

HERALD of HOLINESS

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The Gladdest Note

ANGELS or redeemed men can chant in delightful strains of visions of sears, or missions of convoys of heavenly messengers, or of patriarchal glories when these ancient sires were met by God and talked with Him as man to man. They may sing of coming beatific scenes when safe in the heaven of faith's claim; of these and other themes, songs may be sung full of truth and beauty and inspiration and hope. But we dare say that the gladdest note ever yet struck on man's or angel's harp, is that of cleanness of heart, of holiness, and purity through the cleansing fountain of the blood of the Redeemer of men. Angels can lift no higher song in praise of Him who washes and makes men clean through His own blood. Men can feel no loftier thrill than that praise unto Him who so washes and cleanses in His crimson tide.

Purity from sin — cleansing from stains — redemption from "all iniquity" — this is the highest pinnacle of thought in all the vernacular of grace. It is greater than even the joys of heaven, because it is the gateway to the fields of final glory, and the proof, the prelude, the presage, and the precursor of the heavenly retreat. Holiness in heaven is one thing; holiness here among the defiled and the unclean and the corrupt, where devils and men and churches oppose and fight — this is quite another thing. Heaven is the natural place for holiness. Earth is the unnatural place for it. Here it is an exotic, transplanted from a higher clime and made to find growth and development under the nurture of God and the faithfulness of true men. In heaven it grows of itself, supernaturally. Here it grows against every opposition which earth and hell can marshal against it. God certainly does have a peculiarly tender and warm regard for holiness here, among men and women. Hence it is He represents the holy as the "apple of His eye." Hence He calls us the "vine of the Branch." Hence He calls Himself "our Rock, our strong Tower, our Refuge, our Defense, our Deliverer." How God tries to assure us of His special regard for those who have entered the secret place. Let us not be afraid when opposition comes, for if He be for us, what matters it who or what may be against us? Let us arise in the majesty of our strength and go forth conquering and to conquer.

**A
Mistake
in Two
Directions**

There is a possible mistake which can be made in either of two directions. One can easily prematurely persuade people to seek holiness, and sometimes to claim it before they really have it. On this point we must be extremely careful. We must let the Spirit have room for work, and not get in His way or hamper Him in His proper sphere. There should always be real conviction for holiness. It is possible to pull fruit green, and when this is done the fruit is damaged, and the one pulling it is not benefited. Let the fruit ripen first, and then the tree is helped, the fruit is brought to its intended use, and the one plucking it is blessed. Let the truth enter, let real conviction be produced, and generally the man will move of his own volition with little or no urging. Personal work is not to be discouraged. Often a judicious invitation to those who have been convinced of the truth, and are convicted of their own personal need, will help to an instant decision to move forward. Let this work be

never neglected, but let it be done prayerfully, tactfully, and gently, never with too much insistence or urging. There must not be brought to bear such a pressure on personal or social or other grounds as to induce action on such basis. There should be just enough of personal solicitation as to indicate intense personal and prayerful interest in those addressed, but no more.

There can be too insistent appeals from the one holding the meeting to get people to the altar. People induced to come forward before they are sufficiently convicted are sometimes injured by such premature movement. Discouragement or doubt often is the outcome of such premature action. Better far let the seekers become thoroughly convicted, if we are to have the best success in getting them through to God safely and clearly.

At the same time, there is another mistake possible. We are not to wait too long, and demand special and extraordinary conviction on the part of young converts, before we seek to direct their thought to this subject, or seek to show them their birthright to holiness in the blood of Christ. Those who are regenerated are entitled to know the full extent of their inheritance. It is but proper that we tenderly and lovingly point them to the blood for the "more abundant life" which is their privilege. We are not to wait for some evangelist or pastor to arrest their thought to this subject before we undertake to do aught in their behalf. As early in their experience as is convenient, their attention should be tactfully directed to this privilege, and they should be sought to be led into an interest in the subject which would prove a preparation for revivalistic efforts, and sometimes might save them in the hour of temptation from their carnal natures. We do not wait for sinners to have strong convictions before we urge them to seek God. We seek to impress upon them their need of salvation in order to get them to think and consider and move in the matter. We must not wait in this matter with the newly converted, and let the Devil get the start with them, and get them into all sorts of trouble. Let us seek to get on the ground early and lead them into a knowledge of their need and their privilege of a clean heart. Early Christian experience is the best time to seek holiness. It will also be found the most fruitful time to Christian workers for successful work.

**Slurs
on
Human
Emotion**

We get tired of slurs on human emotion. We tire of hearing of the neurotic class, the high-wrought emotional who go off so easily into excesses. We referred to and commented on such a slur made by an eminent evangelist, Dr. John R. Mott, last week. Such reflections on emotion are out of place in any minister. They argue a woeful ignorance of the philosophy of human nature, or a pitiful spirit of concession to a most unreasonable and unreasoning rationalism prevalent today. Men in the pulpit should be too strong to do the latter, and too well informed to be guilty of the former.

For what is the affectional nature? Why did God endow us with that deepest and most mysterious realm of emotionalism if not intended to subserve some great end worthy of Him our Maker, and helpful to us, the needy subjects of His kingdom? Fervid oratory, either in or out of the pulpit, appeals to the emotions largely. But shall we forbid the popular oration because of this? It is true Mr. Locky tells us that "No talent

is naturally more ephemeral than popular oratory." As another answers him, it can be replied that Mr. Lecky does not go further and tell us that no talent has produced more mighty results. Where is the talent comparable to that of the man who possesses the power to enkindle the multitude to enthusiasm for a great cause? What more superb power than that of the fired orator who can arouse conviction and cement sentiment against wrongs hedged about with civil rights granted, against legislated iniquities, against evils imbedded in the sentiments of a nation, in the laws and customs of society, and protected by vast property interests? What was it that generated the moral power which early in the nineteenth century swept the slave trade from England? What was it in our own country a half a century ago which swept the same evil forever from our soil? Fiery appeals which stirred the emotions and conscience of nations accomplished these beneficent results and numbers of great reforms in the world's history. And shall not the same appeals to emotion, intellect, and conscience be made in the interest of the souls lost in sin and doomed, if unrepentant, to be lost forever? Is emancipation from physical slavery of higher moment than emancipation from the thralldom of sin, and the doom to never ending hell?

What was Whitefield's power but his impassioned appeals to human emotion? What matters it if it was through the emotion he reached the motive power of the will, and trended thousands into better lives, and the hope of life beyond the grave, and joy and peace endless. Shall we bar the preacher use of or appeals to that most responsive and often mightiest agency for reaching the imperious will of human beings? Shall we deny this to him, and yet allow it to the venal, petty politician, and the actor, and the trickster who would use it for the basest purposes, and for the defeat of the soul's best interests at last?

Charles Sylvester Horne, in that splendid series of lectures recently delivered to the Yale divinity students, entitled "The Romance of Preaching," says: "When I read our Lord's infinitely moving lament over Jerusalem, or His impassioned indignation against religious hypocrisy, I marvel that we can ever imagine Christian preaching to be admirable that is not deeply penetrated with emotion. I am told that this sort of advice does violence to our modern temperament and attitude of mind . . . That in the well regulated modern world, when the Romanticist and the Poet have been suppressed in the interest of pure science, emotion and imagination will have no place. If this be so, our Revelation is still to the wise, foolishness; but it does not follow we are to surrender to any so-called scientific school. . . . You have every chord of the human heart to play on. Men and women, after all their history and education, are still human beings, compounded of laughter and tears, sunshine and shadow. Humanity is still, as it has always been, capable of the heights of heroism, and the depths of shame. Not one of the elemental human passions has been eradicated by all our philosophies. No process of evolution has carried us, or ever will, beyond their grip . . . If our refinements have done anything for us, they have made us more sensitive and not more stoical. . . . Nobody ought ever to go into a pulpit who can think and talk about sin and salvation, and the Cross of Christ, which is for all men the symbol of hope and service, without profound emotion and passion. . . . I like the phrase of the apostle of Patmos, 'He carried me away in the Spirit.' We cannot always be in the same mood, nor if it were possible would it be well. But surely this is one of our noblest capacities — this of being transported out of ourselves by the vision of God, and of His will, 'carried away' by the rush of emotion, enthusiasm and imagination to that lofty standpoint where we greet the dawn of the Day of Christ's Kingdom on earth; and watch the Holy City, New Jerusalem, descending out of heaven from God."

We commend the above reflections from this astute scholar and great preacher, who gives us his last utterances in the volume referred to, to Doctor Mott and the large school of modern teachers to which he seems to belong. These gentlemen seem to proceed upon the assumption that human nature has been transformed and utterly reversed by the process of education: They seem to think that the human heart has been altered, and man made more a machine than a thinking and feeling and movable being, like His God. Whereas, as our author has said, "not one of the elemental human passions has been eradicated by our philosophies." Yet, these gentlemen who have invented some, and twisted other of these philosophies out of their legitimate channels, dare insist that man has been changed

from a feeling, aspiring, God-capacitated being, into a mere stoical machine, cold, unemotional, automatic, like so many of these teachers.

Recognizing A High Asset

The abolition of the liquor traffic receives constantly recognition and proof from constantly higher authorities. Now comes to the fore no less an authority than David Lloyd George, the distinguished Chancellor of the Exchequer of England, who declares its merit as an asset in the armaments of warfare. In his speech before the House of Commons, the other day, in outlining the new policy for a marvelously increased aggressiveness of the great war now being waged by England and her allies against Germany, he paid a great tribute to the value of prohibition, in the list enumerated, of things worthy of being reckoned as among the sources of strength of the allies. He said that Russia, since her abolition of the intoxicant called vodka, had found herself marvelously strengthened in the efficiency of her people, by from thirty to fifty per cent. This applies both to her men enlisted for service in the war, and to the minority remaining at home to labor for the support of the women and children. He said: "Russia has, since the war began, enormously increased her resources by suppressing the sale of all alcoholic liquors. By that means alone she has increased the productivity of her labor by something between thirty and fifty per cent."

If prohibition be thus so useful and potent in war, as an increaser of productivity, why should not these distinguished statesmen and publicists have discovered the fact in time of peace, or at least have believed the thousands of people who did know and believe it, and had tried for the last fifty years to din the truth into their ears?

If thus useful in time of war, it is devoutly to be hoped that when peace has been restored, Russia and England, and all other nations, will see the wisdom, yea, the necessity, for the adoption of prohibition as a regular state policy, to be rigidly enforced.

We commend the testimony of this distinguished Englishman to the brewery lords and the saloonists and the ministerial apologists for the legalized liquor traffic, and to the politicians who have not yet found out which way the wind blows. Let all men everywhere know by this testimony, as well as the like testimony of thousands everywhere, that prohibition of the legalized liquor traffic is the liveliest, the most important, and the most imperious economic and political and social problem before the statesmanship and law-making bodies of the nations of all the world today. Before this issue all other questions pale into shadows. The traffic, the currency, the ship bill, the immigration bill even — none of these issues compare with this one. It demands first and firmest and final settlement in order to the sanest and wisest consideration and settlement of all other questions of state, whatsoever.

Let our law-makers see and understand this at once, and no longer dally with this question, in favor of the harpies and parasites and leaches of liquordom, who have fattened and feasted upon the young manhood and the public weal and the rights of the home in America by the infamies of this Horror of Horrors.

WE ARE NOT required to understand the Scriptures, but we are commanded to "search the scriptures." We must search them and carry away all we find there. We must carry off all we find in them, but not anything we do not find there. It is a lamentable mistake to carry off things we do not find there. This has been the fruitful source of much trouble among good people. Do not take off things you imagine or dream you find there, because you went to it with your predispositions to find these things. Go to it without predilections and absolutely free and untrammelled, and you will find enough on which to be nourished up and furnished thoroughly unto every good work.

MAN was made to reign, but abdicated his crown in favor of sordid to the flesh. Now he sees his mistake, but, unwilling to confess and submit, he dares grasp back his crown without asking and receiving it, on conditions, from the hands of God. The age tends to the exaltation of man and the abasement of God. This is in direct antagonism to the demands of the Gospel. It says: "If any man would come after me let him deny himself and take up his cross and follow me." Man wants to ride in front, but God is in front, and man must knuckle, and ride behind, or he will be ride at all.

THE EDITOR'S SURVEY

News and Notes

According to the computation of Hamilton Holt, editor of the *Independent*, the present European war by the time it ends will have accomplished the following horrors: It will have caused two and a half million widows, 6,700,000 fatherless children, and two and a half million women forced to marry "inferior" men. Such incalculable horrors are a shame on the name of Europe, and the civilized world. These statistics only tell a moiety of the tale of woe, for by far the greatest suffering and woe are beyond the power of figures to tell, when confined even to the classes here named. This leaves out, however, the killed and the wounded, and the suffering of the maimed, and the hate and bitterness, and ten thousands other evils.

David Lloyd George, British Chancellor of the Exchequer, after denouncing the drink traffic as doing "more damage to the country than all the German submarines put together," says government has power to deal with the liquor question, and that this power would be used to protect the interests of the nation. This seems to forecast that Great Britain may join Russia and France in declaring war against this worst foe to any and all peoples and nations.

Two thousand one hundred and sixty daily papers were interrogated on the prohibition question. Six hundred and seventy-nine replied, of which number 366 favored national prohibition, and two hundred opposed it. Three hundred and ninety-seven editors favored local prohibition, while one hundred and seventy-six were opposed. Only one hundred and fifty-nine of the six hundred and seventy-nine papers addressed accept liquor advertisements.

The International Sunday School Lessons are to have a full set of Sunday school lessons on international peace in the lesson helps of the various denominations.

Billy Sunday, preaching on Naaman, the leper, declared that Elisha might have said: "My dear fellow, there is nothing wrong with you. Matter, you know, is non-existent. Why did you make this long journey from Damascus? Why didn't you simply phone, and I would have given you absent treatment? Is n't such high treason, according to Eddyites?"

It is certainly a serious problem confronting Protestantism when there are forty-nine thousand one hundred and sixty-seven more Protestant churches in the United States than Protestant ministers. This problem calls for prayer and serious study and plan for a change of conditions.

A perusal of our Work and Workers' pages will convince anyone that the old evangel of a full Gospel still saves and gets large hearing from people. We are reminded of this fact in thinking of the record of only one of our Nazarene pastors. For eighteen years he has been steadily and successfully engaged in the work of salvation, and from 20,000 to 25,000 people, it is estimated, have been seekers at the altar in his meetings. During five years

at the church he had from 3,000 to 4,000 at the altar. During the four years at his present charge he has had from twenty-five to fifty a month steadily. When we take into consideration the endless social, pastoral, and private work demanded constantly in a great city charge, and the fact that all around there are worldly churches which are dead and doing nothing, this record is marvelous, but greatly encouraging and heartening to our faith. God is not dead, and He is still bigger than the Devil. It does not necessarily take sensational methods to get a hearing. The old Gospel preached with fire sent down from heaven, will get a hearing, and men and women will be saved. We rejoice in all the good done by Billy Sunday by his methods, but we are not to forget that the long and steady pull by our own men in the field is telling mightily for God and souls. Brother C. E. Cornell has made the record to which we refer above, and there are others who are doing splendid work on the same lines, "which God sees and will reward in a coming day."

Good for the Arkansas legislature! That body has passed a bill, and the governor has approved it, by which there will be henceforth inspection of convents and other Romish institutions masquerading in the guise of charity. We fail to see why this is not done by every legislature. Government inspects the cattle of men on ranches. Inspection is made of meat and of drugs and foodstuffs. Into everything affecting the health or physical well of the public, government exercises its right of inspection, and will on occasion require the destruction of large droves of cattle or other property when demanded by the public welfare. Are not the morals and the freedom of the thousands of women imprisoned in these dark and dismal walls, of some concern to the government of the country? Are there not interests as dear and as worthy protection as those involving pecuniary matters or the health of the people? Surely when the virtue of innocent women by the thousands is at stake, those sequestered regions where such nefarious work is carried on should be opened by the strong arm of the law, and an inspection made frequently. The public welfare demands this imperiously, and let it be done.

There seems to be quite an unfortunate division among the clergy of Boston over the holding of a meeting in that city by Billy Sunday. *Zion's Herald* leads a very vigorous opposition to Sunday's holding the meeting. Mr. Sunday has agreed to go, but we doubt now, after he learns of the opposition, whether he will go. In the case of the invitation to go to Washington City, he expressed a willingness to engage in such a campaign there, but said he preferred to postpone his decision until he could investigate the extent of the opposition to his going.

One of the war correspondents writes strikingly of the indomitable stoicism and reckless devotion of the German soldier to his country's success, in the great war in progress. He tells how they prefer death to capture by the enemy, and of the frequent suicides in preference to being made prisoners. There seems to be a spirit of martyrdom in the breasts of German soldiers, implanted by long years of

training in the spirit of militarism, in their native land. They feel they are to win now or never, and that death is preferable to defeat. Hence, there is a kind of recklessness and a glory in dying for their fatherland. The correspondent says this fact is to be taken into account in estimating the strength of the Germans, by their enemies. One instance is cited, where an officer had his soldiers all killed, and he took refuge in a cabin. The enemy surrounded the cabin and told him he had as well come out; that they knew he was wounded, and they did not want to further hurt him bodily. He replied he had five bullets left, four for them and one for himself. They rushed into the house after he had shot four of his bullets at them and they found him unconscious on his face dying from a self-inflicted wound in his body, and the chambers of his gun empty.

We hereby desire to express our most earnest protest against the published policy of the great Exposition at San Francisco, to the effect that it is to be a wide-open affair, as far as Sabbath desecration is concerned, and the sale of liquor on the grounds. We have never yet attended one of these expositions which disregarded the Sabbath, and allowed the sale of liquor on the grounds, and we never shall. We believe all Christian people should make a most emphatic protest against this insult to God and decency and right, to be practiced by the exposition managers. It would be a fine thing if Christian people would stay away from this show, and thereby record their protest in the most emphatic way for it to be felt and known. We sincerely trust they will do so everywhere.

The introduction of the jitney auto cars in competition with the electric street car systems, in many of the cities of the country, is being met with strenuous opposition by the electric systems. They are having introduced into city councils ordinances, which, if passed, would throttle the jitneys, and put them out of business at once. This tactics will not win, for the simple reason that the jitney service is demanded by the people, and is a supply of a need of the public of quicker transit. It is here to stay, and the bowwatered and bloated traction companies, which have grown rich out of capitalized franchises gotten through corrupted city elections, had as well seek some fresher regions less acquainted with their methods, and let the jitneys alone.

That is a striking aphorism which appears in the February number of the *Way of Holiness*, published in England, which runs: "If you would keep on your feet, get on your knees." Well said. This is truly the best way to keep on your feet.

The *Outlook* of March 10th published an article from Raymond Weeks, of Columbia University, revealing a line of atrocities and cruelties and brutalities practiced during the present war, often on defenseless prisoners and on helpless women and non-combatants, and authenticated by incontestable evidence, which are shocking in the extreme. These abuses were denied in the earlier stages of the war, and the editor of the *HERALD OF HOLINESS* has been taken to task for referring to the same by some of our partisan readers. Evidence of

these atrocities was obtained from diaries of German wounded prisoners who were eyewitnesses to the acts and who recorded them with no thought of their ever being seen by anybody. Here is a revelation which we commend to all such sensitive readers as doubt or deny the facts. It seems that we are relapsing into the barbarism of paganism, after reading these nameless outrages committed by members of a professing Christian nation. Let neutral nations combine in some way for doing the utmost possible to put a stop to this war. Civilization, every interest of the present and unborn generations, the church, decency, and patriotism and humanity, all demand this. Let it be undertaken with a determination born of desperate love for right and humanity and justice.

We certainly appreciate and are grateful to God for the testimonials coming to us from so many sources of the positive good accomplished by the reading of the editorials in the HERALD OF HOLINESS. As a sample, a brother informs us of the recent conversion of a man who is quite sick, who was brought to Christ through reading these editorials, and from an unbeliever in sanctification has become a believer in, and an earnest seeker for, the blessing. Pray that this dear man may be brought into the fulness of the great blessing quickly.

A cure for tetanus has been announced by the Rockefeller Institute. The horrors of lockjaw may now be less dreaded if this discovery be true, which seems to be the case. The purpose of the discovery is to relax the muscles until the anti-tetanus serum has time to take effect. The world has been given free access to use of the patents, and twenty-five of the instruments have been sent to Europe for use in the hospitals in the war regions where this fearful malady has been so prevalent. This will certainly prove a boon to multitudes of hapless victims of this terrible affliction.

Ten Minutes With a Corrupt Mayor

The supreme test of courage for a preacher is personal contact with sin in high places. It is easy to rebuke sin in a large congregation, even when we know there are prominent people or church members guilty of it. There is the crowd and the endorsement of large numbers of pious members, and there is the protection against answer in the conventions of the hour and the place. There is another way. We do not condemn this way, for it is often needed. But sometimes there is a call for personal rebuke and appeal which is altogether different. When the preacher has to face the individual offender who is hedged about with his official glamor and high position and environment and influence and friends, and family — amid these surroundings it takes peculiar courage to face the high sinner, and cry "thou art the man." It has sometimes to be done. John T. Faris, in *Sunday School Times*, tells of an incident where the minister had the courage:

A young pastor had just taken charge of a church in a city of twenty-five thousand population. He was eager for work, but he was amazed when some of the leaders in the church told him they felt it was his duty to attack the city government in his sermons or otherwise. "The mayor is a disgrace to the city, his department chiefs are like himself, and the members of the council are followers in evil. The city is famous for the corruption in high places. You must do something." However, the young pastor declined to move until he became better acquainted with the situation. He wished to make no mistake, so he waited with open eyes.

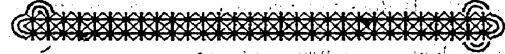
The Echo

*You always know what an echo will do;
Whatever you say, it sends back to you;
If you speak gently with voice low and sweet,
The echo your words and tone will repeat.*

*If your words are cross and your voice is shrill,
The answering voice sounds crosser still;
Send a pleasant call with might and main,
You will hear a happy shout again.*

*When we are happy and cheery and bright
The world around us is sure to go right.
We must be careful of voice and of word,
For they come back — as life's echo is heard.*

—Exchange.



The time came when he felt he must act. But he did not preach a sermon directed at the mayor and his associates, nor did he rush into print. After prayer for guidance, he called the mayor on the telephone, and asked for an appointment.

"I want ten minutes of your time," he said. Next morning the minister was shown into the office of the mayor, who looked him over with some curiosity. Evidently he wondered what could be the errand of his visitor. "Pardon me if I look at my watch," the minister said. "I must keep my promise to leave the office in ten minutes."

Then, after a few moments of general conversation, he stated his errand: "I want to congratulate you on the honor and responsibility that were laid on you when you were chosen mayor of this city. But I want to tell you that there is a greater honor waiting for you — something far bigger than the office of mayor of a city like this."

The heart of the mayor bounded. He thought of possible political preferment; he had dreamed of this. Could this stranger be the emissary of some powerful politician?

Curiously he listened to the next words of the visitor: "You ought to be a servant of the Lord Jesus Christ."

In astonishment the official replied: "No one ever spoke to me like this before."

The pastor rose, looked at his watch, and held out his hand, "I must go," he said, "time is up."

Next day there was a call at the minister's telephone; the mayor asked for him. "Won't you come and talk to me?" he asked, his voice giving evidence of his agitation. "I have thought of what you said to me ever since you left. I must see you!"

Two weeks later the mayor united with the church of which the minister was pastor. But the work did not stop there. The chief of police, the head of the fire department, and five aldermen confessed Christ, and became church members.

Then the government of the city was cleaned up. The work the officers of his new charge had demanded of the young minister had been done, but not in the way they had planned.

A Solid Foundation

In the matter of our spiritual building, we must be careful of our foundation. It must be strong and secure, because it is to withstand the fiercest storms and assaults. It cannot stand unless grounded in the eternal Word of God. There is no other foundation laid except that to be found in the blood and power of the Lord Jesus Christ, and He is revealed to us only in the Word of the living God. Let us be sure we are building upon this foundation, if we would cope with the opposition of winds and waves from every quarter. The *Christian* gives the following incident, illustrative of this necessity for such foundation, which is very impressive:

The famous Eddystone lighthouse, on the coast of Cornwall, England, was first built, in a singular way, by the learned and eccentric Winstanley. On its sides he put various boast-

ful inscriptions. He was very proud of his structure, and from his lofty balcony used boldly to defy the storm, crying, "Blow off winds! Rise, oh ocean! Break forth, ye elements, and try my work!" But one fearful night the sea swallowed up the tower and its bulwark.

The lighthouse was built a second time of wood and stone, by Rudgard. The form was good, but the wood gave hold for the elements, and the bulwark and his structure perished in the waves.

Next, the great Smeaton was called. He raised a cone from a solid rock upon which it was built, and riveted it to the rock, as the oak is fastened to the earth by its roots. From the rock of the foundation he took the rock of the superstructure. He carved upon it no boastful inscription like those of Winstanley, but on its lowest course he put, "Except the Lord build the house, they labor in vain that build it"; and on its keystone, above the lantern, the simple tribute, "Lans Deol" and it stood more than a century, until it was thought best to replace it with a loftier tower.

Fellow workers for the salvation of men, Christ, the Light, must be held up before men or they will perish. Let us, then, place Him on no superstructure of our own device. Let us rear no tower of wood, or wood and stone. But taking the Word of God for our foundation, let us build our structure upon its massive, solid truth, and on every course put Smeaton's humble inscription, and then we may be sure that the lighthouse will stand.

Our Three Pillows

We knew long and lovingly Bishop O. P. Fitzgerald, of the M. E. Church, South. He was a warm-hearted Irishman, of strong and brilliant intellectual attainments, and a man of great spirituality. He was many years editor of the *Nashville Christian Advocate*, and later was made bishop. He wielded a facile pen, and especially was brilliant as a paragraph writer. The following from his pen comes before our eyes in an exchange, and we give it to our readers:

A dying believer many years ago, when asked by his pastor, "How are you, sir?" said: "My head is resting very sweetly on three pillows — infinite love, infinite wisdom, and infinite power." The thought came to me that it is the same hand that makes the believer's bed now, and upon the same pillows may rest the weary head now as when the man of God wrote that the Lord would "make all his bed in sickness."

Infinite love will withhold no good thing from the trusting soul. It would bestow more than we can ask or think. There may be vagueness to our minds in the expression "infinite love," but we can look for nothing less, we can employ no narrower terms, in dealing with God.

In the next place, we are to remind ourselves that infinite wisdom plans for all that infinite love desires in our behalf. The wisdom of God — the words suggest a breadth of meaning beyond description in human speech.

In the third place, we may call to mind the fact that infinite power can bring to pass all that infinite love desires and all that infinite wisdom plans in behalf of the trusting soul.

These are the three pillows: The love that abides and abounds, the wisdom that never fails, the power that saves to the uttermost. On these three pillows ye may rest your heads, all ye that suffer. Your needs may be great, but the resources of your Comforter are sufficient, being infinite in their extent and eternal in their duration.

Through a Glass Darkly

Yes, that is the height of our privilege here in the flesh. We need to have only patience in order to reach the point where we shall see face to face, or fully, as is seen in the heavenly place. We must not grow restive here under our limitations, but be assured God is taking us the nearest and best route to heaven, with the fewest limitations compatible with our highest good along the way. We can surely afford to wait when we have such glorious promises on which to plant our feet.

THE OPEN PARLIAMENT

Rocks and Shoals and How to Escape Them

THE thought of this article is the dangers that we as a church are likely to encounter. There are many. We will mention a few. An appreciation of where others have failed, either as individuals or as a church, ought to be incentive enough to cause us to fortify ourselves against a like disaster.

Indefiniteness—We take too many things for granted. We study about, and hear, straight, sound, biblical, doctrinal, theological, homiletical, hermeneutical, and philosophical presentations in support of holiness, and conclude that all of our members have, and consequently do not indoctrinate them in the great cardinal truths for which we stand. If holiness is our big issue, our people ought to know a great deal about it, but how shall they hear without a preacher? The term "doctrine" has frightened a great many people. To speak the word, they get uneasy and prepare for something dry. This is a mistake. Doctrine is no drier than the one preaching it. A man might preach on streams of living water and be just as dry. It isn't the theme that makes the man, but the man that makes the theme. There must be clear preaching of experimental truths regarding the second work of grace. No amount of generalizing will answer this need.

Because a man uses the term holiness or sanctification, or gives an occasional illustration about the experience, is no evidence he is a holiness preacher. This mamby-pampy, wishy-washy, sickly, silly, sentimental way of preaching holiness ought to be labeled. We must meet such indefiniteness with positiveness. We cannot be molly-coddles and win in this great fight. A molly-coddle will not excite antagonism or merit admiration. Our call is to be defenders of the faith; soldiers of the cross. Definiteness in testimony is needed. Not that parrot-like, threadbare, fireless, lifeless, high and dry, rusty and musty testimony, "Saved, sanctified, and satisfied," but often a clear witness to experimental facts. A good brother vouches for the hearing of the following testimony—"Saved, sanctified, satisfied and backslid, Glory to God." This sounds a little extreme but draw your own conclusions. A colored brother when asked to explain how he preached, said, "First, I tells 'em what I am goin' to tell 'em, and then I—I tells 'em, and then I tells 'em what I told 'em." This would apply pretty well in heart-felt testimony. Definiteness in dealing with penitents is needed. We are in danger of being in too great a hurry. This fast age of modern movements is threatening Christian workers. Rushing folks through before they reach a definite epoch in their lives is disastrous both to the seeker and to subsequent seekers. Recruits today are our captains tomorrow. Tarrying until God answers is inevitable if we would maintain our high standard of Christian living.

Indifference—This is another deplorable malady that threatens us. Most everyone had fervency and zeal to let when the church was first organized, and would go through hot or cold, wet or dry, and were ready to pray

Written by C. H. STRONG

down fire on the service, invite sinners to church, pray with the sick, contribute to every good cause—but alas! too much of that old time fervor is gone. Prayer meeting night—too tired. Hour for secret prayer—reading the newspaper. Instead of calling on the sick—take a nap. Call for missionary money—hewen at homo. Plea for our institutions, such as missions, schools, publishing interests, etc.—too poor, hard times. Indifference as to system. We must not be so systemized or conventional that we lose the spirit of freedom, but if every man is a law unto himself, we will lose the respect of a great many people, and ultimately go to the bats and the owls. Indifference to prayer. This is a prayerless age. Intercessors are few. This is likely to be a lost art, and if it goes, write "Ichabod" over all your services. No use keeping up a pretence; there are plenty others to do that. Let there be a rallying to the closets, if we would retain the favor of God.

Ignorance—Too many are willingly ignorant. We cannot excuse ourselves for living in the dark, if we know the sun is shining. We are ignorant as to our privileges. A crew on ship were spending their last strength calling for water, while in the mouth of the Amazon. Too many people are exhausting their strength seeking "star preachers," when they could strike a current of grace that would surprise them, if they would let down their buckets while their pastor was preaching.

Want of vision—"Where there is no vision, the people perish." A vision is not a dream, a nightmare, or the result of eating too much mince pie, but is a clearer revelation of the will of God. There must be a waiting before God until He gives us a vision of Himself, lost souls, our duty, and then go fearlessly to the front and rescue men. Joseph Cook said, "Put your ear down to the ground and listen, and you will hear the tramp, tramp, tramp of four hundred millions of weary feet."

Lack of aggressiveness—Aggressiveness brings on the fight. For this cause many are willing to live in obscurity, and die in the woods, rather than go to the firing line. A man can vote for an old line party for forty years and never excite comment, but let him announce himself a candidate for office, and everything he has ever done from the first time he fell out of the cradle, will be trumped up against him. A man can be a nice church member, condoled, condoned, and congratulated, so long as he does not put stress on a definite experience; but let him find God and take a stand, and things will pick up in his vicinity soon. A woman can bake fine cakes, make nice aprons, and never arouse anything much but jealousy, but let her get religion and the fight is on. Thank God for some folks who would rather die in the fight than fossilize in the wilderness. We must be aggressive in grasping our opportunities. It is said a hero of the Crimean got angry at a sub-officer one morning, and cut him across the face with a whip. The man drew his pistol and attempted to shoot him, but missed fire. "Fellow," said the chief, "I order you a three days' arrest

for not having your arms in better order." Let us keep our powder dry and guns in order.

Unity—This is the secret of success. No power of hell can successfully resist a church and pastor that are united and pulling together. This is being demonstrated before our eyes. If churches want to get the best out of their pastors, boost him, encourage him, and be on hand to pull. If the pastor would get the best out of his people, "Put up thy sword"; let your folks know that you are glad to be with them. Do n't suspect you are too big for the job. You may be, but no one is likely to ever find it out. Nor is he liable to discover you are worthy of a better pastor.

Errors—Many errors confront us, modern and ancient. Some dressed in new garb, but nevertheless errors. It is not enough to label them dangerous, but point out the danger. To do this the pastor will have to familiarize himself with conditions, and combat them when needed with facts. A wise philosopher said, "Meet error with facts and not with noise." If we have the facts, we may throw in the noise for good measure.

Too destructive—It is a great undertaking to follow the admonition of God as given to Jeremiah, "to pull down, root out and destroy," but this is not enough. This is comparatively easy. The rest of the charge was "to build and to plant." Anyone can scrape, undo, pull off, undress, make folks as straight as bean poles, and as fat, but it takes something from God to feed the church over which the Holy Ghost has made us overseers, and to give them who have been assaulted and tantalized by the Devil something that will make fat their bones. I can smash that piano with any old hatchet, pick or axe, but it will take a man with some knowledge and the best of tools to make one. The cruel, ignorant, sensual, sinful Jews nailed Jesus Christ to the cross, but it took the power of Omnipotence to raise Him from the tomb. We ought to learn that our work only begins with destruction. Construction is our worthy task.

With facts, faith and fire we can successfully combat any condition we may meet. Again, ships that are not wrecked on the rocks, reefs and shoals must be driven to deep channels. A storm was raging, the passengers were frightened, but the captain exclaimed, "There is no danger, we are a thousand miles from shore."

There is too great hankering for the shore. Or, too many are ice-bound, like Sir John Franklin and his party. Others are stuck in the mud. Some are like lobsters on the rocks, waiting for the rising tide to take them in. But all who would shun the breakers must follow David's advice where he said, "They that go down to the sea in ships, that do business in great waters, these see the works of the Lord and his wonders in the deep." I know it is a little unusual in these times, but it is good instruction. And if you would make the harbor safely, at last bid good-bye to the shore crowd, canoe tribe, and beech divers, and turn your craft toward mid-ocean to be lost in the immensity of God. Do this, and you will never be found dead upon the seashore. Thank God for a place of safety! (The above paper was read at Connorsville, Ind., Preachers' Convention.—Editor.)

The Blessed Hope

Written by LUCY P. KNOTT

"Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ."

THERE are some things evident concerning hope. Hope is always linked to the future. Hope has something in the present upon which to build. Hope, like the ever-shining constellations, is only manifested through the shadows. We are living in the day of the Blessed Hope of the return of the Lord to this earth. This hope, God has set forth to His church, to His chosen earthly people, Israel, and to this world. The fact that the church, Israel, and the world need hope, is evident that none of these are experiencing the consummation of their glorious redemption by the Son of God, in this present age.

The Blessed Hope of the church. When we look upon the great visible church today, we must recognize her rapid drift from God. The great visible church is in the death grip of two combined agencies of Satan; worldliness and apostasy.

She is becoming more and more married to the world. Her religion is worldly, her amusements are worldly, her appearance is worldly. In part she is holding to the form of sound doctrine, but the power has departed. She is not a "glorious church without spot or wrinkle."

She is rapidly becoming more apostate, she is falling away. In the dark ages of the church the Bible was a chained Book; its truth was largely unknown. Today, the Bible is an open Book, and its truth is largely denied.

The great visible church is responsible for the apostasy within her walls. She is joining the ranks of the anti-christ, and will share his judgment.

But there is a glorious hope for the true church, hidden away throughout christendom; those who, through faith in the Lord Jesus Christ, have passed from death unto life, and who shall no more come into judgment.

Why does she need hope? Look upon the true church and let the present conditions answer the question.

She sustains a relationship to her present environments, like to that of Jesus during His earthly life. A stranger, a pilgrim, persecuted, hated by the world. Her work, like her Lord's work, showing little outward advancement, though centuries have passed. But she is most confident and most enthusiastic. The "precious fruit" must be gathered from every nation, and then will her Lord return, and she shall share His visible glory, and reign with Him a thousand years on earth; with all that this means of the Bridegroom's visible presence, and foretastes of future ecstasy, which we cannot even faintly comprehend.

By the light of the Blessed Hope of the return of Jesus, the true church reads the signs of the present times with true optimism.

The Blessed Hope of Israel. The Old Testament, as related to Israel, is both historic and prophetic of God's chosen earthly people. The history of Israel, as recorded in the Old Testament, is accepted by the true child of God as inspired and literal. The prophecies concerning Israel, are accepted where they have become written history; but those prophecies which relate to the yet future are ignored as literal promises to Israel, and are spiritual-

ized many by Bible students. But to Israel, those prophecies — the word of their God, are "sweeter than honey or honeycomb." The true Israelite looks for the coming of his Messiah, who shall reign upon the throne of David his father.

Jesus is coming to fulfill the glorious prophecies given to Israel. They shall yet be gathered to their own land, they will yet as a nation be converted, and they will yet be a glorious earthly nation. Isaiah, with this great prophecy before him, cried, "Ye that make mention of the Lord, keep not silence and give him no rest . . . til he make Jerusalem a praise in the earth." The "traditions of our fathers" have seriously interfered with our understanding of prophecy, by causing us to spiritualize every promise possible.

Israel is far from being an "honor" to God today, and Jerusalem is not yet a "praise" in all the earth, yet He has promised this. Poor, suffering Israel! Scattered throughout the nations, she is without a country. No nation is to be so pitied as Israel in this present war. There is no patriotic enthusiasm to nerve her to battle. The nations for which she fights have persecuted and despised her. Her women have been abused, and her children have been orphaned. Yet she must fight against her own blood, her own kindred, her own nation, with no hope of earthly reward. But listen to the prophet Jeremiah, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called. THE LORD OUR RIGHTEOUSNESS. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land."

Listen to one word from Ezekiel, the prophet, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols I will cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land I gave to your fathers."

These prophecies relate literally and directly to a people who are yet scattered among the nations of the earth; to a people who are unable to walk in the statutes of the Lord at present; to a people whose fathers were promised a land; to a people who look for a King — to Israel.

The Hope of the World. The return of our Lord is the hope of the world. The world will not be converted in this age. The Holy Spirit is here gathering out the Bride, and through her evangelizing the world.

Jesus taught us to pray, "Thy will be done on earth as it is in heaven." That prayer is not yet answered. If hope were dependent upon the increase of holiness upon the earth in this age, it would die. It is most apparent

that in social, political, and commercial life, there is a shaking of foundations. Even the sacredness of the family is a mooted question. The war is only one outburst of the increasing tide of wickedness that is ripening this world for the judgments of the great tribulation.

But Jesus is coming — the Prince of Peace, who will destroy the present political power, and take the reins of government in His own hands. Then shall the knowledge of the Lord cover the earth as the waters cover the sea.

Listen to David, Zechariah, and Isaiah, "All nations whom thou hast made, shall come and worship before thee, O Lord; and shall glorify thy name. And the Lord shall be king over all the earth and his name one. And it shall come to pass in the last days. . . . He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

To them who love His appearing is the crown of righteousness promised; conditions will continue to grow worse, and this "Blessed Hope" will shine brighter.

Reckoning

Written by W. R. CAIN

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord" (Rom. 6:11).

THIS familiar passage of Scripture is perhaps as commonly and grossly misinterpreted as any other in the New Testament. The perversion is summed up as follows: (1) This reckoning is to be concerning high temper, impatience, envy, etc., etc. That is, we are to count ourselves dead to these things. (2) This reckoning is to be with reference to the theatre, card parties, dance, circus, dog and pony show, etc., etc. We are also to reckon ourselves dead to all these things. (3) This reckoning is to be a daily repetition.

If the reckoning embraces nothing more, goes no deeper than this, then it must amuse Satan and be exceedingly well pleasing to the carnal mind. Logically, if a person is tormented at all by these things (it need not be daily), it is presumptuous to reckon ourselves dead to them. Besides, it not only soon grows monotonous, but affords little if any relief. Such a process could be regularly and faithfully indulged in, until one would be as old as Methuselah, and all the while conditions would become all the more complex and unsatisfactory. Such reckoning would be practically the equivalent to what was advocated by Zinzendorf, and now by the Keswick movement. If such exposition isn't suppression, what is it? To make the perversion more perverse, some are teaching to reckon ourselves dead only to some things. For instance, the writer once heard a proacher say, "we are to reckon ourselves to be dead to the dance, theatre, tobacco, etc., etc." then exclaimed, "Now the Lord has never put it on me to say anything against the fraternities." That was very lovely. It was policy. His congregation, for the most part, was identified with the goat brigades. It meant a feather in his cap: "Is that the way you understand it, brethren?" They replied, "Yes, Doctah, that's the way we understand it." (Doxology, please.) Indeed, and it was more "Doc's" than "ology." Jannes, Jambres, Jehu, Jeboahaz, Korah, Dathan, Abiram, Ananias, Sapphira, Demas, Simon Magus, Hyma-

nous, Alexander, Phileus, and Diotrephes were all on the front seats—there were no amen corners—endorsing everything, shouting amen as loud as anyone. In fact, this distinguished company had been planning annually to hold their campmeeting, and it was especially in their mind to hold it just at the time of the great holiness camp. After the committee had been appointed, it was decided to engage only those workers renowned for calling carnality an instinct, or an infirmity, and who knew better than to preach to offend the cultured and refined.

But no true minister of the Gospel has any authority to put such interpretation on this passage of Scripture. Such a bunglesome handling of the Word of God is sufficient to classify one among tinkers, cobblers, and quacks. But the ecclesiastics declared, "that's the way we preach it." If we are to be dead to the theatre, dance, etc., then we are also to be as stone dead to the godless fraternities. We were eye-witness not long ago to Dr. Dry Stix hurrying forward just after the benediction, to greet the eloquent preacher, who had ruffled no one's feathers, with an "I so enjoyed your sermon, Doctor." Yet, this same "congratulator" is one of the ugliest holiness fighters in the land. The real meaning of the text is not so much the reckoning of ourselves dead to high

temper, impatience, envy, etc., nor to the theatre, card parties, dance, etc., and though it involves these, as to "the old man" within. The essence, the abstract something, the principle, must be removed. God proposes to take away the cause of the manifestations. Thus the "want-to," the inclination, toward worldly amusements, is also radically and forever removed. Then if there is the return of the manifestations, or if the inclination to patronize worldly things, comes back, don't be deceived, for such is a sign of being in a backslidden state.

This argument by no means excludes temptation. Solicitation on the part of men or devils, to become impatient, angry, or envious, or to attend some worldly place of amusement, contains nothing to prove that the soul is not entirely sanctified. The wholly sanctified do not have to reckon at all, for there is felt no affinity within the heart, no response to appeals from the outside, nor outcroppings of carnality. Isn't this exactly what is true of the physically dead? So also, spiritually. Praise the Lord for such a blessed experience! The atonement is simply glorious. The Holy Ghost abides within the entirely cleansed heart, satisfying every longing. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

and foot, and cast into outer darkness: "there shall be weeping and gnashing of teeth." Lost because they chose to be lost. Oh, how awful to see the countless millions rushing headlong to eternal ruin. Lost, in spite of the groans and blood of Calvary! Lost, in spite of the wooings of the Holy Ghost! Lost, in spite of the pleadings of the Bride of Christ! Lost, because they "loved darkness rather than light." Sinner, heed the call of the Spirit today. Turn ye, for why will ye die?

That Old Black Stump

Written by F. M. LEHMAN

D ID you ever have much trouble with that rebel in your breast, that would spoil your sweet communion with the Lord? Did you ever long for freedom? for the promised "second rest?" for that touch that makes God's saints of one accord? Have you wept in deepest anguish when defeated in the fight, and deplored your many failures, on your knee? Have you ever hoped the heavens would unfold their hidden light, that your soul, in carnal bondage, might be free? Bring your troubles all to Jesus; tell Him all about your ~~care; kneel before Him, with your~~ troubles in a lump; kneel in humble consecration; God will lift your burden there—whether in a church or at an old, black stump.

Has a brother ever harmed you, or have you done him a wrong, till a tomblike chill crept over both of you? Till the unction left your prayer and the glory left your song, and your pumped-up testimony rang untrue? Has some sister talked about you? did you send her back hot tongue, till you lost the blessing and your soul was lean? till the church was in a turmoil, and the growing scandal hung like a carcass, dead and bloated, foul and green? Better stop! there's awful danger peddling troubles. Stop, and pray! lest the devil spills you on his dirty dump. You are going to die, my brother, sister, there's a judgment day—better pray it through beside an old, black stump.

Preacher, have you had your troubles with some member of the flock, or some brother on the annual conference floor? It's the devil's plan to harm you and to move you off the Rock—learn to know this, and then do n't do it any more. Shun the hot discussion, brother; death lurks there in subtle form; do not let your fervor run to carnal flings, for the ship with unfurled canvas must go down when in the storm, and the moth around the candle scorch her wings. If you helped to fight the issues with that strange, unguarded zeal, you may rest assured you got an awful bump; when the battle smoke has lifted you are almost sure to feel that you'd like to kneel beside an old, black stump.

Find some place to kneel, my brother; sister, bring to Him your load. Settle life's perplexing questions on your knees. Be at peace with one another traveling down life's winding road—be assured what's in your heart the Father sees. There's no use to cloak dissembling with the smile that Judas wore, and to make the folks believe your heart is clean; for the keen discernor knows you—knows you're floundering far from shore; that you've lost the blessing and your soul is lean. Ask your brother to forgive you, or the sister you have scored; quit your fooling with an empty, leaking pump. It's surprising what will happen when alone before the Lord settling up accounts beside an old, black stump.

"Turn Ye, For Why Will Ye Die"

By GILBERT E. MARTIN

A BOUT twenty years ago, a great world's fair was in progress in the city of Chicago. By some mischance, a fire was started in the tower of one of the buildings. A squad of firemen climbed a ladder to the top of the tower, carrying a hose with them. While fighting the fire at the top of the tower, a burning piece of timber fell to the bottom, and ignited the flimsy structure at the base. Before the firemen were aware of their peril, the hose that they were using to fight the fire was burned in two. When they attempted to descend the ladder, they found their escape cut off by the ascending flames. Poor fellows! they were caught like rats in a trap. A little balcony ran around the tower near the top. The doomed men got out on this balcony. They ran 'round it crying piteously for help. But no ladder could reach them. They huddled together like scared sheep. Then one poor man, shaking hands with his fellows, would step out on the rail of the balcony and take a leap off to the roof eighty feet below, only to meet certain death. Then the balance would run around the balcony again, and another, taking his last farewell of his fellows, would follow his comrade to certain death on the roof. Finally the tower fell with a crash and not one of the poor men escaped.

A sad story, you say? Aye, sad, indeed! But methinks, the Book of God tells us of a story that is infinitely more sad than this. A story that overtops this as the Rockies overtop an ant heap. This world is under sentence of doom. "As by one man sin entered into the world, and death by sin; . . . so death passed upon all men, for that all have sinned." The Son of God himself, who was the embodiment of love, told us that there is a hell, and He warned us to beware, lest we be cast into that great prisonhouse of the finally impenitent. Hear Him! "And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be

quenched: where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: where their worm dieth not, and the fire is not quenched."

The first death is sudden and final. The second death is eternal. Note the expressions, "their worm dieth not," and "the fire that never shall be quenched." Is there the slightest hint of annihilation, or a second probation in these expressions? If we have the slightest understanding of language, we shall say, No, a thousand times no. The words of Jesus are so clear, positive, and final as to leave no shadow of doubt that the doom of the wicked is eternal—a living death. Turn, sinner, for why will ye die?

What an awful day that will be when the unsaved shall stand before the great white throne, in the presence of Him "from whose face the earth and the heaven fled [shall flee] away!" What awful revelations of sin and guilt, will be made there! What sad and tearful partings, when the wicked shall turn their backs on hope, holiness, and heaven, and, taking a final farewell of their saved loved ones, shall leap off into the lake of fire; "where their worm dieth not, and the fire is not quenched!" Fathers and mothers, who have rejected the Christ of their saved children, will say, "Farewell, my precious children, farewell forever." Children, who have spurned the admonition of godly parents, and trampled the blood of Christ under their feet, will shake hands with their loved ones and say, "Farewell, father and mother; farewell forever." Then, at the bidding of an outraged and offended God, they will be bound hand

MOTHER AND LITTLE ONES

As to War

With a little sigh Janice Leighton turned from the window. Her face was troubled, her eyes clouded. Crossing the room she lifted a small, flat purse and shook the contents into her hand. "Ten, fifteen, twenty-five, one dollar, two dollars, forty-five."

Slowly she counted aloud, dropping the coins, one by one, back into the worn purse. Then she thrust out her foot and dubiously surveyed a shabby boot. "It's awful!" she choked. Reaching out once more she drew a small box toward her and emptied a little pile of nickels and dimes into her lap. "One dollar and five cents," she said, slowly, and sat looking out into the bright, cold day.

The two, added together, would purchase the needed boots; and John Armstrong had asked her to go to the concert tomorrow evening with himself and his sister.

Only a girl, alone in a big city, working for barely enough to keep body and soul together, can understand how Janice's soul had glowed at this first reaching out toward friendship. And John Armstrong was the man among all men she would have chosen for a friend.

She'd had barely time to murmur a shy consent when he passed on; then, a second later, had come the realization of worn shoes and gloves, together with the knowledge that she must take the first opportunity to plead an excuse.

Then she remembered the little box.

On the clear, frosty air the chimes sounded their Sunday call.

Janice moved slowly to the closet, took down her hat absently and placed it on her head. Frowning, she pushed the plain black-headed pin through the soft felt, thinking of the gleam of the small golden ball that sparkled on the head bookkeeper's jaunty red cap. A quarter would at least buy a pretty pin, such as most girls wore. But she could not afford even that.

She stood quite still, gazing with bright, unseeing eyes across the crowded street; then, with the abandon of homesick girlhood, she threw herself on the tiny cot in the corner and burst into a very tempest of tears.

The bells chimed clearly on.

There was a moment's break, then the familiar, "Onward, Christian soldiers," penetrated through the tears and homesickness, the girlish longings, into her heart. With a little gasp she sat upright, mopping her eyes.

In the far-away home she was once more singing the same words, her heart full of love and happiness, and as she ceased, turning from the organ, her mother put her arms about her and held her close. "My soldier—going into battle!" she said. "Lassie, in the march hold the cross high and you will win all mother would have you win. Never forget what the orders of the Captain are."

Then Tom looked up. "Remember, little sister," he said, "there's room here whenever the march gets tiresome or too rough. I don't like your going, anyhow."

But Tom had a wife and baby, and with the added support of mother and herself his burden was too heavy. Janice knew. She had been noting the new lines come into his brow in the months they had been there, and how shabby his overcoat was.

She crossed over and rumbled his hair tenderly. "I'm going to do great things, you blessed old unbeliever," she said, laughing.

The vision faded. She was in the dingy hall-room once more. The chimes had taken up an unfamiliar tune. But, with a reverent light touching her face, she dropped to her knees beside the little cot. When she arose, the tears were gone.

"Marching as to war!" She hummed the words softly as she stood before the tiny mirror straightening her hat and tucking up her tumbled hair.

"With the cross of Jesus going on before!" The humming broke into a song as she slipped into her coat. Then she picked up the little box—the tenth money she had been taught belonged of right, to God.

Opening it, she emptied the contents into a small envelope to go into the collection for the parish poor and ran swiftly down the stairs and out to the street, her face resolute and sweet.

A World-Old Prayer

Dear Lord, this boy whose face
Is like a morning flower
Before the shower
Has dashed its loveliness away,
Oh, keep him fair, I pray.

This baby boy whose smiles,
Like sunbeams bright with cheer
From heaven's clear,
Turn out gray gloom to golden day,
Oh, keep him sweet, I pray.

This little boy whose heart
Knows only right and truth,
In heedless youth
When far from guarding love astray,
Oh, keep him pure, I pray.

Dear Lord, this boy of mine,
Whose soul no sin has stained,
No shame profaned,
When I no longer watch and pray,
Oh, keep him thine always. Amen.

Newark News.



John Armstrong would never ask her again; but there were worse things, she told herself, with an upward tilt of her chin, and she would have one night of enjoyment, at least. For she was not going to make any excuse. He knew she was shabby, and she'd just forget her old shoes and older gloves, and remember that soldiers took what was given without grumbling.

As she slipped into one of the back seats at the church her head was high, with the proud, sweet air of glad service; and as later she dropped her envelope into the plate, her lips moved softly. "Of Thine own," she repeated in her heart, "have we given Thee."

All next day, at work, the old tune kept ringing in her ears. More than once she hummed softly, under her breath, "As to war—to war!" Her eyes were clear and shining.

On his way to lunch John Armstrong, junior partner in the great firm, paused by her desk. "What's the receipt for happiness?" he asked. "I'm afraid you wouldn't understand," she retorted, a little shyly. "But I guess it's just to"—she flushed—"obey orders," she finished, half-defiantly.

Smiling, he passed on; there was small time for talk in the office of Browning & Armstrong. But when she closed her desk for the night he was standing beside it. "I'll be around," he assured her, "about half-after seven, if that will be all right. Give you time for the frills, and all that?"

A momentary cloud dimmed her eyes. Then she winked it away and looked up bravely. "It doesn't take a great while for a girl to dress when she's a working girl," she said. There was a little wistful note in her voice, but she did not know it.

"I wonder," young Armstrong said, musingly, as he turned away.

When she entered the little parlor at half-past seven, where he and his sister sat waiting, she saw, in a swift glance, the eyes of the older woman wander from the worn gloves down to the shabby shoes in a quick, involuntary glance, and a lump came into her heart.

John Armstrong's words of introduction sounded far off; then, like a battle-cry, the words seemed pounding in her ears—"Marching as to war," and as she raised her eyes and acknowledged Miss Armstrong's greeting, she saw something in the shrewd, kindly eyes that sent a warm glow to her heart.

With an honest little laugh she held out both hands. "They're all I have," she declared stanchly. "Was it too dreadful in me to say I'd go?"

Impetuously, the older woman bent and kissed her. "My dear," she said. "John told me the other night he had found the kind of girl I could love. I doubted it, because they're not easy to find. But," covering the worn gloves with her own immaculate ones, "I am quite sure he was right. It isn't gloves, child, but a true heart—that counts. I want you to come

and have tea with me tomorrow." She laughed softly. "I came prepared to see a bright little fashion plate," she nodded, "and to say to John, 'No, she's not a girl I can love,' but the instant my eyes fell on the brave little gloves you stepped straight into my heart."

She turned to her brother. "Miss West gave her notice tonight," she said. "If you'll allow me to pick from your office force I'll offer the position to Miss Leighton. The salary," she added, drily, "is considerably more than you pay down there, and I'd like a secretary I could love."—L. D. Stearns.

The Dividing Line

"I wonder if this dress is clean enough to wear?" mused Edna, as she held up a rather mussed white dress. "I think I can just wear it once more—it does n't look so very bad."

So she slipped it on, but when she went out among the other girls in their snowy, immaculate dresses, it looked very "bad" indeed, and the afternoon's pleasure was completely destroyed because she had not recognized the dividing line between cleanliness and the other extreme.

"I guess I will take old Mrs. Tyner some flowers," said Robert, going into his garden with the shears. "She is sick and would appreciate them, I think."

"I am sure she would," said his sister. "She is crazy about flowers, and she has always thought so much of you."

But when Robert came to cut the beautiful roses he could not bear to clip off the buds. "These others are not so fresh," he said to himself, "but I guess they will do. I am sure they will be nice for a day or so, anyway." He wrapped the roses and carried them to the house of the invalid. As he was ascending the steps something made him glance into the package. The journey had jolted the over-blown flowers until within remained nothing but a mass of loose petals and naked stems. With burning cheeks and a feeling of thankful relief that he had not presented the sorry bouquet, he hurried home and culled the choicest buds in his garden.

"It is rather loose," said Bertha, as she fingered a large and expensive button upon her new coat, "but I guess it will hold another day. I don't like to stop to sew it on now."

"It will take but a minute," said her mother; "it is a beautiful button, and I doubt if you could ever match it."

"But I see the girls coming and I haven't time. Anyway, I guess it isn't quite to the point where it will drop off. I'll sew it on as soon as I get home."

But when she came home only a long, black string hung there to mutely testify that once again the dividing point had passed unrecognized.

"It doesn't seem really wrong," we often say. "I guess I will do it just this once." There is no dividing line upon which we may poise safe from either extreme, as we often like to think. The dividing line does not always seem sharp and distinct because our mental and moral eyesight is poor, but it lies there just the same, as thin and fragile as a thread and as sharp as the edge of a sword, but unmistakable. And whenever we have doubt about an action—if we have to argue with ourselves concerning it—it is an unfailing sign that the danger line has been reached.—Ex.

Her Choice

A few years ago a brakeman on the Great Southern Railway was killed. His fellow trainmen wished to do something for his little daughter, about eleven years of age. A committee called upon her for this purpose and asked her what her greatest wish might be, with the promise that, if possible, it should be fulfilled. They had anticipated such an answer as "a big doll," a "trip to Asheville"—the nearest city—or some such girlish longing. But without an instant's hesitation the child replied: "An education, if you please." The men were taken off their feet, so to speak, but they were game, and today the mountaineer brakeman's daughter is a pupil in an Asheville school, kept there by the men who were too loyal to go back on their promise to grant her whatever she might wish.—Pacific.

THE WORK AND THE WORKERS

Pentecost at Hamlin

HAMLIN, TEXAS, March 20, 1915.

HERALD OF HOLINESS:

The greatest revival in the history of Central Nazarene University broke out in the school three days ago. Great conviction is on the people. Numbers have been prostrated under the power of God. There is an unusual burden for souls upon God's people. Many of the classes have been turned into prayer meetings. Have been unable to have any preaching at some of the services. Rev. M. E. Ellis, of Dodsonville, Texas, is leading.

J. E. L. MOORE, Pres.

Announcements

EVANGELISTIC—Wife and I are open for work for the spring and summer. Any one desiring our services, please correspond with us as soon as possible.—B. FREELAND AND WIFE, No. 2 Grand Prairie, Texas.

BORN—To Evangelist and Mrs. M. L. Yeakley, a son, for whom the prayer is offered that he may grow up to become a fisher of men.

EVANGELISTIC—The undersigned has had several years' experience in mission work and some in the evangelistic field. Have just finished a course in school, and desire to enter pastoral or evangelistic work. Address, Rev. V. ANGLE, 6560 Yale Ave., Chicago, Ill.

EVANGELISTIC—I will be prepared to help in meetings after July 4th. I am a young minister, willing to work anywhere the Lord wants me.—WILLIAM CALVIN, Andalusia, Ala.

EVANGELISTIC—We have some open dates in April and May. Any one desiring our help at this time address us at York, Neb., at once.—THEODORE AND MINNIE E. LUDWIG, Evangelists.

WORK NEEDED—I would like to hear from some brother who can tell me of a place where I can get work, where I can also preach holiness.—S. L. COPELAND, Stuart, Okla.

MARRIED—Mr. F. A. Hillery, Jr., and Miss Katherine F. Carter, both of Providence, R. I., were united in marriage by the writer at the parsonage, February 9th. Mr. Hillery, who is the son of Rev. F. A. Hillery, is in charge of the press work in the Pentecostal Printing Company, of this city.—J. A. WARD.

District News

NORTHWEST DISTRICT

Rev. C. B. Langdon reports progress at all the points he visited in February for the District Superintendent. Word from the various places visited indicate that his visits were much enjoyed and used of the Lord in edifying the folks.

Evangelists W. E. Shepard and J. B. McBride, of Pasadena, Cal., have each been in very successful meetings on the District, and will probably be on the District for some time yet.

The District Superintendent arrived at home from the meeting of the Publishing House Board in Kansas City, Mo., in time to spend Sunday, February 28th, at Walls Walla. Mrs. Wallace has sufficiently recovered from her bronchial affliction to take care of the preaching herself again.

Rev. C. B. Langdon has just visited the churches at Garfield, Pullman, Colfax, Diamond, Troy, and Pine Grove. His next visitations will be as follows: Ohelan, Wash., March 19th to 21st; Ridgefield, 24th; Diamond Hill, 25th and 26th; View, 27th to 28th; Portland Scandinavian church, 29th and 30th; McMinville, April 1st and 2d; Newberg, 3d and 4th.

It was our privilege to be at the Grier school-house, near Cheney, Wash., over Sunday, March 7th—the closing day of the meeting held by Evangelist August Nilson. We had a very profitable day, and it marked the close of a good meetings. They are planning for a campmeeting for June 24th to July 4th. Brother Sam Mendell will supply this class until the District Assembly. Brother Nilson has gone to Monroe for a meeting with our class there.

Evangelist E. L. Cooper has been holding meetings near Dudley, Idaho, with good success. He goes from there to our Kellogg church.

DE L. WALLACE, Dist. Supt.

PITTSBURGH

Our visit with our New Galilee church was one of profit. The church is in a very hard field, but Brother Davidson, with his faithful wife, is doing good work. They are launching out into new fields, and the prospects are bright for some new churches from their labors.

We called next on our church at Claytonia, Pa. Found the pastor in a revival with his church. Our pastors believe in keeping their churches blest. A blest church will do things for God. They take on new courage for the coming year.

We next visited our church at Terrace, Pa. This pastor and church have had a good revival with Evangelist Nerry and wife. The glory is on the church in a marked way. All departments of the church were greatly helped by the revival. This church will need to enlarge their building if they keep on in the way they are going.

Lincoln Place, Pa., which has had such a hard pull for some years past, has enjoyed a revival which has transformed her and put her to the front. They have called a pastor for the coming year. We predict a great work to be done in and through this church, if the right man goes there.

Our next stop was at Bunola, Pa. This is one of our new churches organized this year. Rev. Walter Smith, one of our licensed preachers from Pastor Douglas' church in McKeesport, Pa., came to Bunola with a tent. He had more than one hundred at the altar. They called for a church to be organized, and I appointed Pastor Douglas to effect the organization, as I was to organize a church in Ironton, Ohio, the same night. They organized with forty-two charter members. They have built a neat little church, and will be ready to dedicate it some time this spring. Brother Smith is their pastor. They have the only church in a township of fourteen miles long and four miles wide. They have fifty some members now. I met some of my friends from the Bentleyville campmeeting. They are helping to push the battle for holiness. This is a ripe field for our work. We expect a good harvest in these parts. This is the eighth new church building on our District this Assembly year, and the end is not yet.

I am on my way to Kenwood, Pa., for two nights' meeting. This is a new field, and we hope to have a church here. I will be in Marion, Ohio, March 28th. Let all pray for a special revival time at our Assembly, May 5th to 9th, at Warren, Pa.

N. B. HERRELL, Dist. Supt.

TENNESSEE DISTRICT

Our annual District Convention, which was to have been held during this month, has been postponed until June. By consent of our brethren in Nashville it will be held at the same time as our Annual District Campmeeting, June 16th to 28th, inclusive. Thus we will have all the benefits of our campmeeting, as well as the convention itself. Another blessing I see in it is we shall save the expense of an extra trip.

Now this is to be our campmeeting and our convention, so let every pastor, local preacher, evangelist, deaconess, Sunday school superintendent, and layman in the District feel a personal responsibility for the success of these meetings, and show their appreciation of such a privilege; first, by attending this meeting from the first day until the last. Let no engagements be made for other meetings at this time. Let nothing but sickness, death, and other inevitables hinder us. Second, by praying for its success daily. Third, by trying to induce our families and all our friends to come.

Rev. R. T. Williams, ex-President of the Peniel University, is to be the evangelist in charge, and very probably he will help us in the convention work. He is a man of wide experience as an

"The Crown of Gold"

A new gospel song book just off the press. Contains a splendid collection of new songs with a good selection of old songs. The right book for your camp or revival service. Special rates to evangelists. Price, \$7 the hundred; 10 cents the copy, prepaid.—BALDOR LILLENAS, *Olivet, Ill.*

Victory at Indianapolis

INDIANAPOLIS, IND., March 21, 1915.

HERALD OF HOLINESS:

Just closed the second week of our campaign in the big theatre with L. Milton Williams. There were about seventy-five seekers at the altar Sunday night. Near two hundred and fifty seekers during the week past. The meeting will continue in the church over Sunday, March 28. Without a doubt this is the greatest meeting of its kind ever held in this city. Brother Williams has proven himself equal for great campaigns. The Colonial Theatre fairly rang with the praises of God. He has proven that the Word of God faithfully presented, without fear or favor, produces deep and pungent conviction, and brings strong men to their knees, weeping and seeking after God. Our people should arrange for campaigns of this kind in every large city in the country.

U. E. HARDING, Pastor.

evangelist, and very successful. I am sure he will do us good.

The campmeeting is to be on Trevacca College grounds, where there is plenty of room, fine water and air, and every needed accommodation can be secured. It is a most excellent location, being on two car lines: the Gallatin-Englewood street car line, and the Gallatin-Interurban railway. Both stop just in front of the campground.

The public is most cordially invited and earnestly entreated to come and help us to enjoy this great feast of good things.

This is to be our only District gathering before our District Assembly, which is to be held in Paris, Tenn., September 2d to 5th, inclusive.

The programme of our Convention work during the campmeeting will appear in the columns of HERALD OF HOLINESS and *Living Water* later.

Remember that this is to be a great salvation time.

Pray! Plan! Come!

J. A. CHENAULT, Dist. Supt.

NEW ENGLAND DISTRICT PREACHERS MEETING

The March meeting will be held with our church at Lynn, on Wednesday, March 31st. This will be the last meeting prior to our District Assembly, which convenes next month. It would be a fine thing if there was a general rallying from all over the District. It is expected that the District Superintendent will be present, after a strong campaign in new places on the District. If time allows, the Secretary will present a paper on the subject, "Can We Systemize Our Benevolences as a District, and Thus Dispense with the Sporadic and Spasmodic Custom Still in Vogue." Remember the maximum assessment is only \$2.—C. P. LANPHER, Secretary.

EASTERN AND NEW ENGLAND NOTES

District Superintendent Washburn has been holding his yearly calls at New Bedford, Woonsocket, and other churches near here.

Brother Meyers, who has been serving our church at Woonsocket, has closed his labors there for the rest of the Assembly year.

The writer thanks Pastor Borders and Pastor Schurman for their kind and encouraging words to us about our new Pentecostal church in Providence.

That good motto, "Keep Smiling," hung up in so many stores and offices in New England, would not be a very bad motto to be hung up in the homes of many of our Pentecostal-Nazarene folks, and better still that we will practice it more in the future. A sour-looking professor of holiness is a poor signboard for the advertisement of our goods. In all our walks of life, let us "keep smiling."

New England friends are sorry to learn that Doctor Fowler was unable to remain through his convention, down South. We trust at this writing he is improving in his home at West Newton, Mass.

All the delegates of our Eastern Assemblies, who were at our last and great General Assembly, at Nashville, Tenn., will be glad to learn of the blessed union of the Pentecostal Union (known as the McClurkan work) with the Pentecostal Church of the Nazarene. Doctor McClurkan fell in love with our people and movement when he entertained our General Assembly at his church. He was then desirous of perfecting the union. Praise God for the union! Long live that blessed work of God at Nashville, Tenn., so long carried on by that sainted man, Brother McClurkan. Though physically dead, he yet speaketh.

On account of the long distance and the great expense from New York and New England to our next General Assembly, at Portland, Ore., next fall, we fear very few of our people will be able to go. Some of us who have been a delegate to every General Assembly may have to stay at home this year.

Pastor Schurman writes us that he has resigned the pastorate of the Haverhill, Mass., church, after nearly six years of blessed service there. He speaks highly of the Haverhill church. We believe the next pastor will say the same.

District Treasurer Hudson writes us that our New England District is more than \$300 behind in the salary of our District Superintendent. Let us all do our share to make up this deficiency, before the coming Assembly.

For some years the New England District has been anxious that Pastor Schurman would give up his pastorate and take up the office of District Superintendent. But our brother felt he should remain at Haverhill. If our present District Superintendent should not care to continue in that office for another year, we believe Brother Schurman would be a good man for that position. He is ready for any place that God may call him.

Pastor Hoople writes us from Brooklyn, N. Y., that God is blessing the extra meetings now in progress in his church, under the labors of Evangelist Andrew Johnson.

The District Board met the Wesleyan Pentecostal Church and told us they loved us and that we were just the kind of folks they were anxious to have to make Pentecostal-Nazarene churches of.

"KEEP ON BELIEVING."

General Church News

DAYTON, OHIO

The past two Sundays have been days of blessings to the saints. A number have been at the altar; four last Thursday night in our prayer-meeting. A glorious time it was. Four prayed through yesterday. It was a time of rejoicing as they heard from heaven. There is good attendance at all our services, and new faces in the audience. The people's meetings on Sunday afternoons are times of rejoicing and outpourings of blessings on the people.—J. W. SHORT.

THAXTON, MISS.

Interest continues to grow with increased congregations. Yesterday was a blessed day, with shouts of victory in the camp. Our two weekly prayer-meetings are being well attended by members of all denominations. The Christian people are much in prayer, and the result is that there have been several cases of salvation and deep conviction is on others. Everything bids fair for the greatest revival the Thaxton church has ever had. We feel much encouraged.—H. H. HOOKER, Pastor.

FITCHBURG, MASS.

Brother H. N. Brown was with us February 21st. It was a blessed day. Our District Superintendent, N. H. Washburn, was with us February 28th, and preached the "two works of grace." We get the full gospel from our Superintendent. God bless him in his labors! The power of God is on our services; the fire falls, the saints get blessed and weep, and some shout and laugh, until we all feel like singing "Hallelujah! Jesus saves me, and my head is sweetly pillowed on His breast; Hallelujah! Hallelujah! His shekinah covers me, and I am blest." Some of our folks are pushing out and taking new territory. Our young people are going on with God. God has blessed the labors of our pastor, C. P. Lanpher, since coming to Fitchburg. When he came to us less than three years ago, we were worshipping in a hall up two flights of stairs. Now we have a beautiful church that seats about three hundred, and a six-room parsonage. Brother Lanpher is an all-round preacher, preaching with the Holy Ghost sent down from heaven. He keeps up the finances of the church, works hard for missions, and calls on the people.

Spring Convention

The annual Holiness Spring Convention and the Anniversary of Rest Cottage will convene at Pilot Point, Texas, April 22d to 26th. Rev. George B. Culp, of Battle Creek, Mich., the great pastor-evangelist, has been engaged as the leading preacher of the convention.

Brother and Sister Cowman, of Japan, will thrill the convention with stirring messages on world-wide missions.

A number of our leading evangelists, pastors, representatives of our holiness colleges, and a host of the laity will be here to help push the battle.

The twelfth anniversary of Rest Cottage will be observed on the last Sabbath. We expect this service, under God, to be the grand climax of the entire convention.

Free entertainment will be provided for all who notify Rev. J. P. Roberts, Pilot Point, Texas.

ALLIE IRICK
C. E. ROBERTS
J. P. ROBERTS
Convention Committee.

How God blesses the people as he goes in and out among the aged and shut-in ones! We have called him as our pastor for another year. Brother Lanpher is doing a great work in Fitchburg, and we feel as a church he must not leave us. God is giving us seekers for pardon and purity.—M. KENDALL.

BRESEE CHAPEL, IND.

Our new pastor, Rev. Charles H. Beck, has been with us since February 11th, and God's power and blessing have been manifested in each service. We have a good attendance at the mid-week prayer-meeting. We are now planning to begin the building of the new church the first of May. May the readers of the HERALD OF HOLINESS pray that God continue to bless and lead us on to certain victory.—TINEY PEARL REED, Church Secretary.

MISSIONARY RALLY

On February 28th a public meeting of the W. F. M. A. was held in John Wesley Pentecostal Church, Brooklyn, N. Y. The Lord truly surprised us with blessings both spiritual and financial. Our District Treasurer brought us the message from John 3:16, and 1 John 3:16. The Word did not return void, but hearts were mellowed and melted together, and when the time for the offering arrived, instead of the \$50 that we had decided to ask for, the people freely and gladly gave \$150 in cash and pledges. Our God is still the wonder-working God, and is able to do exceeding abundantly above all we ask or think, and bids us "ask largely that our joy may be full." We mean to obey and see the glory of God.—S. N. FITKIN.

WEBSTER CITY, IOWA

The Pentecostal Church of the Nazarene will hold a special series of evangelical meetings, beginning April 4th and continuing two weeks, and longer if God so directs. Evangelist Mattie Wines, of Marshalltown, Iowa, will be in charge of the preaching, assisted by Sister Amy Dobson, of University Park, Iowa, as leader in song. Sister Wines comes to us well recommended as a fearless and powerful divider of the Word of truth. Sister Dobson we have known for years as a woman full of faith and the Holy Ghost. The ground at this place is being well prepared by the pastor in charge, Rev. E. B. Gowland, and the church is coming up to the help of the Lord. Let the saints of God pray for a mighty down-letting of the Holy Ghost power on this city in conviction, until we shall see births, crucifixions, and resurrections in Jesus' name. Those desiring to attend this meeting may secure board and lodging at reasonable rates, by applying to the undersigned.—Mrs. W. C. JOHNSTONE, 631 Webster St., Webster City, Iowa.

PASADENA, CAL.

Last Sunday was a red-letter day in our church. We had 275 present in the Sabbath school, over 200 being there before the school opened at 9:30. It was Missionary Day, and a fine service was held by Rev. Mr. Eyster, a returned missionary from Johannesburg, South Africa. He gave us a soul-thrilling message, full of interest and Holy Ghost fire. The offering was over \$28.00 for missions in the Sunday school alone. At 11 o'clock Rev.

George Franklin, our pastor at Berkeley, who is going to Calcutta to take up the missionary work, came on. After Sister Eaton had introduced him and the work in India, and little Sheeshu had given the books of the Bible in English, and sung us a song in her own language, Brother Franklin gave us one of the best and liveliest missionary talks, along with his call to the missionary work, that he have heard for a long time. People wept, laughed, shouted, and did most everything religious, and yet nothing was put on only as the Lord puts it on. Many expressed themselves that it was the best service they had ever been in. The house was full, including the Sunday school room. A liberal missionary offering was received to help the Board send this laborer forth to the field. Five were at the altar in the evening, and all got through fine. Three more were at the altar last night at the prayer-meeting. Our cry is "On with the revival."—A. O. HENRICKS.

LISBON, OHIO

We have just closed a ten days' meeting at our West Point church, which was made a blessing to many lives. Rev. Herrell and wife were in charge. Good crowds were in attendance and Brother Herrell's messages were in the power of the Spirit. Folks who came to the altar dug through in the old-fashioned way, and shouted the victory. Sister Herrell was used of God greatly, and we enjoyed our fellowship together. Conviction is still on, and we are looking for more souls for God.—Mrs. E. DONNELLY.

NEW BRIGHTON, PA.

Our meetings continue. Sunday night, March 14th, begins the eleventh week. God still continues to save, sanctify, and heal at these meetings. Sister Mary Whipple is being used to help carry on the work. Requests are being sent in almost daily from different homes for her to come and pray with them; some homes into which false doctrines had found their way; homes that have been broken for years, where the Devil reigned supreme, and others where she has been asked to come and anoint them and pray that God would heal them. She is an instrument in God's hand, and He is using her. God's Spirit is being poured on His meetings here, and we pray He will continue to do the same until many souls are yet saved and sanctified. We ask your prayers that this community will be a place where God's name is honored and where His presence will be felt.—JOSEPH BREW.

SIoux CITY, IOWA

Good services Sunday, March 14th. Three at the altar in morning service, all claiming victory.—S. M. LEHMAN.

Haverhill, MASS.

It is some time now since I wrote telling about our missionary meeting, since which we have held two more meetings, each more interesting than the last. The one held in December came directly after our four weeks' revival services, and people were pretty well drained of money. The offering taken at that time on the same plan of self-denial amounted to \$13, seven dollars of which was sent to Brother Tracy for medical purposes. Our last meeting, Wednesday evening, March 10th, was a service which those present will not soon forget. About eighty-five people were present. Amid tears and holy laughter, many gave their testimonies of self-denial, and laid their offerings on the table. A number who had not denied themselves particularly, gave thank offerings for special blessings received lately. Among the latter was our dear Sister Ednah Reynolds, whose life is a constant sacrifice in the service, and whom the Lord has specially blessed in raising her from a sick bed in a really marvelous way. The doctors had said she must stop singing and traveling at once, or death would result; but stepping out on the Word of God, and trusting the glorious healing power of the resurrected Christ, He touched her, and she arose from her bed and came down to the service to praise the Lord for the great things He was doing for her. She is now with Sister Martha Curry, in Warren, Pa., singing the gospel. The whole offering taken was about \$43, which will be sent to Brother Archibald to help the struggling Salem church.—SISTER THACKERY, Pres. Miss. Soc.

WINLOCK, ORE.

We have lately closed a hard-fought battle against sin and for souls, with Brothers Lewis and Matthews as evangelists, whom God sent to us in answer to prayer. These evangelists are truly men of God, full of the Holy Ghost, and power. They began meetings January 20th. God answered

The Pacific Coast

I only mean here that comparatively small section of the Pacific Coast, of nearly a thousand miles, known as California. The sound of the tread of the coming multitude is just now louder than usual. The great World's Fair at San Francisco and San Diego, celebrating the opening of the Panama canal, attract great attention and are bringing added thousands of tourists from every part of the country, as well as from other nations. The awful, devastating, suicidal war, which holds the leading nations of Europe in an all-absorbing death grapple, necessarily prevents largely the coming of the people from those lands, but it has also turned back the thousands of American tourists who usually find recreation and amusement in foreign travel; so they turn their faces toward the wonders of their own land. The two Fairs are naturally the foci of the ellipse of the immediate Coast Country.

Doubtless many who have been in the habit of seeking wonders in foreign lands will be surprised to find that the Grand Canyon, Yosemite and Yellow Stone Park, together with mountains, rivers, and canyons, with the wide, outspread plains, outrank for natural scenery, beauty, and grandeur anything to be found in the Old World. This turning of the eyes of Americans upon America will doubtless not be lost. (But while our people are not oblivious to the world in which we live, and desire not to abuse it in any way, but use it to the glory of God, yet the direct work of the kingdom of our Lord is first and foremost in thought and plan and effort. Higher in interest than the highest mountains, more beautiful and attractive than the richest valleys, more thought-provoking and inspiring than the largest gatherings of art, is the work of holiness; especially the creating and maintaining of centers of holy fire, when the Lord still walks among men, sanctifying them and finding in them a new incarnation. Holy men and women, organized and aggressive, luminous with divine indwelling, is the passion of our people. The world continues to seek its own, but the blood-washed people are in rapport with the heavenlies.)

The Pentecostal Church of the Nazarene waves its banner and shouts the victory. The battle may sometimes seem hard, but as long as there is a Nazarene on deck, the colors will not be struck, nor the ship surrendered. There is no compromise. Holiness unto the Lord is our victorious shout. No matter what happens there will be no turning back. Onward with the

work of holiness, is our cry, and untrammelled by ecclesiastical enemies within our own ranks, we turn our guns on the enemies—the world, the flesh, and the Devil.

We of this Coast are so far toward the setting sun that we can not understand why some of our brethren who preach holiness are so opposed to having a whole church in the earth that make it their business to proclaim it to all the world. But as it is not our special work to solve mysteries, we press on to preach entire sanctification through the blood of the Lamb, with the resultant manifestation of the divine Christ living His life in and through His holy disciples.

We gratefully rejoice in the work of our church on this Coast; though like everywhere else, like the contention of the armies in Flanders, it is step by step, a foot at a time, one trench and then another. Every where the work is no holiday excursion, or picnic affair; but hard, difficult, sacrificing conflict with the forces of the enemy. Our churches hold their own and press on to larger things, but new trenches are captured and new centers of fire established only by the greatest heroism, courage and devotion; praying fire out of the skies. We still win by the cross, ensnathed in the glory of divine manifestation.

The great stringency in the money market and general closeness of finance has made work unusually difficult with us this year. The large amount of money necessary for the business and work of our University at Pasadena has been difficult to command, but the Lord of Providence, as well as of Grace, who has in such marvelous ways brought us on in this great and blessed work, has not forsaken the heroic workers. This institution which has reached an enrollment this year of between four and five hundred, is having the best year of its history in every way—largest attendance, completest faculty, and best general equipment. The fine, new dormitory for young men is a great addition. All departments, old and new, are doing excellent work. Its large faculty of trained men and women are doing unexcelled service for the church. The all-pervading religious interest gives finest zest and greatest hope. This institution must soon have a good endowment to make permanent and to continuously enlarge its work. Its wealth is in the hearts of the people, and we trust God, through them, to supply all its needs.

P. F. BRESEE.

prayer, and quite a number were at the altar seeking for pardon, and others for purity of heart, and they nearly all found what they were seeking. A great deal of bitterness and prejudice was destroyed. We closed February 14, with great victory, and with a large number under conviction, some of whom have since been saved. The people of God here were greatly edified and encouraged to push the battle with greater zeal than ever. We do not expect the revival to stop, but to go right on. Brothers Lewis and Matthews, with the writer, went from here to Spray, Ore., a small town about twelve miles from here, where infidelity and unbelief abound, and began another great battle for souls. The whole community began to get stirred and to dig out their Bibles, as many had never heard the real, old-fashioned gospel preached before. Some of the folks believed, plunged into the fountain, and were gloriously saved. Others were sanctified wholly. Some of the choicest folks have come into the church, and others are looking our way, expecting to come soon. We closed at Spray, knowing that seed had been sown which will spring up and bring forth a great harvest for Jesus.—LEE DAVIS, Pastor.

MUNCIE, IND.

Since our last report a few weeks ago, remarkable changes have taken place here in Muncie. We called Rev. R. E. Gilmore, of Olivet, Ill., as evangelist, and began bombarding the enemy's fortifications. It was not long until the fort guns responded, and have been firing back at us ever since. The writer was hunted up, down at the normal where he is attending school, and inquiry made as to his mission here in Muncie. The Ministerial Association has had the subject of our organizing a Nazarene church before their body, but

have not given us our sentence yet. Our District Superintendent, Brother Harding, has sent us a young man from Anderson, Ind., by the name of Howard Paschal, to preach for us, and we are pressing forward in spite of opposition. Sunday was the greatest day we have had, and our audience the largest. Every seat in the house was filled at the evening service. One lady was gloriously sanctified in the morning, and great conviction rested upon those who came in the evening. Our young brother let the gospel plow run deep. We never have a testimony service that our people do not thank and praise the Lord for sending Brother Gilmore this way. They claim to see new beauties in God's Word, and are settled and fixed in Him as never before. Our God is leading, and we are believing for great things.—OSCAR OLIVER.

PROVIDENCE, R. I.

We are drawing to the close of our first year's work in the People's Pentecostal Church of the Nazarene, and while we have not had any evangelistic help, the Lord has helped us as a church to make some progress. The Sunday school, under the efficient leadership of Brother J. G. Johnson, is increasing, and all other branches of the church are settling down to solid labor for the advancement of the kingdom of Jesus in this city. This church is composed of some of the old-time holiness timber, and has stood the storms and walked with God, in the midst of confusion. While other movements in the city have arisen and disappeared, this church is going on doing its God-given work. One of the evidences that God is in her midst is that the doors are still open, and a good congregation gathers every Sunday to help push Bible holiness. We stand for the doctrine and polity of our beloved church, and if any one wants a home

in the Pentecostal Church of the Nazarene, our doors are open to welcome all who are of "like precious faith with us."—J. A. WARD, Pastor.

OLD TOWN, MAINE

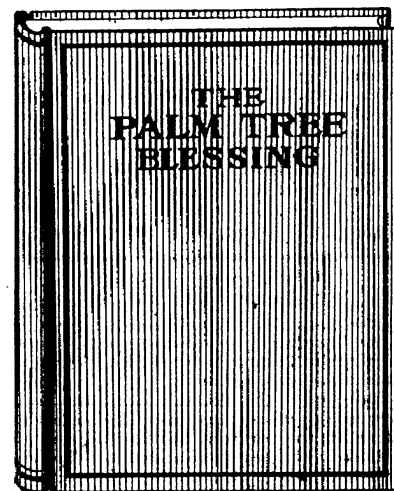
We are marching on to victory. Souls are getting saved and sanctified. The band is standing shoulder-to-shoulder with the acting pastor, and we are seeing results. We have started meetings at Greenbush and Olamon in connection with the work here. We have had eleven seekers at Greenbush and three at Olamon. We held a meeting at Olamon Wednesday evening, the 10th; over eighty-five people were there, driving for miles with teams. One brother and sister drove over thirty miles in an automobile to be there to assist. One woman walked seven miles and pushed a baby carriage for five miles, with four other children at her side. This sister, only one week old in the Lord, ought to put the rest of us week-kneed Christians off our excuses, and get to meeting. Pray for us that God's blessings may continue upon the work.—L. E. MANN, Acting Pastor.

SAWYER, N. D.

We are out again, after being shut in for six Sundays with smallpox. When I took sick, the last week of January, we had our goods about packed to go to Fergus Falls, Minn., and now we expect to get there March 21st. Why this delay was permitted we do not know; but God knows, and we make no complaint. Wife and baby had the disease too, and all are well now. We earnestly desire the prayers of God's people for the work we are undertaking. March 14th we visited the class at Surrey, and had a blessed day. We found a goodly number of old friends standing true to God, with Sister Clymer in charge in the absence of Brother Clymer, who was away helping another pastor in special meetings. Words fail to express the joy and gratitude that filled our soul as we worshiped with those people. But our heart was saddened to see some, who were converted under our ministry four years ago, holding service in a hall within sight of our church. These precious ones have taken up with the "tongues" and have no fellowship with those whom God used to help them out of the ways of sin. How subtle are the ways of Satan! Let us remember that when we love Jesus as we should we will love every one else, and we will have fellowship with every child of God wherever found. Those sending missionary money please note change of address.—WAR. M. IRWIN.

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A Cry From Mexico's Night of Horrors

[The following is a translation of a personal letter from Doctor Santin, our missionary in Mexico City, to Rev. J. Eaton Wallace, Pasadena, Cal.—EDITOR.]

DEAR BROTHER WALLACE: Although I have not received a reply to my former letter, I write again to you, because it would be very satisfactory to me to know that the contents of this present letter should be known to the greatest possible number; so that there may be presented to all who care or desire the opportunity of lending their aid as much as may be possible—in helping, in some measure at least, the terrible suffering that all of us are passing through.

In the first place, the continued changing of government here in Mexico City—the going out of one party and the coming in of another, which has occurred now three times in a very few months—has placed us in a fearfully compromised condition as a people: a condition full of affliction. The railroad traffic to the City of Mexico has been reduced to the single line to Vera Cruz; and this only in order to move troops, and, once in a while, to bring in a small quantity of provisions. The water supply of the city has been entirely cut off, and it is with the greatest of difficulty that we can get any at all (and then, of course, from the local wells). Because of this, we are coming to a fearful epidemic of typhus fever, which, as you know, is very easily contracted in this section. You ought to be very much satisfied that you went out of here, because at this time, surely you would have had to suffer much. The Vegal Canal [or river] now has no water, because they have turned it off in a different direction; and soon the rotting bottom of that pestilential canal will be sending off a great quantity of microbes.

Now I am going to tell you something about the food question. Already I have told you in my other letter the prices of some things; for example: milk, 50 cents a quart; a small loaf of bread, as large as your fist, 7 cents, i. e. those pieces that used to sell, when you were here, at 1 cent each; charcoal, with which we cook, 10 to 20 cents a kilo [2½ lbs.]; meat, only kings and princes can get that at all. The common people must live on tortillas, made of corn, which is now selling at \$20 a cargo, which you used to pay \$8 for. Beans, which used to cost 6 to 8 cents a measure, now cost 40 cents a measure. A man's collar, which should cost 25 cents, costs \$1; shoes made in the country, cost \$15 a pair; from the United States they cost \$30 a pair; a very poor hat costs \$12, a good one \$30. In my last letter I wrote to you of these terrible prices; but then, we could with difficulty get them, and get food. Now it is different. We can scarcely get food at all. Tortillas are very scarce, and little ones are 1 cent each. The cargo of corn which was in my last letter \$20, now is \$23—and almost impossible to get it.

The factories are paralyzed by reason of the war. The workmen asked more wages, because

everything was so high; and therefore the factories closed down; and there is no work in any other place.

To all of this, I have to add another plague: when one political party goes out and another comes in, the first one, which has issued paper money, and the poor people have had to take it, goes out, and the next one coming in will not recognize the money issued by the first one, and the people have that money on their hands, and cannot so much as buy a tortilla, because the merchants cannot accept the money issued by the former chief. Carranza orders that the money of Villa shall not be accepted, and when Villa drove Carranza out of the city, he forbade the acceptance of the Carranza money. The Methodist and Presbyterian churches, who have still native workers here, have for this reason doubled their salaries; but, the American Bible Society have withdrawn all their workers from the field. I think God must bless those who are putting forth their efforts for the good of the people, and are working in the vineyard of the Lord, and putting their trust in Him.

But, thanks to God, that in spite of this afflictive situation, His work is not paralyzed. Yesterday was for me a Sunday among few in the coming of richest blessings. Glory to God!

On terminating the Sunday school one Sunday I noticed that a gentleman remained after the people had gone out. He approached me and with a face that declared much joy and happiness, he extended his arms to me and said:

"Sir, in the end of the month of March, of the past year, I was passing through this street and heard singing; and supposing that it was a Protestant meeting, I wished to enter with the one desire to make fun, as I enjoyed from a child very much to make fun of the Protestants. That night," said he, "you preached on the parable of the prodigal son, and the subject was for me, a real benediction, because I went out from there determined to give myself to seeking Jesus, in order that He might save me from my sins. I was baptized in the Baptist church, and now I am a preacher and am pastor of the Baptist mission on San Pablo Street. I give thanks to God for having brought me to this preaching place, because here I was converted, really and truly; and I desire, as a remembrance of my conversion, that you permit me on the last Sunday of this month of March, to come here and give my testimony, if God spares my life, of how Jesus drew me into the way of truth. Glory to God! Hallelujah!"

Last Sunday night we had a meeting filled with great benediction; the Spirit of God was there to save two souls from their sins, and they desire to unite with the Church of the Nazarene. God has consoled us with the fullness of joy, and made us to see that He is on our side to protect us.

The meetings go forward, and we hope that nothing will come that may be able to interrupt them. The faithful brethren help with their testimony, with their prayers, and their pres-

ence in the meetings. The present crisis that we are going through will terminate. Yes, surely it will terminate. God will be with us in the tempest and will save us from shipwreck, and if He has chosen to take us to His kingdom, through these special conditions which He knows about, we also say, Amen.

The fields of Mexico are white to the harvest, and they require your help. You can pray there for this country afflicted by the storm of the revolution. Pray for us, dedicating special days, that we may be carried to the throne of grace in prayer: I beg of you, speak to the brethren and friends that they may be liberal in helping us with their money, in order that we may carry it to the poor ones in the name of our tender Savior, Jesus, and that it may bring to them a piece of bread, or it may be a shelter, or medicine, or some thing that shall alleviate their sufferings, and give them the impulse to draw near to the Giver of every good and perfect gift.

When writing this long letter, I have asked God that it may go filled with His grace, and especial favors and rich benedictions. May our Lord hear our prayer!

In closing this I wish to refer to a little circumstance that occurred when we went to a family prayer recently. You remember our little daughter Sofia, who used to call your wife "Mamma Wallace." It had been about a month since we had tasted bread, and one night we were praying the Lord's prayer, and we said, of course, "give us this day our daily bread." After rising from prayer, my little girl said, "Papa, for many days I have been praying God for bread, and He has only given me one little tortilla in the morning, one at noon, and one at night; why is that, Papa?" I told her that there were children in Mexico that did not have any security of getting even that tortilla, which she ate with so little pleasure, and that she ought to give God thanks that He had not left us without tortillas.

These are days of trial, but in them we have proved God, that He is our shelter and our fortress (Ps. 46:182). Today His word appears to us more beautiful, clearer, and more sure (Matt. 4:3). We say in the midst of our affliction, "Let him do his will" (Luke 11:2).

Please don't forget that the health of my wife is very poor, and that now she is seriously delicate in health. Remember that the letters of our sanctified brethren in the United States are to us a benediction, so do not let them fall to write to us. I write to you thus lengthily because I am afraid that the communications will be cut off and I do not know what I can do then.

May God bless you in all ways, is my desire. *Saved and sanctified by the love of our good celestial Father. Amen!*

V. G. SANTIN.

7a Calle de la Luna, No. 194, Mexico, D. F.

PEABODY, MASS.

The Pentecostal Church of the Nazarene is still on the upgrade, notwithstanding the fact that the writer had la grippe several weeks, with heart trouble combined, and heart-rending trials. Husband has also been seriously ill for a number of weeks, and under the doctor's care, but is on the gain now. One of our best members, a regular attendant at all the services, Brother James Warren, met with a very severe accident. The stageing gave way while he was painting his house, and he fell the distance of twenty-five feet, injuring his spine, breaking his heel, and spraining his ankle, etc. But prayer was made for him by the church, and he is on the road to recovery. Dist. Supt. N. H. Washburn was with us ten days, from January 20th to February 7th. The attendance was small on account of the inclemency of the weather, but God was with us, and the saints were blessed and encouraged. There were a number of seekers at the altar. Brother Washburn of Beverly, and Brother Archibald of Salem were with us, the latter preaching several times. The following week the church made our heart glad by giving us a good donation, as well as a surprise. The evening was spent in singing, praying, and shouting the victory. We are fighting the good

fight of faith, and God is taking us through in spite of hard times. Our coal dealer said we were the only church in town that was paying its bills. We are expecting to see all the mountains depart into the depths of the sea if we continue to honor God with our faith. March 15th, while the writer was out calling, the church came and prepared a nice supper, and gave us a birthday surprise party. After breaking bread together, we adjourned to the reception room, where we sang many beautiful songs of praise. After prayer, Brother William Webster, on behalf of the church, made a speech presenting the writer with a number of many desirable and useful articles, after which Brother Gushgarian (Armenian), recently sanctified, in our meetings, made a speech telling us the way they conduct birthday parties in Armenia, which was very interesting as well as pleasing. I think it can be said of pastor and people, "Behold how they love one another."—MRS. CLIFFORD SMITH.

COUNCIL BLUFFS, IA.

Brother J. M. Wines, of Marshalltown, Ia., came and assisted us five days, including a Sabbath, and we had a splendid time. Our folks enjoyed Brother Wines' preaching, and the Lord used him in explaining some of the advantages of organized

holiness to such an extent that fourteen people, who held off for a while somewhat undecided, cast their lot with us and became Nazarenes. Great things are ahead, and we are having victory all the time. I have been acting as pastor since January 3d, the time of our organization. We started with twenty members at the close of the revival; and have received twenty-seven since. We have some fine people here, who pray and work with all their heart, mind and soul. We are going to conduct a campaign here in the summer, of four consecutive tabernacle meetings in different parts of the city. We had a great day yesterday. Last night the long altar was crowded from one end to the other with hungry seekers for regeneration and sanctification. It was the greatest service since we have been in the city. Every one came through with faces shining and a shout of victory.—RALPH W. KIRCHER, Pastor.

ENTERPRISE, ORE.

Our revival meetings closed March 8th. Brother Clyde T. Dille was our evangelist. His wife was with him for about two weeks, but was too sick to attend over once or twice, and had to go home. During the first two weeks nothing, apparently, was done. But we found our band was being drawn

closer together and getting ready for the battle to come. Just as soon as we all reached the place where the revival began in earnest, in our own hearts, then God began pouring out His Spirit upon others. Brother Dilley's messages were straight from the Word, and the Holy Spirit blessed his sermons. He did not ahun to give the whole gospel just as it is in the Word, and it sunk deep into the heart of the sinner. During these meetings restitution was made for old accounts, and old grievances were cleared up. Hardened sinners gave in to God after fierce battles, and on one Sunday evening the Holy Spirit was manifested in great power as one man came, through praising God for sanctification. The Lord took out the appetite for tobacco in this man. It is fine to see him so free in Christ Jesus. One evening, when Brother Dilley was giving a message on the second coming of Christ, a woman fell out of her seat with a cry, and was prostrated under conviction. Some thought the Lord had come, and many were so frightened they left the building. Each night we faced a sea of convicted faces, and many never gave up but went on in their sins. God have mercy on these! There were twenty-eight or twenty-nine professions. The attendance was fine, and on two evenings that Brother Dilley talked on white slavery the house was packed. Things were certainly stirred in this place for the first time in many years. We organized a Nazarene Sunday school, March 7th, with fifty in attendance, and we had fifty-three last Sunday. We are holding our Sunday school in one of the homes where the rooms are large, but we expect to build a Nazarene church here soon. A sister gave us a lot in as fine a location as there is in town: We have the work on the building all donated, and \$195 in cash toward the lumber for the building. We expect to get the rest soon.—Mrs. PAUL E. KNAPP, Secretary.

REASON, OKLA.

The weather has been somewhat inclement up to the last two nights, but one seeker has been converted and one sanctified, with others seeking. Quite a number came forward last night for prayer. A number of the Harmon church came down last night and added to the interest of the meeting. This seems to have been a much-neglected field, where the people have delighted themselves in dancing. The week before our coming, they took the seats out of the schoolhouse so they could have a dance, but now a number of these same ones are seeking the Lord. We never saw so many people in one place use tobacco, as here, but we believe that the Lord is talking to them. We are having the best of order, and at almost every service we can see people weeping. At the all-day meeting yesterday, the crowd was so great that all the people could not get into the house at a time, and at night the crowd was still larger. The weather was nice, and the people gathered about the windows and listened from the outside. At the close of the last service of the day the altar was soon filled, and some went away to keep from going to the altar. Most of those at the altar got through. Several asked for prayer. Some people came to the meeting sixteen miles and were in time for the service. The service closed at midnight with great victory. It seems now that everybody is talking religion, and they say

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Rev. Charles Savidge, pastor of People's Church, Omaha, Neb. — a work of varied interests, offering abundant opportunity to see the wiles of Satan — writes this about "Satan in the Synagogue":

I have received a copy of a booklet entitled "Satan in the Synagogue," written by my friend and brother minister, Rev. John Matthews, of Kansas City. I am highly pleased with this product from his pen. It is full of thought and interest and instruction. It will do much good. Ten thousand copies of this timely and scriptural booklet should be scattered and read by our people. The author of this book is a man of thought and culture and of wide experience, and I know of no man of my acquaintance who is better qualified by study and experience to write on these themes. May God bless this little book.—CHARLES W. SAVIDGE.

And Rev. H. N. Haas, pastor of the Pentecostal Church of the Nazarene, Hutchinson, Kas., not waiting to write a letter, speaks thus enthusiastically in a message on a post card:

MY DEAR BROTHER: Thanks for copy of "Satan in the Synagogue." Splendid! Something that many of our holiness people need. Am ordering one hundred copies from our Publishing House. Yours in Him, H. N. HAAS.

For five cents a copy, postpaid, you can mail a copy to anyone in the United States. You should throw out this lifeline to those about to succumb to Satan's wiles. And it is not too much to scatter one hundred (as Brother Haas has done) where they will redound to God's glory. It can be done for only \$3.50.

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for us to stay longer; that many more souls will be saved.—J. H. GRAY, Pastor at Harmon, Okla.

DEXTER, MO.

The folks here closed their meeting Sunday night, March 7th, with four seekers at the altar. During the two weeks there were twenty-one converted and sanctified, and twenty-two joined the church. This makes us a membership of eighty-four. Another partition has been removed so that the building will now seat three hundred people. We are already planning another meeting soon. The Lord is blessing the work here.—JOHN A. HILL, Pastor.

FROM EVANGELIST DEE B. COOPER

We have just closed a wonderful meeting at Tracy City, a mining town of about 3,000 population. We began preaching in a holiness chapel, and God blessed from the beginning. The meeting continued four weeks at the chapel, with 210 professions. We were then invited to a Southern Methodist church, about a mile from the chapel, where we held services for two weeks with 140 professions, making in that six weeks in Tracy City about 350 professions. It was the greatest meeting I have ever been engaged in. People were saved on the road and at their homes, as well as at church. God's presence was real; His power was great; His blessings wonderful. One house of prostitution was broken up and four women and two children of the home are now with joyful hearts and shining faces telling of God's wonderful power. Old grey-haired men and women are now prepared to meet God. One young man and his wife, with their two children, expect to sail for Japan this fall. We had seven in our band of workers. Rev. J. H. Ralston was the main preacher and leader of the band. He is a man of God, with great power to stir things. We have a brass band, which makes fine music. We also have fine singing. God is with us, and His rich blessings are upon us. He

answers prayer. One preacher, who is licensed to preach in the Baptist church, was sanctified in the meeting. The first time I remember seeing him



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he was chewing tobacco, spitting red, and fighting holiness. You know how these things generally go together. About the last time I saw him he had a clean mouth and clean heart. These two things also go well together. He was praising God for sanctifying him.

LISBON, OHIO

Interest has increased since the revival meetings in December. About thirty-five have claimed pardon or sanctification in that time. Five have been sanctified during the last week. Four men have sought and claimed to find the Lord as their Savior at the county jail. We hold meetings weekly among them, and they show great interest at times. Last month the church was greatly helped by the presence and preaching of our District Superintendent, N. B. Herrell, and his wife. Brother Herrell is a real general in leading the Lord's hosts in the Pittsburgh District from victory to victory. The last four or five weeks the power of God has been increasingly manifest in our meetings. The Sunday school attendance is larger than at any time in its history. It is inspiring to see the interest taken by children in learning the catechism. Last Sunday the attendance at the evening service was larger than at any time since our coming. Among them were a dozen splendid young men whom we hope to win for God and enlist in the cause of holiness.—WILBUR H. PARKER, *Pastor*.

BUNOLA, PA.

Well, hallelujah! We are still alive, and we have erected a church here since our last report in the HERALD OF HOLINESS, and are having a great time in the Lord. His glory has come upon us, and souls are getting through, praising God for real victory. We had Brother N. B. Herrell with us from March 11th to 14th, and there was a high tide in the services. Eight seekers were sanctified, and three members were taken into our church. We will keep pushing ahead and praising Jesus, from whom all blessings flow.—Rev. W. A. SMITH.

DENISON, TEXAS

We have just closed a fine meeting in the city park. God gave us a number of souls who prayed through. There was a great outpouring of the Holy Spirit in our service Sunday night. We had two little girls from Pilot Point sing for us the last two days, which proved a great blessing in the meeting. A rescue service was held by the writer in the afternoon, and the Lord wonderfully blessed. This is the first church that I ever tried to pastor, and I need your prayers. Our beloved District Superintendent, P. L. Pierce, was passing through and stopped and preached one night for us, which was a great blessing. We are looking for him back this way soon.—W. F. CLEGGHORN, *Pastor*.

LOST SPRINGS, KAS.

We had a victorious revival here with Prof. Raymond E. Young and wife as evangelists. The preaching was in the power of the Holy Ghost, and souls were put under conviction. One railroad man, about fifty years old, had resisted the Spirit for many years, but was convicted and converted and is happy in the love of Jesus. Last Friday we were invited to Marion, and the Lord gave us two splendid meetings in the home of Brother B. B. Reimer, ex-County Clerk. Several came out, though the weather was not the most favorable. Our services are well attended, and the Lord is leading us. Praise His name for real Bible salvation! We greatly enjoy reading the HERALD OF HOLINESS, and hope it may continue to hold up a standard for the people.—CHARLES H. CHOFF, *Lost Springs, Kas.*

ROSEDALE, KAS.

Glad to be able to report good progress in the special meetings conducted by Evangelist G. E. Martin, assisted by Song-Evangelist Arthur F. Ingler, at the Nazarene chapel, Rosedale, Kas. Yesterday was an especially good day of victory, quite a number of precious souls getting through definitely at the altar. We covet the prayers of all God's people that we may see a real work of grace in the hearts of many at this place, and that a strong church may ultimately be established here.—WILMOT C. STONE, *Pastor*.

ROGUE RIVER, ORE.

Brother Hawkins telephoned for me to come here yesterday, so I came on in time to preach last night. I found a glorious work of grace in progress under the leadership of Brother Hawkins, several having already been saved and sanctified. Last night seven were clearly converted, and three sanctified. Wave after wave of glory swept over the audience, as one after another were forgiven or

RESOLUTIONS



REV. GEORGE J. FRANKLIN

The following resolutions were offered by Rev. J. W. Goodwin, pastor of the Oakland church, at the March meeting of the Missionary Board of the San Francisco District, and were unanimously adopted by the Board:

WHEREAS, The Rev. George J. Franklin, pastor of our Berkeley church, has felt his call to our work in India, and is now planning to sail some time in June, under the approval and direction of the General Missionary Board of the church; therefore, be it

Resolved, That the Missionary Board of the San Francisco District hereby expresses its appreciation of this honor conferred upon us in having such a noble man, of so marked ability and fitness for this most important field, chosen and sent out from this District. We do hereby pledge to him our most hearty and loyal support, both by our prayers and financial aid.

WHEREAS, The General Missionary Board of our church, at its annual meeting in October, 1914, felt constrained to enlarge the missionary work of the church, requiring at least \$50,000 a year to meet their enlarged demands; therefore, be it

Resolved, That the Missionary Board of the San Francisco District use every effort in our power to meet our proportion of this amount, by using every pastor and individual member in all our churches on this District to give at least one cent a day for foreign missions, believing that the sending forth of our Brother Franklin will be such an inspiration to the work on our District that this will be easily accomplished, and we pledge ourselves to never cease until this ideal is reached and thereby Brother Franklin's support accomplished on this District.

On motion of Brother P. W. Girvin, the Secretary of the San Francisco District was authorized to send a copy of the above resolutions to the HERALD OF HOLINESS and THE OTHER SHEEP, with a request for their publication.

entered the land of Canaan. The meeting continued till after midnight.—J. C. SCOTT.

ASHLAND, ORE.

Wife and I have just returned from Wolf Creek, where twenty-one professed conversion and one sanctification; twelve persons raised their hands for holiness the last night. Brother J. B. McBride will continue these meetings, commencing March 18th. We expect a good organization there. It was through God's blessing on Brother Hawkins this work was opened.—J. C. SCOTT.

MALDEN, MO.

After a five weeks' battle the Rev. L. Hibner closed at Clarkton, Mo., on March 7th. This being a new place, it was not all smooth sailing, but our Lord gave victory. At the beginning of the meeting there was but one sanctified person in the town, but the Lord raised up friends, and after

days of fasting and praying the fire fell, and waves of glory rolled. Numbers were saved and sanctified, and the Lord vindicated His people. Brothers J. E. Linza, J. L. Cox, W. E. Babb, and Sisters Linza, Wilson, and Cochran were on the ground at various times, helping in the battle. Brother Heater, our District Superintendent, came down near the close of the meeting and gave us several fine sermons, and organized a Nazarene church with seventeen as fine folks as can be found. They called Brother Linza, the Malden pastor, to preach for them one Sunday in each month. We are expecting this little band to be loyal and do great things for the Lord.—REPORTER.

LIVERMORE FALLS, MINN.

Our pastor, Mrs. Delia A. Green, preached Sunday, March 14th, with great unction and power from Malachi 3:8-10, "Bring ye all the tithes into my storehouse." The congregation was good, and many were blessed. March 7th was a day of great rejoicing amongst us, because of twelve precious souls coming to the altar. Some were saved, some reclaimed, and others obtained a pure heart. Sunday morning, March 21st, we are to start our 6 o'clock knee drills. The saints are rejoicing, and the ark is coming up the road. Our Sunday school children are getting under conviction, and some have prayed through in our meetings.—Miss E. M. KNEELAND, *Clerk*.

KEENE, N. H.

God is with us, and the Devil is mad. We have the "tongues" movement, and a number of holiness fighters, and some folks with the strangest views we have ever come in contact with; still we are keeping sweet, and minding God. Last Sunday night two men surrendered to God—one a Catholic. Both returned for the Wednesday night prayer-meeting, and testified. We are living in the spirit of expectancy for more. Kindly remember us in your prayers. The writer has been called back for another year.—H. REES JONES, *Pastor*.

POMONA, CAL.

We have just had Sister Eaton and the little Hindu widow for a Sunday service, then our dear Doctor Breese gave us a lift, and yesterday Doctor Wiley, Brother G. A. Hodgins, and thirty-five of the University Band from Pasadena, came out and spent the day, which was truly a red-letter day for our church. The crowds were large, and interest fine. We served lunch at the church for all the visiting friends. Each service was full of fire. Brother Hodgins preached at the morning service a wonderful sermon, Doctor Wiley conducted a great platform meeting in the afternoon, as only he can do, then at night one of the young preachers, Brother Nease, gave the message, and wound up with a great altar service, which lasted until 1 o'clock in the morning. Nine young men and women prayed through to victory; some cases of long standing. I have never witnessed a greater display of divine power in any service. We have had twenty-five new members since Assembly. Our people have done credit to themselves in meeting the heavy financial obligations of the church, in these hard times. They have raised the preacher's salary ten dollars per month, in addition to the lovely parsonage, which saves the paying of rent. This week we have Rev. George Franklin, our outgoing missionary to India, and next Sunday we will have our beloved District Superintendent, Rev. W. O. Wilson. We are having a constant stream of good things, and, best of all, God is with us.—J. D. SCOTT, *Pastor*.

NEWTON, KAS.

We have just closed a day of special blessing, under the ministrations of our General Missionary Secretary, Dr. H. F. Reynolds. At the morning service Doctor Reynolds talked to our local congregation, telling of our Nazarene missions and missionaries. For the evening service we secured the Methodist church. This was well filled with a more or less attentive congregation, who followed the speaker in his missionary tour around the world. Our hearts will never forget the day, nor its impressions. There were tears both of joy and sadness. There were notes of praise both for our own advantages and for victories gained in other lands. We expect to do more along missionary lines than formerly. Our local work progresses nicely. Good prayer-meetings on Wednesday and Friday nights, and splendid interest in the Sunday services. God is blessing, and we are looking up and out.—FRED H. MENDELL, *Pastor*.

BRENTWOOD, ORE.

We want to report victory for Brentwood. Our pastor is preaching heart-searching sermons, with

the glory on his own soul. We have some loyal people here who have paid the price and are going on to know Him better. God has blessed our private school, and is still blessing it. The children take great delight in the Bible study, and some are getting a keen insight into the Scriptures. Our Sunday school and Junior Missionary Band is also owned and blessed of God. We are expecting even greater things.—FLORENCE WELLS, *Deaconess*.

MALDEN, MASS.

We are pushing the battle. Repairs are still going on in our building, and souls are getting repaired at the same time. We have just chosen a new licensed preacher, Lewis Bacheller, a young man who should do much damage to the Devil's kingdom. Brother Borders recently preached at Cliftondale, and the writer at Brother De Long's church in Somerville. So the good work goes on.—L. D. PEAVEY.

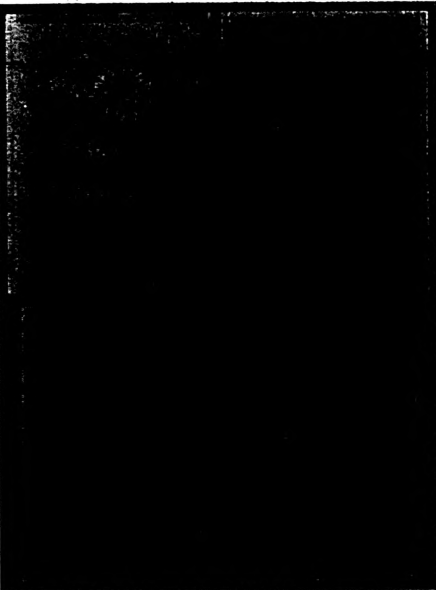
MORRISVILLE, VT.

Our three weeks' seige meeting, recently held with the Rev. Fred St. Clair, was remarkable in many ways. There were large congregations through the week. Sunday evenings every available seat was taken, and the vestibule filled with people who were standing. Our Brother preached with no uncertain sound; the Devil got mightily stirred, and the revival meetings became a general subject of conversation throughout the whole town. The after-

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PUBLISHING HOUSE of the
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KANSAS CITY, MISSOURI
2109 TROOST AVE.

MISSIONARY CAMPAIGN

The following is the itinerary arranged for our outgoing missionary to India, Rev. George J. Franklin:

Pasadena University	March 7
Pasadena First Church	March 8
San Diego	March 9
San Diego Mission	March 10
Santa Ana	March 11
Ollinda	March 12
Upland, Cucamonga, Ontario	March 14
Redlands	March 15
Pomona	March 16
Long Beach	March 17
Whittier	March 18
Venice	March 19
Nazarene Mission, Los Angeles	March 20
Los Angeles, Grand Ave.	March 21
do First Church	March 21
do Emmanuel Church	March 21
Elysian Heights, Los Angeles	March 22
Bakersfield	March 24
Lindsay	March 25
Fresno	March 26
Berkeley	March 28
Ashland, Ore.	March 31
Salom, Ore.	April 2
Portland, Ore.	April 4
Seattle, Wash.	April 6
North Yakima, Wash.	April 7
Walla Walla, Wash.	April 9
Spokane, Wash.	April 11
Washington-Philadelphia District Assembly, Clayton, N. J.	April 16-18
New York District Assembly, Danbury, Conn.	April 21-25
New England District Assembly, Malden, Mass.	April 28-May 2
Pittsburgh District Assembly, Warren, Pa.	May 5-6
Indianapolis, Ind.	May 7
Chicago, Ill.	May 9
Sacramento, Cal.	May 9
Danville, Ill.	May 10
Olivet, Ill.	May 11
Mansfield, Ill.	May 12
Decatur, Ill.	May 13
Kansas City, Mo.	May 14
Hutchinson, Kas.	May 16
Greeley, Colo.	May 18
Nampa, Idaho, District Assembly	May 20
Walla Walla, Wash., District Assembly	May 26

Rev. E. G. Anderson, General Treasurer, is to be at the Eastern Assemblies. It is expected that his wife will accompany him, as they also are prospective missionaries for India.

H. F. REYNOLDS.

noon Bible readings were well attended, and were a source of great spiritual benefit. As a result of the meeting some were saved, some sanctified, prejudice broken down, and the way opened for yet greater things.—MARY A. CUSTANCE AND ANNIE S. ALLEN, *Pastors*.

BAKERSFIELD, CAL.

Sunday was an extraordinary day; attendance good; the power and freedom of the Spirit was upon the services, and the God of salvation was with us. Three were at the altar in the evening. The prayermeetings, both in the church and the homes, are well attended. In spite of the fact that many of our people have had to leave on account of hard times, our attendance is increasing. We are striking new fire, discovering new nuggets of gold, finding new gushers, and singing "I am a child of a King."—W. C. FRAZIER, *Pastor*.

OSAGE, OKLA.

Osage church is growing some, and we are determined to go on. We had four at the altar yesterday for sanctification. I have labored here for three years, and am pushing holiness with all my might. Large congregation out last night—mostly unsaved. We are expecting God to give us a real revival.—E. E. LOOMAN, *Pastor*.

RATLIFE, MISS.

Sunday was the regular service day at Union View church. The Lord is blessing. Our church is small, but we have one of the best of pastors, Rev. J. W. Dodd. He is loved by all his members. The message delivered Sunday was with power and liberty.—REPORTER.

INDEPENDENCE, KAS.

I was called to Independence, Kas., to hold a meeting for a little holiness band. They had been somewhat divided, and it was a hard pull for about a week, but the Lord was with us, and overruled everything to His glory. Wrongs were made right, and a sweet fellowship was secured. Ten prayed through to victory, either pardon or purity, and others testified to having been helped. One evening during the second week, while I was preaching, the power of God came on us, and the saints began to

shout and praise the Lord, and testify and exhort. As it was the Lord's meeting, I sat down and drank at the fountain until they got through. I then got up and finished my sermon. One day during the meetings I visited a precious brother and his family in Cherryvale. After dinner we had a little prayer service and the brother's wife and daughter were sanctified. They came over on the interurban Sunday, and testified to being sanctified wholly.—S. D. ANDERSON, *Howard, Kas.*

FROM EVANGELIST HOWARD SWEETEN

I have just closed a month's campaign for prohibition in Kentucky and Indiana, and am now in a meeting at Galatia, Ill., with the pastor, E. A. Thomas. We began Monday night, and crowds have steadily increased and the tide is rising. Last night between twenty and twenty-five were forward, some for conversion, some for sanctification. The battle is on and we are expecting many souls to get through before we close.

RESCUE WORKERS' CAMPAIGN

Tulsa, Okla., is said to be one of the wealthiest cities in the state. There is a population of 40,000, and they are in the midst of one of the greatest oil fields of the South. There are two churches with more than a thousand members each. The National Holiness Association held by Brother Ruth and Brother Glascock was in session

JESUS OF NAZARETH

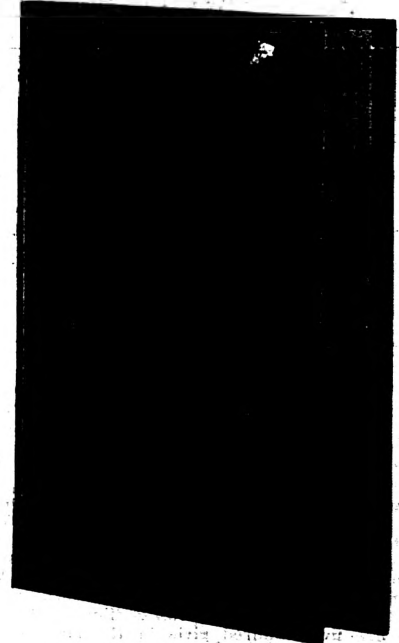
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as one that will greatly entertain and edify and help religiously the children. The author has entered a field not so much neglected as it is unhappily worked. For it is a fact that books for children are very difficult to write successfully, but there is no more important field for the exercise of the talents of those gifted for this work. This book was read in our home by Mrs. Haynes to our little grandchild, very much to her entertainment and blessing. Get the book for your children.

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HERALD of HOLINESS

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Notice

Hereafter the Superintendent's directory will be published the first week of every month only.

The third week of the month we will publish a list of those regularly commissioned evangelists of our church who desire to have their names and addresses published.

ARKANSAS HOLINESS COLLEGE

Notwithstanding the severe financial stringency of the country, God is sending blessings upon the church and college at Vilonia. We are well assured of the fact that He is well able to carry us through. This has been a great year, but we are going in for greater things next year. During the Preachers' Convention, which assembled at the college, the Board elected Mr. Field Agent. I have entered upon the duties, and the Lord is prospering. By the help of the Lord, we mean to make the school go. As I go out over the District, I shall do my best to put the HERALD of HOLINESS in all the homes of the holiness people. All our preachers should push the paper.

A. F. DANIEL, Field Agent.

with Brother Cook from New York as singer. They were in the Methodist Episcopal church, which has a thousand and sixty members. Not hardly a respectable crowd could be gotten out to the services. True, the weather was bad, but the lack of interest in the great truths presented by these brethren was appalling. The preaching was clear, and no doubt those attending will remember this association. Another noticeable feature of Tulsa is its open brothels. One of the most open, regarding prostitution, inviting cesspools of iniquity we have ever seen is in this city. Within three blocks of a main street the doors are wide open, regulated by the citizens of Tulsa. They say there are five hundred girls in the slum district. That means 2,500 men and boys help to carry on that which is blasting the individual, a menace to society, a curse to the home, a black plague to any community. Some of the people were surprised when we told them of existing conditions. Mothers were terrified. A mass meeting of ladies was called. The parlor of the Hotel Tulsa was filled as Brother Upchurch laid the matter before them. The women unanimously signed their names to support a movement to close up the brothels. A committee was appointed to co-operate with a like committee of the Ministerial Alliance. A joint meeting was held, and every pastor was asked to preach a sermon against the vice district. Brother Upchurch held services in the Methodist Episcopal Church, South, First Christian Church, and at the High School auditorium. The fight is on. A list of names of the representative people of the city is being gotten to back up the fight. A crowd of people went through the vice district, and facts

THE GOSPEL IN SPANISH

For the benefit of our readers who are interested in publishing 100,000 copies of the Gospel in Spanish, we herewith publish sample pages, together with letters from those who are engaged in mission work among the Spanish speaking people.

EL EVANGELIO DE NUESTRO SEÑOR JESU CRISTO. SEGUN SAN JUAN

EN el principio ya era el Verbo; y el Verbo era con Dios, y Dios era el Verbo. 2. Este era en el principio con Dios. 3. Todas las cosas por este fueron hechas; y sin él nada de lo que es hecho, fue hecho. 4. En él estaba la vida, y la vida era la luz de los hombres. 5. Y la luz en las tinieblas resplandece; y las tinieblas no la comprendieron. 6. Fue un hombre enviado de Dios, el cual se llamaba Juan. 7. Este vino por testimonio, para que diese testimonio de la Luz, para que por él todos creyesen. 8. El no era la Luz; mas fue enviado para que diese testimonio de la Luz. 9. Aquella Palabra era la Luz verdadera, que alumbraba a todo hombre que viene en este mundo. 10. En el mundo estaba, y el mundo fue hecho por él, y el mundo no le conoció. 11. A lo suyo vino; y los suyos no la recibieron. 12. Mas a todos los que le recibieron, dióles poder de ser hechos hijos de Dios, esto es, a los que creen en su nombre. 13. Los cuales no son engendrados de sangre, ni de voluntad de la carne, ni de voluntad de hombre, sino de Dios. 14. Y el Verbo fue hecho carne, y habitó entre nosotros; y vimos su gloria, gloria como del unigénito del Padre, lleno de gracia y de verdad. 15. Juan dió testimonio de él, y clamó, diciendo: Este es del que yo decía: El que viene en pos de mí, es mayor que yo; porque es primero que yo. 16. Y de su plenitud tomamos todos, y gracia por gracia.

17. Porque la ley por Moises fue dada; mas la gracia y la verdad por Jesu Cristo vino. 18. A Dios nadie le vio jamás: el unigénito Hijo que está en el seno del Padre, él nos lo declaró. 19. Y este es el testimonio de Juan, cuando los Judíos enviaron de Jerusalem sacerdotes y Levitas, que le preguntasen: ¿Tú, quien eres? 20. Y confesó, y no negó; mas confesó: Yo no soy el Cristo. 21. Y le preguntaron: ¿Qué pues? ¿Eres tú Elias? Dijo: No soy. ¿Eres tú el profeta? Y respondió: No. 22. Dijéronle pues: ¿Quién eres? para que demos respuesta a los que nos enviaron. ¿Qué dices de tí mismo? 23. Dijo: Yo soy la voz del que clama en el desierto: Enderezad el camino del Señor, como dijo Isaias profeta. 24. Y los que habían sido enviados eran de los Fariseos. 25. Y preguntáronle, y le dijeron: ¿Por qué pues bautizas, si tú no eres el Cristo, ni Elias, ni el profeta? 26. Y Juan les respondió, diciendo: Yo bautizo con agua; mas en medio de vosotros está uno, a quien vosotros no conocéis. 27. Este es el que ha de venir en pos de mí, el cual es mayor que yo, del cual yo no soy digno de desatar la correa del zapato. 28. Estas cosas fueron hechas en Betabara de la otra parte del Jordan, donde Juan bautizaba. 29. El siguiente día ve Juan a Jesús que venía a él, y dice: He aquí el Cordero de Dios, que quita el pecado del mundo. 30. Este es del que dije: Tras mí viene un varón, el cual es mayor que yo; porque era primero que yo. 31. Y yo no le conocía; mas para que fuese manifestado a Israel, por eso vine yo bautizando con agua.

Sample pages in Spanish. Composed on our Linotypes.

Read these Commendations:

EL PASO, TEXAS

January 23, 1915

My heart was truly made to rejoice today when I saw in the "Herald of Holiness" the first sample page of the Gospel of John in Spanish. I thank God, and hail with great delight your splendid and well-thought plan, of putting this Gospel into the hands of our Latin neighbors next door. The finished product of four hundred years of Roman Catholicism in Mexico is plainly seen in the superstition and illiteracy of the Mexican people. What is wrong? Why, the Gospel has not been given to them. This is what Mexico needs today—not bullets and rifles. This is a seed sowing time in Mexico, and I earnestly urge all our people especially to make possible the publication of the first hundred thousand copies of John's Gospel in Spanish by sending such liberal offerings as the Lord may enable each one. And we promise, by the help of God, to put a copy of it where we feel it will bring forth unto eternal life. Yours for the spread of the Gospel, S. D. ATHANS.

May God greatly bless the effort, and make it a success for His glory. Yours and His, J. H. ESTES.

LOS ANGELES, CAL.

January 19, 1915

A copy of "The Other Sheep" is before me, in which I note with gratitude your plan for sending the Gospel of St. John to Mexico and South America. If it be true, as I have read, that nine out of every ten of those who have not yet received God's Word, never will receive it unless we give it to them, then we will feel added responsibility and, knowing that this is the life-producing power by means of the seed we sow, surely many thousands of God's stewards will each wish to be among the first to go to sow Mexico with the Gospel of St. John. For a number of years a brother has supplied me with all these Gospels that I could justly use, and I have prized this gift very highly, and could give many incidents of blessing in salvation that have come to those who have received them. One Gospel was put into the hands of a young Mexican recently, which was read in all of the houses in the court where he lived. It was like a book of gold, they had never seen a like book before. It resulted in the salvation of two young Mexicans, and others awakened to their need and privilege. If Mexico had had the Gospel of St. John there had not flowed rivers of blood, and there would be no need for standing armies to patrol her borders to keep peace. Let us help send them along, while we pray that God's Spirit illuminate each mind that reads, and make His Word spirit and life to them.

Mrs. M. McREYNOLDS, Superintendent Mexican Work.

DEMING, NEW MEXICO

January 22, 1915

I rejoice to know our Publishing House is undertaking the printing of the Gospel in Spanish. The printed Word is one of the great needs of the Spanish American people. The Living Word and a lived missionary are God's method. One shall chase a thousand, and two, shall put ten thousand to flight. One hundred thousand Gospels of John is a good missionary endeavor, and no doubt will be blessed of God, and much good will accrue. Sometimes a portion of Scripture alone is the means to lead a soul into the light and salvation.

are being gotten. A visit to the district will be made every week by the different clubs of the city. Brother Upchurch is invited back to Tulsa for April 18th, to close the vice district. A joint meeting of all the protestant churches is to be held Sunday afternoon. Nearly every rooming house in the city is a place of prostitution. The city is a seething mass of corruption. In less than one hour we counted twenty-five men and barefaced

boys as they entered houses of shame. Any city can close up the brothels if they will. An awful harvest awaits this country if we do not close the brothels. Every girl in the houses of shame in Tulsa will be offered a home if they desire to come back to a life of purity. Please pray for the fight that is on and is to come in this city. Address J. T. Upchurch, 4525 Oakland Ave., St. Louis, Mo.—A. S. LONDON 0018