the light or else reject it. Light without obedience is dangerous. The Gospel is an all around thing, like a circle, having no end, not only two-fold or four-fold. The great theme is pardon and cleansing, but there are blessings all around them." His last day with us, Sunday, March 26th, Brother Martin preached two of his greatest sermons. For his morning text, he took Phil. 3:13-14, "This one thing I do, forgetting those things which are behind, I press toward the mark for the prize of the high calling of God in Christ Jesus." Every word of his sermon seemed to grip his hearers in a marvelous way and new light came to many.

Brother Martin spoke of his own experience; then said, "I press on forgetting the past, with my eyes fixed on the future." Demosthenes, when asked what art he would rather be master of, said, "Give me the art of forgetfulness." St. Paul mastered this art. We must forget our past sins. God does when He removes them as far as the east is from the west and remembers them against us no more. Remembering our sins discourages us. For-

Bible Gems

The 1916 Scripture Text Calendar

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

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## The Far-Flung Line

### FROM OUR MISSION IN CUBA

Trinidad, Cuba, March 17, 1916.

It is blessed to know that our God has kept us in His way all these years since I used to worship Him together with you in the great meetings which swept our beloved country some twenty years ago. In one of these meetings, God sanctified me, in another He bade me "Launch out into the deep" in evangelistic service, and in a third He spoke, Acts 1:8, into my being, calling me into foreign mission work. I praise Him today for this great revival that changed every part and plan of my life, and sent me out, not knowing whither I should go. I am glad He led me to Cuba, and if He wills I am ready to be offered up for Him in this land. In all these fourteen years in the Cuban work, I have desired that only the will of God be done in me. There have been fiery trials along the way, and Gethsemane experiences, but in them all His presence has been real, and His Word has been the joy of my heart, and His angels have encamped round about me. I thank God for my calling.

A royal gift is this to me,  
That I, His messenger, should be;  
Oh, let me prize this gift divine,  
Above earth's gold or pleasure shrine.

Our hearts were made glad at the coming of our brother, Dr. Reynolds. Some of our people were made hungry for the experience of sanctification, through his strong preaching on the subject. Some of his illustrations will remain engraved on their memory and heart through life.

Dr. Reynolds, Brother Castellanos, Rosita, and I visited the principal towns in the surrounding country, and held services in each. Many souls heard the Word through him, even though by means of an interpreter. God was equal to the situation and blessed the people. In each of four of the largest towns a home, has been offered us in which to hold services when any one can go. The harvest is great, but the laborers are few! "Pray ye the Lord of the harvest that he send forth laborers into the harvest."

Dr. Reynolds endeared himself to all of our people, and we are much encouraged by his visit to us.

We embarked from here on the 11th of March, and from Santiago de Cuba on the 14th, for Central America. We are hoping that it may be God's will for him to visit us again on his return through Cuba.

May God bless all who are together with us in His name sent to spread scriptural holiness throughout the earth.

LEONA GARDNER.

### WHITENING FIELDS IN MEXICO

We have upon our hearts the opening of a mission in East El Paso, where there is a colony of Mexicans. Some Mexicans gave us a lot out there, which is crying to God. One Mexican, Sister Tiny, a washerwoman, is already planning how it could be done. She has visions of souls to be won. She says if we only had the water on the lot, we could send Brother Nacho down there to make adobes, and Brother Nacho says he could make 3,000 adobes. That would make a church almost as big as the one on Oregon street. He is willing to work without pay, if we let him, and Sister Tiny to board him. But that would be almost a sin, to let the poorest do it all. I wish you would put it before the congregation if they could put in the water, it would take \$25 to \$30 to do that. We have workers soon enough to provide the work.

We have one Catholic priest coming and we are just waiting to see him clearly saved and sanctified. He went through Normal and studied two years theology in a Catholic seminary in Mexico. He asked permission of the private secretary of the Archbishop of Mexico—as every one must—to read the Bible, and through the reading of it, was persuaded that a good many things were not in the Catholic church as the Bible says they ought to be. So he came to Brother Athans to inquire, then I took him home one Sunday and sandpapered around on him, and I believe the Holy Ghost will soon have him prepared for work. Pray for him. Another priest—I believe I wrote you of him—who knows Brother Santin, and is now at the Methodist college here, has told our Sunday school superintendent—who is studying at the same college—that he will join our church. I believe he is only waiting to finish the school year to come to us fully. He is preaching every Friday night at our mission in Juarez. So you see not only the harvest is white but the laborers being prepared. Only the money seems to hinder. The poorest are willing to give their work, the only thing they have.

Brother Nacho is a former soldier, illiterate, but somebody gave him a "Daily Manna," so he makes somebody read a verse and then he learns it by heart and meditates. He often is so poor he has to ask for a nickel for food, but when he has a little job, he puts all he can spare into his missionary envelope. He has the hope of heaven. It astonishes Brother Athans sometimes how much he has in his envelope.

C. P. MARTIN.

ago. The work grew marvelously at that time. Five years ago he came for the second time. He found the church at low ebb and the people worshipping in the old building. He started out with faith and about three hundred dollars and after five years, leaves us with a beautiful church building and property worth about sixty thousand dollars and a large membership, full of faith, love, and unity. He has been a faithful preacher, true to his vision, and he possesses that power of insight which has caused him to see the invisible, dream dreams, fight battles, and sometimes perceive afar off the day when his people would camp upon the heights and hang out their triumphant banners.

This power of insight has helped him to make heaven real to his hearers; something more than a vague, far-away visionary city suspended in the sky; a hope in a reality that casts a bright light over a dull gray world. When he reaches the city many shall say, "You told me of Jesus the way." So, as Brother Martin leaves us for other fields, our prayers shall follow him and his family that God shall make of his pulpit a place of light and leading, a fountain of hope and healing, a glowing witness of the truth as it is in Christ Jesus, and that God shall inspire him in all future ministry to encourage the downcast, cheer the lonely, and win the wayward to Christ, that men everywhere may be led to salvation and sanctification.—Mrs. J. A. BERRY, Reporter.

### ANOTHER CHURCH DEDICATED

Sunday, March 19th, marks an epoch in the history of the Pentecostal Church of the Nazarene at Placentia, Orange county, California. The church was organized on February 22, 1916, and a neat and comfortable place of worship that will seat 250 people easily, was dedicated to almighty God, on March 19th, with a great day of victory for the church and its influence in the community. Rev. Howard Eckel, our District Superintendent, was at his best, giving us a rich and helpful message in the morning, comforting and stimulating the saints in their faith and trust in God. At the dedicatory service at 2:30 in the afternoon, a thrilling sermon was greatly appreciated by all. Lewis and Mathews, evangelists, blessed the audience with their music and songs; and when the time came for the offerings, hearts and pocketbooks were opened to the amount of \$319.15, which was subscribed to pay off the indebtedness on the church lot. Grandma Wright having secured the lot and building the church house herself, six months before. We took charge of the work here last December. The dear Lord is blessing the saints and saving and sanctifying a few who are willing to take the narrow way. Rev. James Elliott, and some others did good work in laying the foundation for this new church, having held meetings here for several months. The outlook is good for a thriving little church here that will hold up the Gospel light of "Holiness unto the Lord."—Rev. FRANKLIN E. and DELLA M. HILL, Pastors.

From Evangelist EABLE F. CURTIS

God gave me a blessed campaign with Rev. F. W. Domin at New Bedford, Mass. That was considered a hard field, and for six days we were in a tremendous conflict, but the break came and we had glorious victory. I believe it is God's will to impart unto His servants divine power commensurate with these latter day conditions. Brother Domin is a precious man of God, and I enjoyed sweet fellowship with him through that battle. If

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get the past, live in the present, and look to the future, is what God wants us to do. We may have had a large bank account in the past but we can't check out on what we used to have. Just what we have now at the present time is all we can count on. The sweet bye and bye is important but it is the sweet now and now that decides the sweet bye and bye. With the soul that is saved God wipes out the past. The past is ancient history. Don't meander around in the ruins of the past, but live in the present and if we keep the present right before God, He will take care of the future. We must even forget our efforts. They may be failures or successes. We can not tell.

We must do our best and leave the results with God. Hannah Whithall Smith said the Devil kept her awake one night thinking of her failures and the next night kept her awake because she had been such a howling success. So she concluded that remembering success or failure either harms the soul. We must forget the past, live our best in the present, and leave the future with God.

Brother Martin closed with some personal and most touching remarks, finding himself and congregation in tears. Sister Martin and little I. G. Jr., took their places beside him on the platform, and singing, "I will meet you in the morning just inside the Eastern Gate," and "Shall we gather at the river," the weeping congregation filed past and gave them the farewell handclasp. Then, as the last good-by was said and the old song, "God be with you till we meet again," rang out, there was hardly a dry eye in the house. Gladly would we have kept our beloved pastor to go on down to old

age with us, to baptize our children, marry our young folks, bury our dead, and grow old along with us. But he feels the call of God to other fields, so we affectionately commend him to God's will.

The afternoon service will never be forgotten. New members were received into the church amid the shouts of the saints. Several babies were baptized, and in the touching service it seemed that Jesus was as real as he was that long ago day when He said, "Suffer little children to come unto me." Then followed a communion service that the angels would rejoice to attend. The weather was stormy but the crowds came and the service, with that large congregation coming down to partake of the Lord's Supper, with sweet love and harmony permeating the atmosphere, was just a little foretaste of what it will be when the redeemed of all ages come marching up to the throne.

In the evening, Brother Martin preached on heaven and love as he can preach. It was a marvelous message that sank deep into the hearts of the people. In it were great truths that will help and bless long after the speaker is gone. One is, "Love do n't make demands; love accepts situations." At the altar service which followed souls prayed through to God. The day might be summed up in these words, "Love, harmony, victory," through Him who draws out every human soul, the hidden and forgotten beauty, and makes of weaklings, heroes, saints, and flaming heralds, to spread the gospel to the ends of the earth. Brother Martin was our first pastor when we organized the Nazarene church here in Chicago about twelve years



spared, I expect to put in four weeks with him next summer. From there I went to Lynn for another meeting with Rev. T. E. Beebe. I put in three weeks with his church in the fall, and when they called me for the second meeting so soon, I hesitated a little, but God said go, and I guess it was the opinion of most all the pilgrims that the last was better than the first. The last Sunday there was one of the greatest days of my life. The afternoon meeting was for women only. The Lynn church is blessed with a splendid band of "go through" saints. Gordou, aged thirteen, the oldest son of Brother Beebe, preached his first sermon to a full house since I left. The next day after closing at Lynn, I went to Manchester, N. H., for the mid-winter campmeeting Association Convention. I went right into the harness that night, and the next day preached three times. Sisters Jodrey and Knight, who have charge of that work, have gained a wonderful victory in that place. I expect to return to them for another campaign in June. From there I went to Lowell for another campaign, the second with them this winter. We had victory from the start. It is worth one's trip there to meet Brother Riggs, the founder of that work. He never thinks of such a thing as defeat, but always believes God and shouts the victory. The assistant pastor, Rev. S. W. Beers, is always at it, and is a splendid fellow. The last Sunday there, was nearly equal to our closing day at Lynn. In the afternoon, I took an offering for the Rescue Home at Swampscott. The people gave liberally, and the hearts of those who are toiling and sacrificing for the uplift of the fallen, were made glad by the same. The Lord got in on the night meeting mightily and not less than thirty people came to God. At New Bedford and Lynn, John Gibson, the New England singer, had charge of the singing. To my mind, John Gibson is the best song leader and all round worker I have ever met. I am now home for a few days' rest. I expect to supply for our people at Cannstota three Sundays previous to the Assembly at Syracuse, then attend the Assem-

# "Booster" Sunday School Class Cards

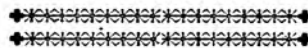
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### FAREWELL TO PASTOR BORDERS, AT MALDEN, MASS.

On the evening of March 23d, our pastor, dear Brother Borders, and his family were tendered a farewell reception by upward of two hundred church people and neighbors. Regrets were expressed on every side on the departure of our beloved leader, whose interesting zeal and faithful labor with us for the last seven years has been one grand success and has certainly been blessed of God.

The best of good cheer prevailed throughout the evening. Our beloved Brother Hulsmann, in behalf of all present, presented Brother and Sister Borders with a number of pieces of beautiful silverware, to which Brother and Sister Borders made a touching reply. In appreciation of her services as pianist, our pastor's daughter, Miss Irene, was the recipient of a leather traveling bag, and also a five dollar gold piece from her Sunday school class, and the little daughter Elva, was remembered with a beautiful white silk coat sweater by her Sunday school class.

The church was prettily decorated with potted plants and cut flowers. Brother L. D. Peavey, superintendent of our Sunday school, was master of ceremonies. The gathering was addressed by E. H. Cox, Rev. John Norberry, of Providence, (former pastor of our church); Rev. S. W. Beers, of Lowell, and Professor D. M. Staley, of Boston. Miss Gladys Beers, presided at the piano. All the speakers spoke in the highest terms of the splendid work done by Brother Borders, not only in our own church but throughout the city. Brother Borders preached his farewell sermon Sunday night, March 26th, and the many tear-filled eyes and the great congregation of members, neighbors and friends that filled the church to overflowing, gave evidence of the high esteem in which our beloved Brother is held by all. Brother Borders goes to First Church, Chicago, and goes with the very best of wishes of his host of Malden friends.

We will miss thee, precious brother  
When your face we can not see;  
Can we learn to love another  
As we learned to trust in thee?

We are waiting with much pleasure the coming of Brother I. G. Martin, of the First Church, Chicago, whom we have called to be our pastor for the coming year.

W. N. Dobbé, Church Reporter.

bly, where some of us are expecting a glorious time.

### HARMON, OKLA.

A series of meetings will begin at Harmon, Ellis county, Oklahoma, April 30th, and continue two weeks, and we hope longer. Oklahoma's girl evangelists, Miss Nola May Dilbeck and Miss Verda Salee, will preach. We are praying for, and expecting great things from the Lord.—JOSIE KELLY.

### STETLER, ALTA., CANADA

I am now in a good meeting in a country school house. The God of battles is with us. Several asked for prayers last night. We are expecting blessed results before we close.—THOMAS BELL.

### From Evangelist AUG. N. NILSON

Just closed a meeting at Kearney, Neb., Rev. C. A. Holland, pastor. A few were saved. Am now in a meeting with the Pentecostal Nazarene church at Curtis, Neb., Rev. E. Lienard, pastor. The District Superintendent, M. F. Lienard, is with us. Looks fine for a real revival. Pray for us.

### SUNNYSIDE, CAL.

We praise our God for special victory at Sunnyside. We have had salvation at our altar and victory clear and definite. Next Wednesday night,

March 29th we begin a special meeting with our District Superintendent in charge. Please remember us in your prayers. This is a needy field and I believe an opportune time for a revival.—W. A. WELCH.

### NEW BERLIN, ME.

While we are one of the smallest churches in number, we are not in blessings. Three years' training under that strong, spiritual leader, Rev. E. T. French, God raised up a band of saints who are always on the firing line and know how to prevail until victory comes. The Lord is blessing our present pastor, Rev. Paul S. Hill, in his labors with us. Three Presbyterians and one Baptist have lately plunged into the fountain and been made every whit whole. One woman has been healed after being given up by the doctors. We had some good meetings with Dr. Brooks. Most of us older ones wished we might have heard some of his expositions earlier in our experiences. It would have saved us some foundering. I must not neglect to speak of the blessing and help the special course of Bible study Rev. D. G. Christman has given us. As we have listened and studied from week to week the wonderful life of our Savior, our hearts have burned within us. Brother Christman is a fine scholar and Bible teacher, and a deeply spiritual man. The blessing of the Lord rests on the class as he teaches. His years of research have

## CHANGE OF ASSEMBLY PLACE

Columbus, Ohio.

The place of the Pittsburgh District Assembly will be changed from Columbus to Troy, Ohio. We urge that each pastor or church secretary report to Howard Welch, Troy, Ohio, as soon as possible, the number coming from their place.

N. B. HERRELL, *Dist. Supt.*

## NEW CHURCH AT ANGEL'S CAMP, CAL.

We organized a church of nineteen members here tonight. Fine folks. Rev. Frank B. Smith will be pastor. Brother Smith held a meeting here last fall when many were saved. Tonight closed another three weeks' meeting in which Rev. M. R. Dutton and the District Superintendent helped. Pray for Angel's Camp. It is a mining town.

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

## A MEMORIAL OF OUR GENERAL SUPERINTENDENTS

"La Sierra," that splendid college journal published by the students of the Nazarene University, has given us a memorial number, devoted to our translated General Superintendents, Dr. P. F. Breese and Rev. W. C. Wilson. It is gotten up in the highest style of the printer's art, with two pictures of our beloved, taken shortly before their departure. The short biographies and other articles of the subject matter, make this a most desirable issue to be in every Nazarene home. Send twenty-five cents to the editor, Mr. Wesley Swalm, Nazarene University, Pasadena, Cal., for a copy.

given him the historical setting, and his systematic classification of the events in the three years' ministry of our Lord gives us a deeper knowledge of the real meaning taught in the Gospels. We expect to begin a new course in Apostolic History soon. He is beginning his third course in the city of Oneonta. We heartily recommend him to any church desiring a Bible institute at home. It is a fine way of helping hungry souls in other churches. At present we are holding special meetings with our pastor as his own evangelist. The deep snow keeps people from outside from coming in, but we report victory. The fire is falling, souls are seeking, and the saints are being refreshed.—Mrs. ELMER FRASER, *Sec'y.*

## PANGBURN, ARK.

Rev. B. H. Haynie, Superintendent of the Little Rock District, held a two weeks' meeting at Searcy in our tabernacle. We had a gracious time in the Lord. Many sinners found the Lord, a number of believers were sanctified wholly, and the saints built up in faith. Sixteen united with the church. Under the preaching of Brother A. G. Jeffries, who held several meetings there, the holiness work was started and the church organized three years ago. It has steadily grown until there are about fifty members. God gave a good revival last summer, at which time Brother H. E. Hawk and wife united with us to push holiness in the organized church. He came from the Methodist church. He did faithful and efficient work, acting in our absence as assistant pastor, also was the teacher of the Bible class in Sunday school. He has now left us for his old home in Ohio, where he will take up regular ministerial work in our church. He is a good preacher, good pastor, and a good, safe man. He prays the fire down. We heartily recommend him to our church and preachers. We begin a meeting at Pangburn this week with Brother J. W. Speaks, Superintendent of Arkansas District, as evangelist. Pray for this meeting in a most needy place.—W. F. and IDA GIBBONS, *Pastors.*

## PARKMAN, OKLA.

Brother D. M. Coulson closed a twenty days' meeting at Olive Hill school house, on the night of March 6th. This is one of his three appointments, out among the sand hills of Ellis county, Oklahoma. The Lord blessed us, and some were saved and sanctified, and others reclaimed. Brother Coulson has ability as an evangelist, beside being a hard working pastor and personal worker. We feel that the Lord sent him to us, and that the church will be built up under his leadership. The peculiar conditions here make his work difficult, but we believe that with God's help and the prayers of the churches here that he will win out in the end.—C. A. VOORHEES, *Reporter.*

## WALDRON, ARK.

Our work here is moving on to victory. I was put here as a supply in November, and the Lord has wonderfully blessed us. There is perfect harmony among our people. We have had six professions since November. We just closed a week's meeting on my work at Parks, Ark. There were nine prayed through to victory. We had three additions to the church. We are going to build a Nazarene church at Parks this summer. There are some real Nazarenes there, and the people are looking our way. We got \$117 in pledges at the close of the meeting for building purposes.—W. H. MINOR, *Pastor.*

## ROCK, OKLA.

I have just closed a series of meetings, where the Lord was with us in power. Conviction fell upon the people. Some who had tried to believe everything but the Bible, were forced to believe in a real salvation, and prayed through to victory. When you get a seeker to throw up his hands and pray, he soon gets somewhere.—CHARLES H. BECK.

## BLOOMFIELD, IND.

I have just closed two good meetings. The first was near Salisbury, Ind., in a Methodist church. There were a number at the altar and some got through. Money was raised to buy the church, but the Methodist people sold it for less money than the Nazarenes offered them. I went from here to help the United Brethren church at Scotland, Ind. God gave a fine meeting here. There was some old-time praying through. There were about fifty people saved and sanctified or reclaimed. These were fine people to work with. I am now making up my slate for tent work. I have a tent that will seat five hundred people. If you want a meeting, give me a call. I have time for two more meetings.—J. C. CASSIDY, *Evangelist.*

From Gen. Supt. R. T. WILLIAMS

God gave us at least one hundred and fifty souls at Lansing, Mich., and twenty in the four days at Grand Rapids. The Lord is blessing the church, and better days are ahead for us on all lines.

## MARSHALSTOWN, IOWA

We are in a great revival here. Splendid attendance and good interest manifested. Folks are going down and digging through to victory. Over half a hundred professions last week, and we are starting out fine this week. People are asking for forgiveness and declaring they want to get right with God. Professor Sutton, of Kingwood College, Ky., and his faithful wife, as pianist, are assisting me here in the music. He will be with me in a number of future meetings. Mr. Sutton knows how to do things right. He is a splendid director. We are working now as a party of four, but expect to increase to ten as soon as camp season opens. We shall then travel as the "Iowa District Evangelistic Party." Rev. E. A. Clark, District Superintendent, is acting as field manager, and he is a hustler. One of the finest men I have ever had the pleasure of meeting. He is handling the affairs of the District in a very commendable way. Mrs. Leisher, pastor at Council Bluffs church, is spending a week with me. It was our pleasure to hear her preach again on Sunday and God gave a great service. The altar was lined from one post to the other with people praying for victory. We look for a gracious time here yet. We are having four to five cottage prayer meetings over the town each day, and they have a telling effect on the night meetings. God is blessing our labors and giving us a sweep of victory everywhere we go.—RALPH W. LEISHER.

From Evangelist C. W. RUTH

My slate is as follows: Spring Valley, N. Y., April 1st to 12th; East Liverpool, Ohio, April 14th to 24th, with our Nazarene churches at each point. Kindly remember us in prayer. You will be glad to know the Lord has given me six glorious revivals in six different states since New Years. It is now just thirty-one years since I began my work as an evangelist, since which time I have never had ten days of enforced idleness, never had a vacation of three weeks, never have been to my last engagement—where I did not have another to go to—never have labored ten days without seeing some one saved or sanctified, having labored in forty-four states, and six provinces of Canada, and averaged more than one sermon a day every day in the year, and have averaged more than twenty-five thousand miles in travel annually for more than fifteen years. Have never advertised for work, or gone only where they called me, have never asked a man for a job, never have had any serious accident or mishap, never asked a man for a cent, never starved to death even once, and have preached second blessing holiness everywhere I have been—all through the mercy and faithfulness of our covenant-keeping

## OLIVET UNIVERSITY

At a called meeting of the Executive Board of Olivet University, at Olivet, Ill., March 4th, Dr. E. F. Walker presented his resignation as president of the University.

The matter was referred to the General Board, which met March 29th, at which meeting Dr. Walker's resignation was accepted. Dr. B. F. Haynes was elected president, and has accepted the position.

Dr. Haynes was president of Martin College, at Pulaski, Tenn., for some years. Was also president of Ashbury College at Wilmore, Ky. He founded Livingstone College, at Enterprise, Fla., but contracting the fever, was forced to change climate.

He was elected president of Deets Bible College, now known as the Nazarene University, at Pasadena, Cal., but a death occurring in his family, he was prevented from filling the engagement.

He later occupied the chair of theology at Peniel University, at Peniel, Texas, but gave up the position to take the editorship of the HERALD of HOLINESS, at Kansas City. Dr. Haynes will continue to write the editorials, but will move his residence to Olivet, and devote his efforts to the upbuilding of a great institution.

The Board of Trustees of Olivet University feel they are fortunate indeed in securing one so eminently fitted and qualified for president of the institution, as Dr. B. F. Haynes. We are looking to God to lead on and make the school all that He desires it to be.

L. MILTON WILLIAMS,  
President Board of Trustees.

God! Hallelujah. I wish you would help me praise Him, for He is worthy. If you know of any one who has more to praise Him for than I have—well, help him too. Thought perhaps you would like to know what I was shouting about, hence give you just a few of these pointers, then perhaps you will have some charity for me in making so much fuss.

## ASHLAND, KY.

The meeting at Uhrichsville, Ohio, March 11th to 23d, was one of victory and blessing to the church. Rev. Ephraim Wordsworth, the pastor, is greatly loved by his people, and is doing a good work for Jesus. We had an attentive audience every night of the meeting, and a number found Jesus. Every night but two, the church was well filled, and the last Sabbath was a time of power. All day the glory held, and the evening service was crowned with victory. The last night of the meeting, Thursday, the church was crowded to the doors, and the altar was filled with seekers at the conclusion of the sermon. They all professed to find Jesus. We left these dear people on Friday morning, and arrived at Ashland, Ky., where we found Rev. Allie Irick and his wife in a blaze of revival fire and victory. Rev. Allie and Emma Irick have done a great work in Ashland. Every night the altar would be a veritable cyclone of power as the saints prayed with seekers. Many found God. The people and church greatly love Brother and Sister Irick. We now take up the work where they left it, and as they go into the evangelistic field again, we remain by the stuff. We are expecting the Ashland, Ky., church to become a great church.—Rev. GEORGE WARD and WIFE.

## EMPIRE, ALA.

Sunday, March 26th, was a great day with us at Empire. Rev. J. A. Manasco, of Nauvoo, Ala., was with us, and preached three times. The Lord came in power, and we had the victory. There were three saved and one sanctified, and one addition to the church. This is a new field but the Lord is with us. Pray for us while we push the battle against sin.—(Mrs.) M. A. EWIS, *Deaconess.*

From Evangelist J. W. OLIVER

Since my last report, I have held meetings for two of our Nebraska pastors, Revs. Clarke and Ryder. God put His seal upon the efforts, and a number were blessed. On this trip I was pleased to meet the Rev. M. F. Lienard, District Superintendent of the Nebraska District. God bless him and his preachers on the Nebraska District. I fell in love with the work in Nebraska. The opportunities are great, and we will be glad when the call comes to return. Since our return home, we have spoken in several places on "Home Missions," and have had a warm, hearty welcome and response. Our Western Oklahoma District is getting wide awake on home missions. We now go to

Altus for a two weeks' meeting; then to Isabella, April 22d, for a two weeks' campaign; then the month of May will be given to the Salvation Army in Oklahoma City. Pray for us that God will be glorified in all these services. As is our custom, we shall be glad to look after the interests of the HERALD OF HOLINESS, too. May the blessings of God richly rest upon the HERALD, and all the force — and readers, too.

**COLORADO SPRINGS, COLO.**

We are glad to report victory in the Nazarene ranks at this place. We are still reaping results of our special meetings of last January. Seekers are at the altar every week this year so far. Twenty new members have united with us since January first, among them Rev. R. R. and Lillian Still, of Stockton, Ill., whom we heartily welcome to our church and field of labor. We are praying for a continuous revival.— R. J. PLUMB, *Pastor*.

**HAMILTON, OHIO.**

We have recently opened a mission at this place, and the Lord is wonderfully blessing. Several have been definitely converted, and we are expecting wonderful things in His name. We are using a building, that was for a number of years, a regular devil's den, or hell hole. People said we could never make success here, because the corner we are on was the toughest place in the city. But we remember that the Son of God came to seek and to save that which was lost. We will, in the near future, open a home for girls. We are told that the nearby factories employ a thousand or fifteen hundred girls, and many are fallen, while hundreds are in imminent danger every day. Let those who read these lines, pray much for this work. While we have charge of this work, we can give some time to evangelistic work. Home address, 640 Woodlawn avenue, Middletown, Ohio.— C. L. WHEBMAN.

**CUCAMONGA, CAL.**

We are still in the holy march with victory on our banners, enjoying a continuous outpouring of the Holy Ghost and revival fire. It has been some time since a week has passed without seekers finding God. There were five at the altar last Sunday evening, and God gave us a sweep of victory at the altar. At the Sunday morning service, we received fifteen new members, making fifty-three in all since our last Assembly. We have gone beyond the 100 mark in membership. We enter another great evangelistic campaign in May with Lewis and Mathews as engaged evangelists. A great time is expected. Will you unite with us in prayer that it may be so. Our Sunday school is fine. It broke the record in attendance last Sunday with 105 present. Our prayermeetings are well attended, and are times of great refreshing. Both board and church gave us a unanimous call for the ensuing year. We have accepted the call, and anticipate great things in the future.— W. C. FRAZIER, *Pastor*.

**POMONA CAL.**

I am glad to report the work of the Lord to be in a prosperous condition at Pomona church. Our Sunday school, Young People's Society, and church work are on the upgrade. Last Sunday Rev. G. A. Hodgkin and the University Quartet from Pasadena were with us and it was a great day. On Wednesday night, Brother Humphries our returned missionary from Japan, was with us and gave an interesting talk. These are good days, and the Lord is taking special care of us. We are to have Lewis and Mathews with us for a revival April 28th to May 14th. I have secured Brother Jack Saunders, the sailor evangelist, who is a fine soloist and choir leader, to assist me until after the Assembly, which will meet in Pomona church about June 21st. We are painting and remodeling our church, and hope to get its new clothes on before Assembly. This is made possible through the kindness of our dear friend, Rev. E. F. Sherman. I was with the San Diego church all last week for a revival meeting, and the Lord gave us some precious services. Several prayed through to victory. There are some noble saints there who know how to pray and get an answer. They are the salt of the earth. Our California churches surely have the fire, and in all of my travels I have never seen a more loyal band than our Pomona church.— J. D. SCOTT, *Pastor*.

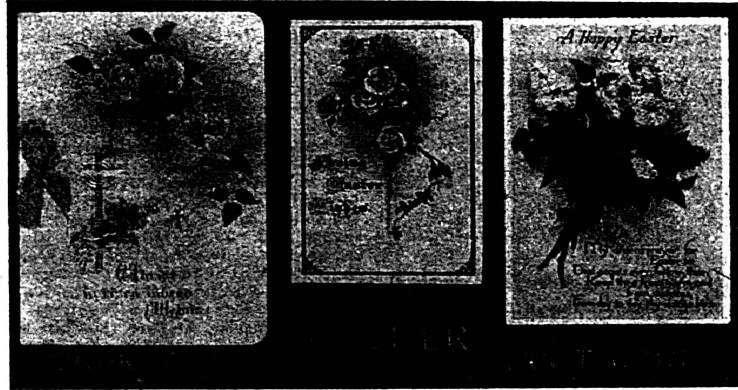
**HOLLAND, TEXAS**

Our little church at Reed's Lake, organized by Sister Bessie Williams last September, has stemmed the tide of a busy fall, lived through a cold and rainy winter, and is still growing with a successful Sunday school and prayermeeting. We have preaching once a month by the pastor, H. G. Land. We are few in number—only twenty—but have some fine people. We do not have to

**Easter Postcards and Folders**

Order early as later the stock will be broken and it will be difficult to replace on account of the war in Europe.

We were fortunate in securing a fine line of choice floral designs with favorite spring flowers and landscapes with delicate tints, trellis work, and embossed booklets tied with ribbon bow.



- BOOKLETS. Assorted, eight-page, extra bristol white cardboard, in envelope; 5¼ x 5¾. Each..... 10c
- FOLDERS. Assorted, six-page, extra bristol white cardboard, 3 x 4½. Each..... 5c
- POSTCARDS. Assorted, extra quality cardboard. Two dozen for 15c; one dozen for..... 15c

leave home to find some good talent, having in our midst one of the leading song evangelists in the District. We thank God for the privilege of being Nazarenes, and are praying for a great year, both spiritual and in a material way.— Mrs. H. G. LAND, *Secretary*.

**From Evangelist Mrs. WILLIAM E. FISHER**

We have been at Austin, Texas, for the last three weeks in a battle against sin and the Devil. Pastor E. W. Wells is working hard to get the work established, and we were glad to get to help him for a few days. The Lord gave us some souls in the fountain and some in the church. Brother Wells and his noble little band have fought hard to get to where they are now. The Lord is blessing them, and they are marching on to greater victories. Perfect harmony prevails between pastor and people, and they are pulling together to make things count for God and eternity. They are now preparing to build, and it will not be long till they will occupy their new church. While they are taxed to the limit with the church building, they are doing their best to keep up all their apportionments, and the Lord is blessing them beyond their expectations. If they keep as humble and clean as they are at present, we predict for them a bright future. We are at home for a short rest. These are good days to our souls. We are doing our best to help souls to God and heaven at last. We believe time is short—our Lord will soon be here—and what is done must be done quickly.

**BROOKLYN, N. Y., UTICA AVE.**

Our church has given the Rev. E. T. French, of Greeley, Colo., a unanimous call to the pastorate. This he has kindly accepted, and will take up his work among us about May 1st. We welcome this man of God back to the New York District, and also to our church. We are believing for a year of victory and the salvation of souls. Our retiring pastor, Rev. D. Rand Pierce, has been with us nearly two years, and during this time God has blessed his labor of love among us. Souls have been saved, sanctified and added to the church. The church has been thoroughly renovated outside and in. Electric lights have been installed, new carpet laid, and other improvements, which have greatly added to the appearance of our church. May God bless our brother as he goes, and our brother as he comes.— BENJAMIN ROWE.

**SOUTH MANCHESTER, CONN.**

Meetings opened with a good attendance and a sweet spirit. The Lord has given us results at every service. I was here four years ago and God gave us a good meeting and am expecting a better one this time. The ministry of Brother Goldberg is being made a blessing to the saints, and to the town. Unity prevails. We will be here until April 9th.— JOHN F. GIBSON, *Song Evangelist*.

**EUCABA, MISS.**

Meeting closed at Eucaba Chapel church last Sunday night. Evangelist I. D. Farmer held the meeting. He delivered some powerful messages. Everybody liked to hear him, and learned to love him. Our pastor, Brother Dodd, came Thursday, and was with us until Sunday night. He preached two fine sermons. One came to the altar, and many gave their hands for an interest in prayer, yet were not willing to pray through and get the victory.— EDNA ALRED.

**From Evangelist M. C. ADAM**

We were invited to conduct a revival at Freeburn, Ky., but were unable to secure the building for a meeting. We went across the river to Delorme, W. Va., and secured the school house, and found a crowd of people eager for salvation. We open our revival March 8th with a good audience. The crowds increased until we were unable to seat them. God was with us, and gave us a Holy Ghost revival, in which the people fell at the altar and prayed through. There were fifty-three professions in the two weeks' meeting. On Sunday we closed with a wave of glory. We expect to organize a Nazarene church of about thirty-six members. Pray for us that God will always lead in our services.

**CALCUTTA, INDIA**

We are in the midst of a revival meeting. Most of the classes are suspended. Conviction is on; a number are seeking God. It has the indications of the beginning of a powerful revival. We are praying for a twentieth century Pentecost. Keep praying for Hallelujah Village.— GEORGE J. FRANKLIN.

**DIFFICULT, TENN.**

I delight in reading the HERALD OF HOLINESS; it is food for my soul. We have a nice little church here with thirty members. Our pastor,



# HERALD of HOLINESS

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B. F. HAYNES, D. D., Editor.  
C. A. McCONNELL, Asst. Editor.

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## CHANGE IN SUBSCRIPTION PRICE

From this date the subscription price of the HERALD OF HOLINESS will be one dollar and fifty cents a year (an advance of only one cent a week). It is needless to make any lengthy explanation. The published articles which have appeared in our columns, have given information as to the cost of production, etc. We have heard from our representative people in every section of the country, and the majority have expressed their opinion in favor of the change in price. Our people are a loyal people, and have the good sense to know that some one has to pay the cost of producing everything that is made. As some pastors have said, "Our people are willing to pay a good price for a good article."

One pastor writes that his people are not only in favor of advancing the price, but are collecting the other fifty cents on the subscriptions which were already sent. One layman whose subscription is already paid, writes, "Charge my account with fifty cents to raise my subscription to \$1.50."

We herewith raise the subscription price of the paper, and we confidently expect to raise the standard of excellence in the contents of the paper. Every one will get more than his money's worth, and we will all be satisfied that we have taken the right course.

PENTECOSTAL NAZARENE PUBLISHING HOUSE.

Brother Chambers, preached us a fine sermon from John 3:3, recently. I wish the world was filled with such men.—T. D. CARTER.

### LEEDY, OKLA.

I am in a revival fourteen miles northwest of Leedy. The battle is waxing hot. Eight have prayed through to victory. People are hungry here in the country for the glad news. I just closed a meeting in a school house and the Lord blessed. We had nine conversions. Men threw away their tobacco, dances were broken up, and much good was done. I very much enjoy reading the HERALD OF HOLINESS. It is food to my soul, and the best paper I ever saw. It gets better every week. I've enlisted for life, and I'm not going to be content with just being a private in the Lord's army. I'm going to do my best to be a real hero for the great Captain of my soul. I've only been in the church seven months, but I am delighted with the work. Our little church at Leedy is using the Duplex Envelope System with good results.—M. J. JONES, Pastor.

### From Gen. Supt. R. T. WILLIAMS

A brief report of the revival in Lansing, Mich., was made to the HERALD OF HOLINESS by telegram, but I feel that this great revival should be mentioned more in detail. The meeting was with our church, Rev. E. E. Mieras, pastor. The victory was one of the greatest I have seen for a long time. From beginning to end God was with us, and seekers began coming to the altar from

the first day, though the real break did not come till the end of the first ten days. From then on, it was glorious to see people confess and pray through on Bible lines. In all, there were about one hundred and fifty that found God in conversion or sanctification. One gratifying feature about the meeting was that so many were sanctified. It would be an inspiration to any one to visit our church in Lansing. They started less than two years ago with nothing, and under the leadership of Brother Mieras, a lot in a good location has been bought, a temporary building erected, and the congregation has grown to more than one hundred live, Spirit-filled, aggressive members. This is one of our coming churches. The members have lived the life before the city, and judging from the fact that we could not accommodate the crowds, they have won the respect of the people. I fell greatly in love with Brother Mieras. He is one of the greatest workers I have ever met. He does not wait for things to come to pass; he works to bring them to pass. I am seeing more and more that a work can be built up anywhere if you can find men who are able and willing to do something. Brother Mieras can be counted on, and God is wonderfully blessing his ministry. With the help of his cultured and consecrated wife, he will do great things for God and the church. He knows how to do things, and he is doing them in the name of the Lord. Let the saints join us in praises to God for the revival, and pray for the work that it may grow and glorify God. From Lansing we went to Grand Rapids and spent four days with dear Brother Kaufman and the Grand Rapids church. During the four days there were about twenty-five seekers at the altar, and at least twenty prayed through. The revival was on the people when we had to close. Brother Mieras led the singing and did it well. We enjoyed our brief stay with the church, and had the pleasure of having this personal contact and sweet fellowship with Brother Kaufman. I can better appreciate the work he is doing in our Preachers' Aid. I was afraid at first that he did not have it on a good business basis, but I went to his home, and there he explained fully his plans, and I can assure the brethren they can run no risks in joining the Aid and in trusting Brother Kaufman with this important work. God bless him, and bless us in standing by him. May God send us a great revival all over the church. That is the one and the only solution for our problems. Pray for a world-wide revival.

### FIRST CHURCH, KANSAS CITY, MO.

Five services were crowned and blessed with the presence of God on the first Sabbath in April. We had a number of new scholars in Sunday school—some new children for us to get converted and sanctified and taken into the church. The little ones brought in over nine dollars in the usual collection, over three of which was for foreign missions. The school never gives less than two dollars a Sunday for foreign missions. The morning service in the church began with the Lord's Supper, followed by a sermon by the pastor upon the last clause of 1 Cor. 11:26, "Till he comes," showing the Lord's Supper to stand between two great events: the crucifixion, and the second coming of Jesus. In the afternoon, the monthly missionary meeting was one of the most blessed services we have had. The treasurer reported that in the past three months, the church and Sunday school had paid in for foreign missions, \$377. At the close of the addresses, the altar was filled with seekers for conversion, sanctification, and to settle definite calls to God's service. God laid His hand upon several for foreign missions. The Young People's meeting at night was a time of victorious testimony, and the Spirit of God was so manifest that, when the following preaching service came to a close, the seekers found quick and easy deliverance at the altar.—Reporter.

### DANVILLE, ILL.

March 12th, I closed a revival meeting in my home town, Monroe, Ind. This is the second revival God has given me there within three years. In the first meeting God gave me sixty-five seekers, and in this last meeting, forty-nine, and forty-two of this number were seeking to be sanctified. Not all of them claimed their inheritance, but many of them were definitely blessed. Among those who were at the altar in this last meeting was my oldest brother, who was gloriously sanctified, and another brother past fifty, who had never been converted, was most beautifully saved. We believe God will call one young lady into special work for Him. She had been raised a Lutheran, but on Thursday afternoon was converted and wonderfully sanctified Saturday night. She shouted all night and most of the next day. Since leaving the evangelistic field, we have been serving the pastorate, and evangelizing some for almost five years, and God has never failed us along any line. We have some evangelistic privileges, while either wife or I

# SUPERINTENDENTS' DIRECTORY

## General Superintendents

- H. F. REYNOLDS.....Kansas City, Mo.  
Res., 4924 Agnes ave.; office, 2109 Troost ave.  
Central America.
- Alberta District Assembly.  
Manitoba, Sask.
- E. F. WALKER.....Glendora, Cal.  
Residence, Glendora, Cal.; office, Olivet, Ill.  
Washington-Philadelphia District Assembly, Northeast, Minn. April 12-10  
New York District Assembly, Syracuse, N. Y. April 19-23  
New England District Assembly, West Somerville, Mass. April 26-30  
Pittsburgh District Assembly, Troy, Pa. May 3-7
- J. W. GOODWIN.....San Diego, Cal.  
1235 Twenty-third st.
- R. T. WILLIAMS.....Penel, Texas  
Colorado District Assembly.....May 3-7

## District Superintendents

- ALABAMA—P. M. Covington.....Jasper, Ala.  
Brilliant, Ala. April 6  
Windfield, Ala. April 7  
Taylor Springs, Seven Oaks, and Gula Postoffice, Ala. April 8-9  
Cacalia, Miss. April 26-30  
Banks, Tenn. May 1
- ALBERTA MISSION—W. B. Tait, Box 133 Red Deer, Canada.
- ARKANSAS—Joseph N. Speakes, 209 Locust st., Argenta, Ark.
- BRITISH ISLES—George Sharpe, No. 1 Westbourne Terrace, Weymouth, Glasgow, Scotland.
- CHICAGO CENTRAL—W. G. Schauman.....Olivet, Ill.
- COLORADO—L. E. Burger, 1535 Ninth st., Greeley, Colo.
- DALLAS—P. L. Pierce.....Penel, Texas
- DAKOTAS—MONTANA—Lyman Brough, Surrey, N. D.
- FLORIDA—C. H. Lancaster, 828 Fourth st., Miami, Fla.
- GEORGIA—W. E. Hanson.....Glenville, Ga.
- HAMLIN—J. C. Hepson.....Roscoe, Texas  
Wichita Falls, Tex. April 6-8  
Shannon April 8-9
- IDAHO-OREGON—Harry Hays.....Nampa, Idaho
- INDIANA—E. E. Harding, East Thornburg st., New Castle, Ind.
- IOWA—E. A. Clark.....University Park, Iowa
- KANSAS—H. M. Chambers, 317 N. Maple, Hutchinson, Kas.
- KENTUCKY—W. W. Hanks, Box 233, Ashland, Ky.
- LITTLE ROCK—B. H. Haynie, 3500 West Eleventh st., Little Rock, Ark.
- LOUISIANA—C. A. Beckie.....Lake Charles, La.
- MANITOBA-SASK. MISSION—C. A. Thompson, Box 298, Regina, Sask.
- MICHIGAN—A. H. Kaufman, 233 Mt. Vernon ave., N. W., Grand Rapids, Mich.
- MISSISSIPPI—J. N. Whitehead.....Sallis, Miss.
- MISSOURI—G. O. Crow.....Springfield, Mo.
- NEBRASKA—M. E. Gienard.....Buff Oak, Kas.
- NEW ENGLAND—N. H. Washburn.....Beverly, Mass.
- NEW MEXICO—E. E. Dunham.....Artesia, N. M.
- NEW YORK—J. J. Marvin.....Tuckaho, N. Y.
- NORTHWEST—J. T. Little.....Newberg, Ore.
- PAST. OKLAHOMA—F. R. Morgan, Henryetta, Okla.
- WEST OKLAHOMA—S. H. Owens.....Bethany, Okla.
- PITTSBURGH—N. E. Herrell.....Olivet, Ill.  
Mannington, W. Va. April 6-7  
Bunola, Pa. April 10  
McKeesport, Pa. April 11  
Forentum, Pa. April 12  
Claytona, Pa. April 13  
Oil City, Pa. April 14  
New Brighton, Pa. April 15-16  
New Galilee, Pa. April 17  
East Palestine, Ohio.....April 18
- SAN ANTONIO—William E. Fisher, 525 West Mulberry ave., San Antonio, Texas.
- SAN FRANCISCO—H. H. Miller, 2328 McKinley ave., Berkeley, Cal.
- SOUTHERN CALIFORNIA—Howard Eckel, 1405 East Thirty-ninth st., Los Angeles, Cal.
- TENNESSEE—F. W. Johnson.....Dickson, Tenn.
- WASH.-PHILA.—J. T. Maybury, 1917 Allegheny ave., Philadelphia, Pa.

stays by the stuff, the other is free to hold some meetings. We will be pleased to work in God's vineyard any where He leads.—M. T. BRANDY-BERRY.

### FLORENCE, ALA.

The work of the Nazarene church is moving on with victory. God is blessing, and the church is being built up. We now have one of the largest and best Sunday schools in the District. Dr. Godbey was with us over Sunday. The saints were delighted with his Bible lessons. Rev. Lige Weaver, of Shelbyville, Tenn., held a meeting here in March, which resulted in fifty-six professions of pardon or purity. Twenty united with the church of the Nazarene. Bro. L. Weaver is a good, strong, gospel preacher. A clean man, filled with the Holy Spirit, and will be a blessing to any church securing his services. We have just returned from Birmingham. Our church there is doing good work under the pastor, Rev. P. C. Ramsey and his faithful wife. We were glad to have our good District Superintendent, P. M. Covington, with us here during the first of our revival. The church all loves Brother Covington. He was a great blessing.—Mrs. M. V. HALL, Pastor.