

HERALD of HOLINESS

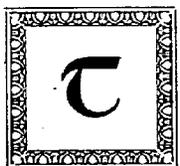
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A Second Work of Grace



HERE can be no ground whatever for objection to a second work of grace, for it is too plainly imbedded in Scripture for even the chronic carper to find texts to support his objection. Christ himself, in John 7:37-39, settles this question forever. He is stating the necessity for the coming of the Spirit

in His pentecostal fulness, in His wonderful words at the Feast of Tabernacles, and says: "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." The evangelist adds the following comment: "But this spake he of the Spirit, which they *that believed* on Him *were to receive*; for the Spirit was not yet given; because Jesus was not yet glorified" (R. V.).

Here the gift of the Pentecost is distinctly declared to be subsequent to believing unto salvation, and to be for those only who did already believe on Him. Note the tense in the text. It is said that "those who *believed* on Him *were to receive*" this pentecostal blessing. This settles its subsequence.

Look at the prayer of Christ the night of His betrayal, at the close of His ministry, as the shadows were gathering about Him. For three or four years, at great peril, the disciples had been the cheerful and true companions of their Lord. They had listened to His teachings, witnessed His miracles, and followed Him day and night. Much as they did not understand of Him and His words, they nevertheless evidenced the sincerest love and devotion to Him, and had followed Him with fidelity. He so appraised their devotion and attachment to Him, for He had given to them the commission to preach the Gospel in all the world. This was a mark of esteem and confidence. In pursuance of this high commission they went forth, and "they cast out many devils, and anointed with oil many that were sick, and healed them." "Then He called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases." This is not the work of unconverted sinners, or the way we can suppose He would have developed His gospel work by summoning to His chief places of activity unregenerated men.

In harmony with this course on His part, we hear Him saying in this prayer, the night of His betrayal, that these disciples were "not of the world." "Thine they were, and they have kept thy word." "I am glorified in them. The glory which thou hast given me I have given them." By many such expressions He plainly stamped them as His, and showed that they were separated from the world. Notice, however, His prayer when He says, "Sanctify them through thy truth; that they may be made perfect in one." Here is a distinct petition for a distinct second work to be performed upon and in them, called sanctification, or being made perfect. This prayer was answered on the day of Pentecost, when this great work was done for them.

It cannot be argued that this was a special preparation for these disciples alone, for there were a hundred and twenty of them on the day the Pentecost fell, and upon all of them the fire fell, and not alone upon the eleven.

In the eighth chapter of Acts, we see where Philip was preaching to the Samaritans, who gave heed, and there was such a work there as caused "much joy in that city." Peter, hearing of the great revival, went down and prayed that they might

receive the Holy Ghost, and "they received the Holy Ghost." Cornelius was a devout man (pious, godly — in original), who feared God with all his house, and gave much alms to the people, and prayed to God always. These are fine marks of the believing disciple (Acts 10:2). Yet, while he listened to the preaching of Peter, the Holy Ghost fell upon him and his company.

In the fifth chapter of First Thessalonians, twenty-third verse, we have the distinct prayer, "The very God of peace sanctify you wholly." This prayer is made for Christians.

Such are a few of the adamantine rocks in the foundation on which rests the truth of a second work of grace in Holy Scripture. There is no room or ground for raising even a doubt or a question as to this great fact, which stands out so plainly on the pages of inspiration. There are several very serious and pertinent questions which arise instantly upon the fact herein so clearly set forth. Why a second work of grace? What is involved in or accomplished in such a second work? By what agency, or by whom is it to be accomplished? These are some of the questions that naturally arise in this connection. To some of these we may give attention in future editorials.

Shifting of the Battle Line

There is no question as to the fact that the church confronts an entirely different battle line from what she had to meet forty years or less ago. It was then the great labor to persuade men to turn from sin to a sin-pardoning Christ. Men and women, as a rule, believed in the great essentials of our holy religion. They had not surrendered their childhood's faith in the deity of Christ, in man's fallen nature, in the necessity of repentance and of conversion, and such fundamental tenets. The work of the ministry and the church was thus the labor of persuasion. There was in a sense a congenial soil for the planting of gospel seed. The ministry was a body of men of true evangelical faith, and as a rule had an experience of saving grace in their hearts. They had holy fire and evangelistic fervor. These are facts to which the writer's memory bears witness, for he well remembers how these things were in his childhood, for from his earliest days of recollection he had a keen interest in things religious.

Things have now changed very materially. It is a profoundly sad thing to have to believe and to say, and we certainly take no pleasure whatever in saying it; but it is a fact, that the church now confronts an entirely changed condition. In the days to which we refer, there was infidelity, of course, but it was of the candid, if brazen, sort, and was not one-half so dangerous or pernicious as those phases of it to be met today. Such infidels as disgraced those days were blatant, and well known. They were limited very greatly in their work of ravage. They could affect only those sinners who fell under their influence, but they had no hope and seldom a desire to influence the church or the ministry by their denials and disbeliefs.

Today the infidelity with which we are met and which does most injury is inside the church and the ministerial ranks. Blatant unbelievers have seemingly retired from publicity largely, and left the work of wreckage of human faith and hope to the false preachers and church members who do the work far more effectively than they could hope to do. Bob Ingersoll voiced this

thought just before his death when, being asked why he did not give again one of his celebrated lectures against the Bible and religion, said, there was no further use in his doing such work; that the preachers were doing the work of undermining the Bible and religion far better than he could hope to do.

There are left some ministers in prominent pulpits and other ecclesiastical positions who recognize the situation as being just as we indicate. There is hope of much good resulting from this recognition by such men, although their number be not as large as we could hope. They are absolutely sincere and unflinching in their convictions and consecration to sacred truth. Among this class might be mentioned Dr. A. C. Dixon, who is pastor of the Metropolitan Tabernacle, London, which was made famous by the pastorate of Charles H. Spurgeon. This eminent divine realizes that since Spurgeon's day theological and ministerial difficulties have greatly increased. He summarizes these convictions in the following words:

"Old infidelity, under the guise of 'New Theology,' had not thrust itself into prominent pulpits, nor had German rationalism captured colleges, universities, and literature. D. L. Moody declared that in the best days of his ministry it was easy for him to win the people to Christ, for they only needed to be led to immediate decision; but before his death he lamented that the case was different. He must begin with the alphabet of religion and convince men that there is a God, that sin is real, that the Bible is inspired, and that Christ is divine. This community, under the withering influence of multiplied public houses, has become harder to reach. The attacks of the enemy have been so furious that the fundamentals of Christianity have been put on the defensive, and the time has come when Christians should get out of their trenches of mere defense and wage aggressive warfare upon the false teachings which have so blasphemously denied the Deity of our Lord, the vicarious atonement of Christ, and the inspiration of the Scriptures."

Doctor Dixon does not state the case any too strongly. The remedy, as he quotes from Mr. Moody, as the necessity of convincing men "that there is a God, that sin is real, that the Bible is inspired, and that Christ is divine," is likewise correct. We must, however, have a care as to our method of procedure in this matter of so convincing men. We are not to do this by argumentation. It is not by logic, however satisfactory to us as believers, that men are to be convinced of these transcendent truths. Doubtless Doctor Dixon would agree with us in this insistence, unless he has changed from the views and policies he believed and practiced when we knew him, and last met him in St. Louis, in a great evangelistic meeting. We will never convince infidels in or out of the church by argumentation. They must be convinced by light shining from our lives. They are to be won by the Possession, Practice, and Profession of the truth by the saints of God in this world. When men see that there are a people who do really *possess* something which they can and do *practice*, which can set free from the dominion of sin, and when they hear the *profession* or *testimony* of such men of this victorious religion within their hearts and lives, they will be convinced. It is just such a really triumphant religion for which the human heart hungers, and this they will seek when truly convinced that the real, genuine thing exists, and can be seen before their eyes in others.

We as a church have the real thing. It is for us to live it, and thus quietly exhibit it, and then, *after* thus having *possessed* and *practiced* it, we modestly *testify* to it, we can expect it to win its way and bring people to desire and seek the pearl of great price.

A Puerile Panic

We would not be unduly severe, but we must be earnest. We refer in the words of the above caption to the thoughtless haste with which men of science took to the wild and dreamy evolutionary hypothesis of Darwin forty years ago. How a set of men who boasted of taking positions only on well-established facts, should have rushed with mad haste to adopt the evolutionary theory of Darwin, for which he claimed no basis whatever in well-established facts or truths discovered anywhere, is today the wonder of the age, and the dishonor of the said scientists. This evolution dream has been discredited by eminent scientists, and today may be considered an obsolete vagary of its author.

Stranger still, and far more inexcusable, was the disgraceful haste with which ministers of the Gospel accepted and retailed from their pulpits this mere hypothesis, which rests on not a single established fact of science. Preachers seemed to lose their reason and all sense of propriety in thus surrendering cravenly to mere assumptions of men like Darwin, Spencer, and Huxley on evolution, and casting aside the account in Genesis as to the origin of things as spurious

and unreliable. This will not seem severe on our part when we remind such preachers that Mr. Darwin, in his two principle works, used the words "we may well suppose" eight hundred times, and this expression thus so often used was made to serve the place of arguments, as the author was absolutely without any established facts of science or discovery to found his mere theories upon. The bald assumptions thus couched in his "we may well suppose" caught these preachers and sent them to their shame and disgrace as teachers of men in the pulpit.

Only three things can explain the course of such ministers. Ignorance, fear, or pride are the only three possible causes for such base and needless surrender on the part of these men, who have done irretrievable harm to the cause of God and the church for ages to come, perhaps.

We cannot set this down entirely to ignorance, in many, if in any, cases. As with the scientists who were caught in the same mesh, many of these preachers were men of fair intelligence and culture, and could have known better, had they taken the pains to read thoughtfully the books in which were proclaimed these baseless fabrics of empty dreams, called by the high-sounding name of evolution. There may have been some devoid of sufficient acumen or patience or time to so read the books. There entered, however, very much more largely into the cause, the fear of being regarded as behind the times. Preachers dreaded this thought, and in a kind of reckless panic rushed madly into an acceptance of this foolish dream of these scientists which now has been renounced and denied by very many of the leading scientists of the day. Intellectual pride, or, we had better say, mere vanity to be considered abreast of the times as advanced thinkers, led many into this disgraceful surrender of the truth as revealed in God's Word, which has never yet been contradicted in a single one of its statements respecting the matters at issue.

So that fear, pride and ignorance bore for us a sad fruitage in a brood of shallow preachers who helped pave the way for the later work of destructive criticism and German rationalism, which now are seeking to complete the wreck of the blessed Word of God.

There is happily for us, however, but unhappily for the good name of such preachers as we have been discussing, a manifest trend back to the Bible as God gave and inspired it for the children of men. A new awakening under the manifest providence of God is abroad in the land. Archeology has also come to the throne for such a time as this, and is dealing deadly blows to higher criticism. Excavations and discoveries in the buried ruins of the Holy Land, of Egypt, and Babylonia, and Assyria have told ten thousand tales from their uncovered secrets, and in every one of these discoveries from amid their silent ruins have corroborated or confirmed the Bible as we have had it from the first. Thank God for this trend, and for this voice of archeology which is sounding with such frequent and potent force in attestation of the truth and correctness and reliability and divine inspiration of the Holy Bible.

SCIENTIFIC EVIDENCE now by the best authorities stands for deterioration and not development. So have always stood the facts and observations of life. The flora, the fauna, and even man, shows no trace or evidence of natural development whatever. Look today at Germany and Great Britain and France, after these long ages of claimed development (!) according to former scientists! Take the phases of the war, and are there any evidences of improvement over Egypt or Assyria or Babylonia? There may be diversities of cruelty and atrocities, and some improvements for the more rapid and complete destruction of human lives. Is there any essential trend or movement upward in the matter of the humanities accompanying the ongoing of war's horrors? None whatever. Look at the revenge and retaliation of one nation which boldly and grossly threatens that for every village of their people destroyed there will be three villages of the opposing nation absolutely destroyed root and branch. This registers no advance over barbarism of thousands of years ago.

GEORGE WASHINGTON said: "It is impossible to rightly govern the world without God and the Bible." And yet government is tamely submitting to the running of our public schools without the Bible being so much as read in them. What sort of faith in or reverence for the Bible will these future citizens have, whom we are training up in these schools? If government cannot be had properly without the Bible, how can we submit to the government of our public schools without the Bible being read or honored in them?

THE EDITOR'S SURVEY

News and Notes

It is difficult to get men to see and admit the truth, but the fact remains immovably based upon reason, common sense and Scripture, as well as upon the experience of the ages, that religion is the greatest conservator of values. It is also as great a creator of values. This fact is demonstrated by a mere glance at values and economic conditions in heathen countries. It is refreshing at times to see public men who are broad enough to see this truth which stands out so plainly that it is strange that anybody can fail to see it. *Leslie's Weekly* makes this point, when it says: "The cost of crime in New York City would pay in two years for widening the Erie Canal from Buffalo to Albany. The cost of crime to the United States is enough, if our people were righteous for two years, to pay the whole national debt."

The *Western Recorder* says that so far as its information goes, not a single Baptist paper in America made a penny during the past year. On the contrary, most of them were issued at a loss to the publishers. The editor correctly adds that the solution of the paper problem must be solved by the pastors. Why do not our pastors rally at once to the papers of their denominations, and solve this problem which is so vital to the welfare of the church?

It is a fact growing plainer every day to all who read and think, that the Vatican is planning to pose as the leader in the arrangements for a world peace, whenever it is practicable to undertake such a thing. Rome hopes to reap some advantage from her position of leader in such a plan, if she can twist herself into such a position. Especially does she contemplate that success in getting into such a position will give her some leverage in getting recognition as a world power, and some recognition at the seats of all governments. We give notice now that so far as this country is concerned, there will be the sternest resistance to all such schemes as this on the part of Rome, and our politicians and statesmen had as well take notice and be governed accordingly. We want none of Rome's meddling in affairs of state in this country, and we will not have any of it now, or at any time in the eternal future.

Senator Beveridge, who has returned from a visit to the battle fields of the present great European war, has some very positive views as to certain developments sure to follow after the war ends. It seems that socialism is destined to be a great gainer by the results of this conflict — indeed, is already. He says that in this country we cannot realize what the war has done in a few weeks to develop and establish in practice the idea of co-operative industry, under government direction. He thinks the lesson America must draw from Europe's example, is to turn in her industrialism from the selfish, competitive individualism system of economics to the system of co-operation and socialization. He insists that wealth must be regarded, not as an end, but as a means for intellectual and spiritual development, or else we will be hopelessly left behind Europe in the world's progress at the close of the present war.

That is a great fight the *Menace* is making for a free American press. The slogan is absolutely unanswerable that no nation can be free without a free press. Let him who can, attempt to answer this. Rome believes in the servitude of the press to censorship by the papacy and its vile allies. This is absolutely un-American and vicious in the extreme. Let all Americans stand unalterably for America against all enemies, wherever they may appear, or however they may pose. Let loyalty to America be the test, and let there be demanded to be brought forth fruits meet to prove the profession of loyalty on the part of all.

The election of William H. Thompson, as mayor of Chicago, was another severe and wholly unexpected blow to the hierarchy of Rome. He was elected over the Romish candidate, Mr. Sweitzer, by a phenomenally large plurality of 147,977 votes. This staggers Rome, but she will come again smiling, and with grim determination, for she never surrenders, though it takes ages or centuries to accomplish her foul designs. So let America remain awake and never sleep or slumber.

We have not known of a public man to die, for several years, who received more general eulogies, and from so large a variety of sources, as Mr. W. R. Nelson, editor of the *Kansas City Star*, who died recently. Mr. Nelson deserves all that has been written and spoken of him from the thousands of sources from which these eulogies have come. Our greatest admiration for Colonel Nelson was elicited by the number and the character of enemies he made by his life as citizen and editor. We quickly saw that the crooks and axe-grinders and special-interest-advocates and such kind were his enemies, and this drew from us our warmest admiration, and led us to believe in him as much as the great principles and policies for which he stood so unflinchingly, and so successfully, as a rule.

That was a timely and a needed appeal sent forth by one hundred and seventy Presbyterian ministers, for a return to the fundamentals of faith, by the ministers and members of that great church. The appeal says, among other things: "The undersigned appeal to all our churches, ministers, church officials, and church courts to unite in action in defense of the fundamentals of our common faith. In view of the deep unrest of the religious thought of the day, we believe pronounced and persistent emphasis should be placed upon the integrity and authority of the Bible as the Word of God, the deity of our Lord Jesus Christ, His vicarious atonement on the cross — the only way of salvation — and His resurrection." The signers also strongly urge that in selecting pastors no church should call any preacher who does not unreservedly and heartily accept the great fundamentals which they insist upon in their appeals." *Herald and Presbyterian* most strongly endorses the "appeal."

The *Continent*, one of the papers from which we obtained the news of the petition, or appeal, referred to in the preceding paragraph, seems to endorse it. The editor further quotes from it: "This is the crucial age. There is

no way by which one can be saved except the vicarious atonement of Jesus Christ, and there is no other power by which this country can be sobered and saved except by the power of the Triune God through Jesus Christ."

Billy Sunday has tentatively promised to go to Chicago to help in the fight against its 7,152 saloons. This, with the general progress of the sentiment against saloons and the legalized liquor traffic, are credited with a decided slump in the price of Chicago saloon licenses. While they formerly sold for from \$2,500 to \$2,800, the largest price now offered is said to be \$1,200. This is a decided fall, and shows strongly the power of the growing sentiment against this infamy.

We have on previous occasions quoted the *Wall Street Journal* as saying the great need of this nation was a revival of old time religion. Now this journal comes forth with an editorial declaring that this dire need of the nation is about to be fulfilled. This journal sees the value of religion as a civil and social and economic asset.

Charles Stelzle, who recently heard Doctor Jowett preach, says that his strongest point is his use of Scripture illustrations, and use of biblical incidents. This is worth remembering by our young preachers. We need not strain after foreign illustrations that will strike people as new and more interesting than those with which the Bible teems. Unfortunately, these Bible incidents will be entirely new to practically all our auditors. Then, they are finer and better every way than those of any other class we can use. We remember how felicitous Mr. Moody was in this same respect. He was at his best in his use of incidents from the Bible to illustrate and enforce points in his sermons. Let the Bible be used more extensively in our pulpits by all, and there will be greater results.

It seems that even the Unitarians have received some benefit from Billy Sunday, much as they abused and opposed him. The *New York Advocate* says Sunday has been a boon to the Unitarians, in providing "new themes for pulpits always in need of fresh subjects, and he opens a fine opportunity for them to define their brand of religion." The editor adds, however, that had Billy studied statistics a little more closely he "would have learned that it would have been more economical to train his artillery on something of larger bulk."

Congratulations to Pennsylvania!! That state now has a governor who stands up squarely for prohibition, and advocates it in face of the most strenuous opposition. He advocated the passage of the prohibition local option law by the state legislature, in presence of the fact that the whisky crowd were present with a petition against it said to have 337,200 signatures. Good for Governor Brumbaugh!!

A largely attended memorial service was held for Colonel W. R. Nelson in Kansas City, and Independence, Mo., Sunday, the 25th of April. Such meetings have been held in many other places since his death. Seldom has a public man died who received such general testimonials to high esteem and love from the people of the country at large. He was almost

universally known and honored for his public spirit. We note that in the will of Colonel Nelson he has put to the eternal blush his enemies who sought to besmirch his character while living, by imputing to him sordid and selfish motives in his works for his city and state. By his will the city will become the beneficiary of a very large amount of property, after certain directions are carried out. His will showed beyond all possibility of doubt the genuineness and depth of his real affection for the great city he had done so much to build up and protect from the harpies who would wreck its fairest and most vital interests in favor of their own selfish and mercenary motives and ends.

The lieutenant-governor of California has disgraced his high position, and disgusted and grieved the hosts of patriotic and Christian citizens of that great state, by his vote against creating a zone of protection for the schools and colleges of the state against the ravages of the saloon. This officer of California thus places himself squarely in line with all the brothels and gambling halls and vicious influences of the state of California. His name will go down in shame and contempt in the annals of his state.

Unrealized Tragedy

We insist that the sinner does not realize the awful tragedy of his situation. This is the cruz of the difficulty of the evangelist and the preacher in the work of bringing men from sin to a sin-pardoning Christ. Men do not appreciate the tragedy of sin—that they are now lost—not are to be if they repent not. They are now in the most *imminent peril* of eternal destruction. They do not realize that they hang on the most brittle strand of a frail rope ready to snap asunder at any moment. Thousands of such threads are snapping hourly and as brave and kind men as they are thus thrust into an eternal hell every hour. *Living Links* thus illustrates this awful truth which ought to startle sinners out of their indifference:

On one of the remote islands of Western Scotland there lived a poor widow and her son. He was her stay and support, though only sixteen years of age. They were very poor, and to help their scanty meals Ronald, her son, used to collect sea-birds' eggs upon the neighboring cliffs. This feat was accompanied with considerable danger, for the birds used often to attack him and put his life in danger.

One day, having received his mother's blessing, Ronald set off to the cliffs, having supplied himself with a strong rope, by which to get down, and a knife to strike the bird, should he be attacked. How magnificent was that scene! The cliff rose several hundred feet above the sea, whose wild waves lashed madly against it, dashing the glittering spray far and near.

Ronald fastened one end of the rope firmly upon the top of the cliff, and the other around his waist, and was then lowered until he got opposite one of those fissures in which the birds build, when he gave the signal to his companions not to let him down any farther. He planted his foot on a slight projection of the rock, grasped, with one hand his knife, and with the other tried to take the eggs. Just then a bird flew at him and attacked him. He made a blow with his knife; but, oh! horrible to narrate, in place of striking the bird, he struck the rope, and, having severed some of the strands, he hung suspended over that wild abyss of raging waves by only a few threads of hemp. He uttered a piercing exclamation, which was heard by his companions above, who saw his danger, and gently tried to draw him up. Awful moment! As they drew in each coil, Ronald felt thread after thread giving away. "O Lord! save me," was his first agonizing cry; and then, "O Lord! comfort my dear mother." He closed his eyes on the awful scene as he felt the rope gradu-

ally breaking. He nears the top; but, oh! the rope is breaking. Another and another pull; then a snap, and now there is but one strand supporting him. He nears the top; his friends reach over to grasp him; he is not yet within reach. One more haul of the rope. It strains; it unravels under his weight. He looks below at the dark waste of boiling, fathomless water, and then above to the glorious heavens. He feels he is going. He hears the wild cry of his companions, the frantic shriek of his fond mother, as they hold her back from rushing to try to rescue her child from destruction. He knows no more; reason yields; he becomes insensible. But just as the rope is giving away, a friend stretches forward at the risk of being dragged over the cliff. A strong hand grasps him, and Ronald is saved!

Dear reader, if you are unsaved, I want you, in this true and simple narrative, to see your own condition, if living for this world, you are frittering away your precious moments in pursuing perishing trifles. By the cord of life you are suspended over the awful abyss of eternal perdition.

As year after year passes away, the rope of life becomes smaller and smaller. Strand after strand snaps as the knell of each departing year tolls its mournful notes. How many threads are left, can you tell? Perhaps by one slender thread you are now suspended, and ere this year expires that thread may snap and send you, unprepared, unsaved, into the presence of your Maker.

Dear friend, do you realize your awful position? It cannot be worse. How vividly Ronald realized his position in that fearful moment when the last strand was giving away, thread by thread—when, overcome by the sense of his danger, and when that danger was most imminent, a strong hand was stretched out to save him, which brought him safely beyond the reach of further danger, and placed him in the loving arms of his parent!

May the Lord reveal to you, dear unsaved one, your danger, that you may flee at once to the Savior of sinners. Dear sinners, you are lost by sin—lost to holiness, to God, to heaven—but Jesus "came to seek and to save the lost." Ere it be too late, will you trust yourself to Jesus?

Power of True Kindness

There is absolutely nothing like it in this wide, wide world to accomplish wonders in the way of settling difficulties and healing wounds. Not insisting upon our rights, not demanding justice, not seeking rigorously to prevent an infringement of our rights, or to protect our own rights—not this, but the spirit of conciliation is what will win always with even the bad or evil disposed. The spirit of absolute unselfishness, a spirit of willingness to suffer that we may live in amity and charity with all, is what will win the confidence and esteem of even those who might be disposed to impinge upon our rights if met by an other spirit. A lawyer once exemplified this truth, as well as taught it to us all, by his course after purchasing a piece of land which had been the source or cause of long litigation:

A good lawyer learns many lessons in the school of human nature, and thus it was that Lawyer Hackett did not fear to purchase the tract of land which, says the *Lewiston Journal*, had been "lawed over" for years.

Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red-hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett, "What's your claim here, anyway, as to this fence?"

"I insist," replied the neighbor, "that your fence is over on my land two feet at one end and one foot at least at the other end."

"Well," replied Hackett, "you go ahead just as quick as you can and set your fence over. At the end where you say that I encroach on you two feet, set the fence on my land four feet. At the other end, push it on my land two feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go head and help yourself."

The man paused abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he was n't to be outdone in generosity. He looked at Hackett.

"Squire," said he, "that fence ain't going to be moved an inch. I don't want the land. There wasn't nothin' in the fight, anyway, but the principle of the thing."

After Many Days

Always everywhere the sublime truth is shown and proven that no good work done or undertaken for the Master fails. He will take care of it, and see that the seed thrives and fruit is borne some way or somewhere and of some measure. We can rest assured of this fact. A thousand things done or attempted and perhaps forgotten long ago by all of us who have served the Master, will, later along in life, or perhaps after death, rise up and delight and surprise us with their results of benign fruitage. Let us be encouraged and labor on and fight on, for we will never lose a battle, or fail of fruit in His own time and way. Dr. J. G. Paton, now long deceased, but whom the writer had the great pleasure of hearing speak on one occasion before he was translated, tells an affecting story of a visit to a neglected island in the Pacific:

He found to his amazement, though no missionary was there or had been sent there, there was a sort of Sabbath-keeping. Two old men, who had a very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they called about them, and in a simple way recited the outlines of a wonderful story they had once heard about one Jesus. Doctor Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the islands for a week or two, and had given them each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had in his evangelistic tours stopped at this island for a few days, and here, so long after, was the fruit. The calico shirts had been worn but once a week and carefully preserved for the Lord's day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story.

What a Difference!

What a difference in the offer made by the priests of heathenism, and that made by the preacher of the truth as it is in Christ Jesus, as revealed in the Holy Bible. There is a reality and a fulness, and a glorious relief in the one, while in the other there is agony and despair, and failure forever. Doctor Talmage once showed the difference thus:

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

THE OPEN PARLIAMENT

What About General Assembly Legislation?

Written by C. E. CORNELL

ONLY a few months and the great General Assembly, the law-making body of our church, will convene at Kansas City, Mo. That important issues are to be presented, there is no question. Ought there not to be some intelligent discussion of these questions through the columns of our official paper? The writer believes that there should be. To this end, he proposes in this first article to raise some questions that ought to be considered for the good of the church.

First. *Is the District Superintendency a necessity?* There are important considerations on both sides of this question. Can a church succeed without creating great leaders, or, without wise leadership? Can such leadership be made through the District Superintendency? Is there any other plan by which the church can best be advanced, the local churches encouraged, and new churches planted? District Superintendents are an expense; are they a justifiable expense, and worth the money?

Second. *Shall the Church Board be constituted as we now have it?* Shall the Sunday school superintendent be a member of the Church Board by virtue of his office? His is an important place in the church; he very often wields considerable influence. Shall the deaconesses and licensed preachers who are elected thereto be members? If there are more than one of these, courtesy suggests that if one is elected thereto, the others ought to be so elected. Occasionally there is not fitness; how can this be avoided if our present arrangement stands? What about the superannuated brethren, who, in not a few cases embarrass a young preacher by their superior wisdom, or lack of it? In some churches there are quite a number of retired brethren. Their

notions are a little antiquated; they stand in the way of progress. Shall these *elders* be members of the Church Board? Have they not been long in the way, and is not their experience and wisdom to be recognized, considered?

Third. *What about the obstreperous official?* That man in the Church Board who, by reason of his financial influence, or his intellectual ability, can corral the brethren and swing things his way. He dominates the lambs and virtually controls the situation. If he says to the preacher, "go," he has to move, no difference if the entire congregation is satisfied, and enter their protest. Is there any way of handling such a man? and has the pastor any show? Should we not have some determining power who would hear the side of the congregation and preacher?

Fourth. *What about the "officious" and "bossy" preacher?* The preacher who is a law unto himself; who skins everybody who crosses his whims; who "picks" the Church Board with his friends; who throws the Manual to the winds, and whips everybody into line? Is there to be no redress for a suffering congregation? Shall these individuals who do not exemplify the grace of perfect love continue? What is the remedy?

Fifth. *How many General Superintendents shall we elect?* The financial support for three, the present number, is grossly inadequate.

If we elect two, is that enough to administer the church and cover the territory? Shall one of these be in the East and one in the West? What about that large constituency in the South? Are they not entitled to a resident General Superintendent? If we must have three, then I say we ought to pay them. Hear me! Pay them enough to be fairly comfortable.

Sixth. *The Duties of the General Superintendents.* With our present arrangement, what is he good for, anyway? Shall we still further limit him in his official capacity, and practically make him nil, because of our abhorrence of *episcopal officialism*; or shall we enlarge his usefulness, give him proper authority to deal with churches and officials, as well as more to say in the appointing power? What about General Superintendent timber, anyway? Do you know of any?

Seventh. *Connectional officers.* We now have a Publishing House of our own, a credit to any people, with salaried agents. Shall these officers be elected by the General Assembly? or shall they continue to be selected by the Board of Publication? If the Board of Publication selects the Book Agents, is there not danger of influential domination of so small a body by an unscrupulous Book Agent to keep himself in office? We hope we may never have any such. Or shall we endanger ourselves to the charge of church politics and wire pulling by electing at the General Assembly?

I have raised seven questions and have not attempted to discuss any of them. There are many others that will bob up. Our brethren ought to wake up, and we ought to have a safe, sane, and thorough discussion of these or other important legislative matters that will make for the betterment of our beloved church, and the spread of scriptural holiness over the land.

Obedience

Written by J. W. STOKES

"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision" (Acts 26:19).

PAUL was obedient. Godly obedience cost him what it costs every disciple of the Lord Jesus Christ. It is at the price, first, of all personal ends in this life. Paul told the church at Philippi that he had suffered the loss of all things. Even so. Jesus said it would be so.

Young man, I mean you who are "commissioned to preach to the Gentiles," God has cleaned you up. Your body is sound, your mind is normal, you are temperate, honest, industrious. The world sees it. The world capitalizes these qualities. You can clerk, you can teach, you are an accountant, you have a head for administration. The world knows this, and Jesus knows it. Jesus knows that Mammon would bid for you. There are schoolrooms to preside over, farms to oversee, stores to keep, railroads to run. Your cleaned up life is a great asset here, and now obedience will cost you all these. Your dearest ambitions, self-laid plans, richest earthly treasures all go as the price of obedience to the "heavenly vision." Can you pay the price? Only by the grace of God. Paul found it sufficient and counted all things but loss that he might gain Christ. This is a severe conflict but it is the price we must pay for obedience to the heavenly vision.

Obedience must be often over the protest of our dearest friends. Your dearest friends will be your greatest impediment to your personal obedience. I'd rather encounter the opposition of a dozen enemies than the persuasions of one friend. O God, deliver us from our friends!

Paul was headed for Jerusalem. Agabus met him and warned him. Others attempted to dissuade him. Paul was human. He protested against their persuasions. He begged them to spare him. His tears were flowing, his heart was breaking. So it is in the cases of most men and women who are called to God's special service. God calls. Men dissuade. Dearest friends unconsciously become our most dangerous enemies. You are headed for the New Jerusalem by the rugged route of service. Your most devoted friends and loved ones interpose, they warn, they point out an easier way. You stagger under their advice. They say, teach, clerk, instead of preach. Be a deaconess, but not a missionary.

There are dangers at Jerusalem. Personally, I have never received from human sources any encouragement to preach. Everybody has known my business but me. Everybody knows my calling but me. Agabus has warned me, friends have made me weep and broken my heart. Oh, these girdles about hands and feet; oh, these clinging loved ones, these loved voices, and clinging forms. Surely this

is the severest price of obedience. How many falter here and listen to the persuasion of friends. More men and women are turned back at this point from God's call to special service, by the advice of well-meaning friends, than through all other means combined. They might give up earthly rewards, meet the opposition of enemies, but they cannot resist the persuasion of friends. Have they, too, not received the Holy Ghost? Should we not credit their opinion? Brother, sister, with all due respect for the values of Christian fellowship let me whisper to you that the Holy Ghost is no gossip. He calls you. He is not telling His business to the other fellow when His message is to you. Respect your friends but obey God. You may forfeit their loyalty, their good opinion of your judgment and good sense. Some may even ridicule you, but brother, God is not telling them His business secrets that He has thought best to commit to you. Can you pay this price of obedience? Only by God's grace. I wonder, who will next advise me to quit preaching; it may be my creditors, it may be schoolroom associates, it has never yet been the hungry, starving multitudes who are perishing for the bread of life. Well, when "the land is without inhabitants" and the vision of the harvest wanes and the persuasions of the Holy Ghost cease and the great commission, "Go ye," is blotted out of the Word, then and not till then will I be willing

to take the advice of friends and refuse to "go up to Jerusalem." There was another they tried to dissuade from going up to Jerusalem, one who made such obedience possible. May I have such a heavenly vision of His call and service that I shall never yield to the persuasions of friends!

But, thank God, you can discourage even your friends in this: "And when he would not be persuaded, we ceased, saying, The will of the Lord be done."

Unhand me, friends, I'm going up to Jerusalem — by the help of the Lord!

Obedience pays the bitter price of ridicule and opposition by our spiritual enemies. The poet says: "Is this old world a friend to grace to help me on to God." This world rejected Jesus, and the servant is as his master. Nothing can estimate the amount of resistance that the obedience will encounter from the hostile forces of sin. The Jews are at Jerusalem, banded together to kill you, the civil law to arrest you, earthly potentates to deliver you to the executioner. Festus is ready to say that holiness has made you crazy. Even ecclesiastical potentates will listen to your testimony incredulously. They will hedge your way about. Paul ran afoul of the whole field of organized opposition — ecclesiastical, civil, and social. Yet, God had His mighty purpose in it all, executing His own righteous judgments through it all, vindicating His promises in spite of it all.

Who can estimate the sufferings in that distilled account in the eleventh chapter of Second Corinthians? The apostle piles up the cudgels of the opposition: "prisons," "deaths," "stripes," "rods," "stones," "shipwreck," "the deep," "journeys," "waters," "robbers," "perils" by fellow beings, "weariness," "pain," "hunger," "thirst," "fastings," "cold," "nakedness." I have stood in the laboratory and watched the rising vapors of some evaporating solution, but I have never seen left behind in the compounded substances of this old earth as the dregs of its reduction, anything to compare with this boiled down account of the suffering that sin may entail upon him who purposes in his heart to be obedient unto the cross. Surely Paul's prayer was answered: He surely found the "fellowship of His sufferings."

But what of the rewards of obedience? First: it enables us to fulfill our commission: "By whom we have received grace and apostleship, for obedience to the faith among all nations for his name." God has a special service for every one of His children. No one can fulfill that service but you. If you do not do your work, it is left undone. Souls are lost because of your failure. The sense of fulfilling God's commission for you is in itself a glorious reward. Jesus could say, "It is finished."

Paul could say: "I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness."

Second, the rewards of the Christian life are intrinsic. "Love, joy, peace, goodness, meekness, temperance," these qualities bring the greatest happiness and greatest usefulness in this present time.

But the supreme reward cannot be measured in terms of this life. "If in this life only we have hope in Christ we are of all men most miserable."

He who wrote these words to the Corinthian church, saw more in the "heavenly vision" than earthly rewards. He well knew the logic of his course. To lose all things for Christ, was to share in His resurrection.

"And as we have borne the image of the earthly, so we shall also bear the image of the heavenly." The crowning opposition, the arch

enemy of life, death, could now be looked squarely in the face and Paul could say:

"O death where is thy sting? O grave where is thy victory?"

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."

Here then must be the end of our obedience. A faith that reaches out for eternal things, a spiritual sense trained to estimate heavenly values.

Death is Working Everywhere

Written by F. M. LEHMAN

YES, the world is getting better; we can see it everywhere; in the peaceful manufacture of the instruments of death. We can hear the nations' war-birds softly humming through the air; and we catch it in the sucking of the passing bullet's breath. Incense sweet goes up to heaven from a million rotting forms, which must mean that we have ideals that the dumdum cannot kill? O, the world is getting better! never mind these gentle storms, nor the dove of peace that coos not, nor the graves upon the hill. See, the flags are proudly waving! Hark! the bands play martial tunes, and the "peaceful earth" is moistened by a thousand crimson streams, while the soldiers in the trenches hide-and-seek behind their dunes, and the muffled war-drum's echo wakes the eagle from his dreams. Women sit upon their ashes singing lullabys of peace; torch-touched cities light the homelands in a strange and ghastly glare. If the world is getting better, can we find a sweet release when grim death and dire destruction grip the nations everywhere?

Russia hurls her iron doughnuts into Germany's retreat, and the Kaiser drops his pretzels on the Lion's shaggy mane; France and Belgium fling defiance, check the Teuton's rushing feet — lo! the Royal game is started in its threnody of pain. Zeppelins and war-birds circle where the full-mouthed cannon roar, and the singing of the steel-nose pits the soldier lads to sleep; shot and shell pile up battalions, slain and mangled, score on score, while the women in the homeland, wild-eyed, watch and wait and weep. Iron whales rise from the sea-depths, lo! the dreadnaught's doom is sealed; and the mines beneath the waters strike their death blows near and far. Hell is loose upon the ocean, and the war-god's strength revealed — peace is shorn of all her glory, for we see her setting star. England, with her allies, Nippon, Russia, France, and Belgium's might, seeks to crush the doughty Teuton found on land and sea and air. Let the parson drop his "peace" talk; we are in an awful plight; drunk with hate are all the nations; death is working everywhere.

We tie "safety first" to shrapnels hate sends hurtling to the foe; send the "Red Cross" nurse, and surgeon, out to set the broken bones; ask the blessed Lord to help us in the foeman's overthrow; close our eyes to all the carnage and the dying soldier's moans. We have put away the cross-bow and the battle-axe of stone, for we're civilized (!) and kill them in far more Christian way; we call legions out to battle by the wireless telephone, and kill off by modern warfare half a million in a day. Black-robed priests chant loud their vespers where machine-guns grind and growl; where the men are falling, falling, like the frost-stung autumn leaves. Here lies some poor mother's darling — there the priest with blood-stained cowl; death moves o'er the fields

God help me to an unflinching obedience, that reckons only with opposition to overcome it; with rewards only as they shall be meted out to me in eternal things.

Yes, godliness pays in this present time, but godliness that reckons only with time, is not godliness at all; for God calls us to a conflict in time that He may bestow upon us the rewards of eternity.

"Whereupon, O king Agrippa, I was not disobedient to the heavenly vision."

Peniel, Texas.

of battle gath'ring in his wilted sheaves. Play in minor strains, and softly; do not wake them from their dreams, for they're lying, crushed and crumpled, pile on pile, with ghostly stare. See the savage in the trenches, wading through the crimson streams! Tell me not the world grows better; death is working everywhere.

Ah, the world is getting better? this we all can plainly see, for the "Taube" coos her love-song to the Frenchman's aeroplane; see the Dutchman guard his border, with his dikemen by the sea, while the Turk and Russ make music in the Dardanelles refrain. Boasting "Mistress of the Waters," lest the Teuton gormandize, blocks the nations' lanes of travel in her diplomatic zeal; each, in language of the cannon, sinks or tows a captured prize, seeking, each by Christian (!) tactics, thus to guarantee our weal. Hale Columbia views the chess-play with a neutral (!) unconcern; sells her "made in U. S." war-toys to the trenchmen on the line; each declares that each is Christian, while the cities fall and burn; while the cannon roar and rattle and the bullets whip and whine. Play, "The World Is Getting Better," sitting on a million skulls; let the cannon sound the drumbeats and machine guns play the snare; bring up from the ocean roadways all the ships with broken hulls — know this world with age is shaking; death is working everywhere.

Haste the day when earth shall never know another battle throe, and the blessed Lord of Glory shall have come in peace to reign! when all peoples and all kingdoms shall in love together flow, and the righteousness of heaven shall have banished ev'ry pain! Haste the day when ev'ry shadow shall have given way to shine, and the glory of the Father shall have covered land and sea! when God's love shall then have killed each scheming diplomatic whine, and the Golden Rule shall settle ev'ry problem of the free! Haste the day when "cannon fodder," crushed beneath the war-god's heel, shall have found emancipation in the monarch's vested might! when the man of humble station dares to be a man and feel, and the caste of sin is throttled in the reign of truth and right! Haste the day when boasted "honor" shall have lost its carnal worth, and the rags of ev'ry nation dip to colors Royal there! when we see the sweet fulfillment of the angels' "Peace on Earth!" and men live as God had planned it — to His glory, everywhere. Pasadena, Cal.

Burrs Opened

Written by C. A. McCONNELL

If my life is lived for the applause of men, there will be little in it for the "well done" of Jesus. Earth contains no other incentive so powerful as lies in the words "what will men

say?" The desire that men, all men, should speak well of him, lies close in man to his craving for immortality. Intended by God as an incentive to right living, man has enlarged it to an instrument for his utter destruction. The scales turn in the decision of "what will the world say?" and "what will God say?" is forgotten. Seeking the applause of men, and regarding not the "well done" of Jesus, God is driven from the throne and man placed thereupon. Dead to the world, its praise and its blame, but alive to God, toss aside the pebble and reach up for the fadeless gem whereon is written thine own new name. The applause of God is eternal bliss; the "crown him," of man is but five days from his "crucify him."

The very best pleasures of this life are the ones that may be enjoyed by the poor. Not only do "the poor have the gospel preached unto them," and according to Jesus himself, have the best chance of an entrance into His everlasting kingdom, but the loving Father has filled the earth below and the heavens above with pleasures for their enjoyment. The world is selling its immortal soul in striving for riches, that it may be happy. But riches, with their corroding care, seldom, if ever, bring happiness. The joy of life, the unselfish love of wife, husband, and family, the beauty of God's sunshine, the grandeur of the storm, the vernal glory of the earth, all are his, in God's free gift. Even the parks and palaces, and the mighty works of men, may give their full power for pleasure to the poor. He may truly say, All things are mine; mine to enjoy, and I am free from their care.

Don't cover your holiness with a donkey's skin. God said that we should be a peculiar people. But our peculiarity consists in our saneness, our naturalness, freedom from sham, our perfect, unshaken love, our cleanness of thought. We are not to be peculiar in that we are to act the fool. Sanctification puts a dignity, a sense of honor received, upon the soul, that nothing of earth can give. When I see one advertising himself as a converted clown or converted cowboy, and go into the pulpit leaving the "converted" in the background that the "cowboy" or "clown" may come to the front, I think Jesus must be grieved. When we really get holiness it is sure to make us more like Jesus.

Herald of Holiness

Written by N. B. HERRELL

THE HERALD OF HOLINESS belongs to the Pentecostal Church of the Nazarene. Every member in the church is a stockholder in the paper.

Some people seem to think that the HERALD OF HOLINESS belongs to the editors and publishers. The paper belongs to the church. The editors and publishers are the church's servants to get the paper out.

THE HERALD OF HOLINESS is the oldest and strongest child of the Pentecostal Church of the Nazarene. He can do more right down hard work for the maintenance and advancement of the church than any other of its children.

The HERALD OF HOLINESS has a God-given right to be in every home in the Pentecostal Church of the Nazarene. There is where it was born. That is what it was born for. There is the only place it can live.

What would you think of parents who would turn one of their own children away from home in order to support a neighbor's child? That is just what every Nazarene does when

The Burning Bush

By ARTHUR INGLER

(May be sung to "Tis Burning in My Soul")

While Moses kept the flock
Upon the desert drear,
The angel of the Lord
Unto him did appear;
And as he looked around,
He saw a wondrous sight —
Behold! a "burning bush"
Shot forth its tongues of light.

CHORUS:—

'Twas at the burning bush,
The sanctifying bush,
My blessed Savior filled me with His perfect love.

'Twas at the burning bush,
The sanctifying bush,
My blessed Savior filled me with His "perfect love."

He turned himself aside,
With eager, anxious eyes,
And watched the dancing flames
Leap upward to the skies;
God spoke from out the bush;
And Moses gave a bound —
"Put off thy shoes, my son,
For this is holy ground."

He then at once obeyed
And answered: "Here am I;
I consecrate my all
For Thee to sanctify."
The "second work" was done,
The rod of power given,
He saw the promised land
And then went home to heaven.

'Twas at "the burning bush"
I gave up all to God,
I trusted in His Word
And sought the cleansing blood;
The flaming Spirit came
And burned out inbred sin,
He sanctified my soul
And now He reigns within.



they turn the HERALD OF HOLINESS down in order to take another paper from some other movement.

What would I do if I could not afford but one paper? I would take the HERALD OF HOLINESS. "Well, I have been taking this other paper for so long, and have become used to it, and now must I give it up?" Sure! If I intend to be loyal to the vows which I made when I united with the church.

What would I do if I did not think the editors and publishers gave me proper attention? I would write them frankly just what I thought, and give them a chance to adjust matters. If they would fail, if I were a pastor, I would ask my District Superintendent to help get the matter adjusted. If he would fail, I then would take the matter to the General Assembly and let them settle it.

What would you think of a pastor in the Nazarene church who did not take the HERALD OF HOLINESS? What would you think of a pastor in the Nazarene church who had members attending his church every Sabbath who do not know that we have a church paper called the HERALD OF HOLINESS? As startling as this may sound, the writer has known of such cases.

Give God a Chance

Written by WILL H. NERRY

IT IS time for Thee, Lord, to work, for they they have made void Thy law." In this day and age of human manipulations and human dependencies, there is nothing more beautiful than the study of God's Word, and to get into the secret of our own heart and life a vision of God himself.

Recently a preacher said that he would take no work unless it afforded opportunity for his talents and ability to be appreciated from an intellectual and financial standpoint.

It appears to us that it is time to be still and let God do something for us; and move as He moves. Do not let either men or money make you run. The sooner we learn that our true conquest is to form an alliance with God, and take His side against our own natural selves, the better it will be for us. We succeed by agreeing to be what other people would call a miserable failure. If we are sure that we are utterly yielded to God, working for His dear Son, with an eye single to please Him, and under the leadership of the Spirit are making our toil to fit into His special providence, we need not draw an anxious breath as to whether we are known or unknown, seen or unseen, loved or hated, counted a success or a failure. We can stand on His promises and trust to His infinite wisdom.

There is nothing, apart from the vision of God himself, more beautiful than the study of God's administration in each of our lives, and to watch His dealings with us as we work in harmony with His will, as to time and place. We know so little about the past and future, and so little about ourselves, that of necessity we must lean upon a wisdom we do not see, a love we cannot measure, and a knowledge we do not comprehend. We are conscious from the way He has led us and dealt with us that our limitless trust in Him seems to satisfy Him as nothing else can.

Beloved, let us heed the admonition, "In all thy ways acknowledge Him, and He shall direct thy paths."

A Christian's Prayer

Written by MRS. ADDISON

MY God in me Thy mighty power exert,
Enlighten, comfort, satisfy my heart.
Sweeten my temper, subdue my will,

Make me like Jesus, with Thy Spirit fill.
I want to live on earth a life of faith,
I want to credit all the Bible saith,
I want to imitate my Savior's life,
Avoiding lightness, gloom, and sinful strife.
I want to bring poor sinners to Thy throne,
I want to love and honor Christ alone,
I want to feel the Spirit's inward power,
And stand prepared for Death's important hour.
I want a meek, a gentle, quiet flame —
A heart that glows with love of Jesus' name.
I want a living sacrifice to be
To Him who died a sacrifice for me.
I want to do whatever God requires,
I want my heart to burn with pure desires,
I want to be what Christ my Lord commands,
And leave myself, my all, in His dear hands.
O Lord, pour out Thy Spirit on my soul,
My will, my temper, and my tongue control.
Lead me through life to glorify Thy grace,
And after Death to see Thee face to face.

Saugus, Mass.

MOTHER AND LITTLE ONES

Several Don'ts for Young Women

By Rev. F. D. Ebrooke

Don't have a secret of any nature, or at any time (only at Christmas time) that cannot be told to mother. Give all to understand that nothing is to be said to you that would be considered out of place for mother to hear. Mother can see farther and keener into purposes and plans than you can.

Don't think that you are educated because you can play Mozart or Mendelssohn, paint pretty pictures, read French or point with pride to your college diploma. Can you make your own clothes? Can you make a good loaf of bread? Can you make up a bed? Do you know how to do a washing? How to hang clothes on the line, and how to iron them when taken off?

Don't separate yourself from your subjects of information. Study yourself, your temperament, your tendencies, your weaknesses, your habits. Learn how to take care of yourself. Your feet will not look nearly so small and dainty with overshoes or rubbers over your shoes, but you will live longer and happier than if you go slopping through mud and snow without them. If you wear shoes that fit your feet, and with low, sensible heels you will not have a gait so much prized by fashion's fools, and which so closely resembles the walk of a hen with frozen feet, but you will get rid, and stay rid, of much of your back troubles and spinal weaknesses. You will not appear so wasp-waisted, slim and trim, if you avoid the steel and whalebone death traps that are sending thousands of young women annually to premature graves, and destroying thousands more for the duties of motherhood, but you will save yourselves from the inconvenience, agony and expense of a semi-invalid life, or an untimely death.

Don't be loud and boisterous on the streets nor in public places. A wide-mouthed, boorish, hurrah-boy girl is a sore evil under the sun and a torment to people of good breeding. Don't use by-words, and catchy, college, or street slang. "Gee," "I should worry," or, "what do you know about that?" and, "you bet," are excusable in a saloon or a billiard hall, are becoming to lips filled with the stench and stench of tobacco, but for the pure, sweet lips of a young lady, never.

Don't fancy that a well-developed, finely-constructed physique will make you look masculine. Fill your veins with rich, red blood, unmix with coffee and tea poison, and enjoy the beauty furnished by nature, without paint or powder.

Don't allow any man, not a relative, to stand with his face six inches from yours while in conversation with you. There is a vile habit, all too common in society, that permits such questionable conduct. Insist that any man who talks with you shall keep a virtuous distance from you.

Don't allow a man to hold your hand and look steadily into your eyes and talk, after greeting you. Have one unalterable rule for all men, save your father and brothers, that is—"Hands off." Be he pastor, elder, or priest, safety lies here only.

Don't permit your gentleman company to put your rubbers on for you. It is needless, and may easily become indecent. A young woman who is unable to put on her own rubbers, as a rule, is unfit to be out where she will need rubbers.

Don't wear your dresses cut down in the neck close to the danger line, and fit tightly to your person about the hips, and don't expose your body by the use of short-sleeved dresses and open-work stockings. Don't, don't do these things. If you do, then don't be surprised if some poor, depraved wretch mistakes your character and insults you on the street.

Don't dance, anywhere, any time, with anyone. It is absolutely impossible for any normal man or woman to put themselves into such improper relations with each other as is usually required in most dances, and maintain pure, virtuous thoughts. The large majority of girls in the houses of ill-fame trace their first steps in sin to the dance. Plato, the heathen philosopher, said, "No man dances unless he is either drunk or mad."

Miss Hurry and Miss Steady

Little Miss Hurry,
All bustle and flurry,
Comes down to breakfast ten minutes too late;
Her hair is a-rumple,
Her gown is a-crumple,
She's no time to button and hook herself
straight.
She hunts and she rushes
For needles and brushes,
For books and for pencils flies upstairs and
down;
If ever you'd find her,
Just follow behind her,
A trail of shoe buttons and shreds of her gown.

But little Miss Steady
By school time is ready,
All smiling and shining and neat in her place;
With no need to worry,
She pities Miss Hurry,
Who but yesterday sat here with shame in her
face.

Her heart beating lightly,
With duty done rightly,
She vowed she will never again change her
name;

For, though you'd not guess it,
I'm bound to confess it—
These two little maidens are one and the same.
—Selected.

Don't, oh, don't chew gum. Comment is useless.

Don't giggle and don't "haw-haw." A giggler is one who titters and te-hes at every silly thing said or seen, whose favorite expression is always, "I just thought I'd die a laffin'." Loud, boisterous guffaws are not so incessant, but are equally unbearable.

Don't make a habit of reading the common public library books. It will destroy your desire for good, solid, sensible matter and will over-develop, if not pollute, your imagination and fill your head with chaff. If you patronize the public library at all, be very careful in your selections.

Don't ever say a word that will reflect on your mother. She may not have the education that you have. She has spent too much time making things convenient and possible for you to finish your education. Your first duty is to bitterly repent of your vanity, if you ever show that you are embarrassed over her lack of culture.—Free Methodist.

The Two Apples

Such nice, rosy apples as they were! Bennett fondled them lovingly. His mother had set the dish upon the study-table just before she left to make an evening call.

Bennett selected the rosiest one he could find and handed it to his father. Then he sat looking at the rest.

"I'll take that next rosiest one myself," he finally said; "but I won't eat it tonight; I'll take it to school with me tomorrow."

"That is a good idea. I'll not eat mine, either," Mr. Rockwell observed, handling his apple thoughtfully. "I'll take it to the office with me tomorrow. Then we'll both report tomorrow night how they tasted," he added.

The next morning both left the house, each with a rosy-cheeked apple stowed away in his pocket.

"Good-by, son; hope you'll enjoy your apple," Mr. Rockwell called back as he ran to catch a passing electric.

Bennett had polished his apple until it was so slippery it slid around in his pocket like a big marble.

Recess time came. Bennett had been thinking so constantly about the rosy apple in his pocket that it fairly slid into his hand when he filed out behind Jimmy Fagan, who never was known to have anything in his pocket, unless it might happen to be a hole.

Suddenly a bright thought popped into Bennett's head. And quick as the thought the apple popped from Bennett's hand into Jimmy's

pocket. When Jimmy discovered it the boys were playing tag.

Then that apple slid out of Jimmy's pocket just as easily as it had slipped into it, the polishing that Bennett had given it had been so thorough. It disappeared, too, just about as quickly. For when a little boy has n't tasted an apple for weeks and weeks, he does n't stop long to wonder how it got there; he just goes to eating.

"Well, son, how did the apple taste?" Mr. Rockwell queried when the two were alone in the study together at the twilight hour.

"I—I did n't eat it," Bennett stammered, hanging his head.

"Did n't eat it? What did you do with it?"

"I—I slipped it into Jimmy Fagan's pocket, papa. Jimmy never has an apple, and I thought perhaps he'd like one. How did yours taste?" Bennett answered.

"I didn't eat mine, either, son; I gave it to a newsboy," his father confessed.

Then a smile lit up both faces, as both thought how they had enjoyed two rosy-cheeked apples.—Exchange.

"I Bit the Wax"

When holding a meeting in Colorado some years ago, a good Brother Crouch told me an incident in the life of his daughter that perfectly illustrated the principle of making a right confession, and that when we touch the cross, that is, get to the point of crucifixion, God will bless us. Some years previous, the servant girl was ironing clothes and was using a piece of smooth wax on the iron.

The little daughter would vex the girl by biting the wax, and then deny it. The godly father watched the performance from the chair where he was reading, and after a while called his daughter to him, and began telling her a little Bible story that brought out the sin of telling lies.

The child applied the truth and whispered to her father, "I did bite the wax."

The father said, "I am not the one to confess to, you must confess to the servant." That was too humbling for the child. By and by she went to her mother and said, "I did bite the wax." But her mother said, "You must confess to Minnie, to whom you told the story." The child was too proud for a while to humble herself to that degree. But before the day ended her heart grew so heavy that she went to the girl and began to confess that she bit the wax, and at once the great depth of her heart was broken up with genuine repentance, and she sobbed aloud, confessing and asking pardon. Do you see? Her heart was not melted till she touched the point where the crucifixion came in. It is always so when we touch the cross, God touches us, and as soon as we make a right confession to God, the stream of forgiveness flows over us.—Living Words.

A Brave Eskimo Boy

A true story has been told of an Eskimo boy, about ten years old, who was walking with his little sister on the ice that forms two or three miles in width along the shores of Hudson Bay in the far northland. All at once the boy was frightened, for he saw that the ice on which he was walking had separated from the shore ice and was drifting out to sea.

Many brave men started out in their little frail canoes to rescue the children. The storm made the heavy waves break the ice into a thousand floating cakes, which turned and tumbled over one another.

But this brave boy knew he must cross these rolling, tumbling blocks of ice before he could reach the skin canoes of the rescuers. He knew their lives depended on his judgment, so he carefully picked his way from block to block.

At last one great block on which they stood tilted on its side and threw them in a heap, but the brave boy picked up his sister in his arms, and, staggering and plunging over the ice, he managed to throw her into the canoe and then throw himself in. Both were picked up and were soon safe in their home. This Eskimo boy certainly deserves to be called a hero the world over.—American Messenger.

THE WORK AND THE WORKERS

Announcements

NOTICE—Rev. H. W. Anderson wishes a place as singer for the summer, with an experienced holiness evangelist. For reference write Rev. J. W. Farr, Garden City, Kas. Can begin work June 1st. Address him at Clifton, Kas., R. F. D. No. 2.

EVANGELISTIC—I will be in a revival meeting with Evangelist Fred Mesch, in the First Pentecostal Church of the Nazarene at Kansas City, Mo., for the month of May. Will be open to calls, church and campmeeting, in that section of the country for the months of June and July. Any one desiring my services can reach me at 3426 Tracy Ave., Kansas City, Mo.; or home address, 1554 Penn St., Glendale, Cal.—**EARLE F. WILDE, Singing Evangelist.**

MEETINGS OR PASTORATE WANTED—Any one desiring evangelistic or campmeeting worker or pastor will find the right man by addressing Rev. J. G. PRINTER, Ocala, Fla.

CAMPMEETING—The Ford County campmeeting will be held at Bucklin, Kas. Will begin May 27th. Brother Fred Mesch will be the evangelist. Everyone pray, plan, and come. Those desiring a tent, please notify me at once.—**R. S. BALL, Bucklin, Kas.**

WANTED—A second-hand gospel tent, about 36 x 50. Address C. W. DUGGINS, 500 West Main Street, Owensboro, Ky.

WANTED—Address of J. M. Steavens.—Mrs. NANCY SWINDAL, Hot Springs, Ark., R. F. D. No. 3.

CHANGE OF ADDRESS—The address of Rev. J. C. Cassidy is now Bloomfield, Ind.

REQUEST FOR PRAYER—A brother in Los Angeles, Cal., requests the prayers of God's people with his for the deliverance and conversion of his brother in the flesh, who is bound by the drink habit.

District News

WASHINGTON-PHILADELPHIA ASSEMBLY

The District Assembly held in Clayton, N. J., April 14th to 18th, with Rev. H. F. Reynolds, General Superintendent, presiding, was greeted on Tuesday evening, the 13th, with an address of cordial welcome to the city by the mayor; after which Brother Reynolds preached from John 14:12. Wednesday evening we listened to a very instructive, helpful message from Brother J. C. Bearse, principal of our school at North Scituate, who was with us for a short time. He brought before us the interests of the Pentecostal Collegiate Institute in such a helpful manner that brought all to feel a greater concern in that institution of learning, also in our Publishing House. Our hearts were stirred to go or give, to pray more fervently, to in some way help send the gospel to every creature as we listened to Brother G. J. Franklin, our outgoing missionary from California, en route to India.

The presence of Sister Julia Gibson, so soon to return to her work in India as a fully equipped medical missionary, was made a blessing to us. The evening services were held in the town hall, our beautiful little church—which is free from all incumbrance of debt—being too small to accommodate the people who gathered. A large, interested congregation listened while Doctor Reynolds took us around the world, giving us many details of the true missionary's life, also another glimpse into the sad condition of the heathen: bringing us all back home in time for each one of the Clayton people to sleep in their own beds, and to continue to extend their courteous and generous hospitality to the members of the Assembly. Our words are inadequate to describe their kindness and warm-hearted liberality.

Sabbath was the crowning day. The Methodist and Baptist pulpits were filled both morning and evening by ministers from the Assembly. Rev. J. T. Maybury preached in the Methodist church in the morning on The Atonement; Rev. J. W. Henry preached in the evening. The Baptists listened to the Word through Rev. C. J. Penn and L. B. Williams. God wonderfully sealed the meetings in the town hall, from the earliest service of the day—the love feast at 9 a. m., led by Rev. J. H. Penn—to the very close. The afternoon was marked by the ordination of L. B. Williams, he having passed examination in the four-year course of study, and every requirement of the church. In the evening Rev. G. J. Franklin preached, telling how God had unmistakably called him to go to carry the message of full salvation to the heathen. Souls were saved and sanctified. A large number of young men and

Children's Day Program

The General Missionary Board has asked that all our Sunday schools observe a Children's Day for Missions, on some Sunday in June, and appointed a committee to arrange a program of songs, recitations, etc. This program is composed of original matter, the songs having both the words and music printed in the program, being written by Lillenas, Lehman, and others. It is unique and interesting, and cannot fail to please. Be sure that your Sunday school observes this Children's Day, and that you send for an ample supply, as only a limited number will be printed. Send for a sample program, and get your order in at once.

Price: Single copies, 5c; 50c a dozen, postpaid.

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GENERAL MISSIONARY BOARD
2109 Troost Avenue
Kansas City, Mo.

women placed themselves on the altar for God's service in foreign fields. In all the business transactions of the Assembly the Holy Ghost had control, and His presence was so marvelously manifest, the business sessions were pervaded by the spirit of prayer and praise, the members bowing down while our General Superintendent voiced the request for wisdom. Friday afternoon, April 16th, Brother J. T. Maybury was unanimously elected District Superintendent, God in a most wonderful way showing His approval, making tender and uniting the hearts of all with our precious brother to whom it means much, as he shall again take up this arduous labor. A march was formed around the church, songs of praise ascending, the members of the Assembly giving the hand in Christian fellowship to our re-elected and loved District Superintendent. He then responded, saying that his thought had been in no wise to stand as a candidate for this office. One reason that he gave was his lack of physical strength. But he gave testimony to the fact that God had given to him the promises found in Isaiah 41:10 and 2 Corinthians 1:9.

The ministerial delegates to the General Assembly, with our District Superintendent, are:

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R. H. Clark and J. H. Penn. The lay delegates are Joseph B. Bowen, Evelyn G. Knott, R. T. Bower.

Praising God for the precious privilege of being heirs, of being ordained unto good works (Eph. 2:10), this Assembly dispersed, greatly encouraged to believe and obey God.

EDITH MATHEWS, District Reporter.

ALABAMA DISTRICT

Since my last report God has given us some very blessed meetings. Our meeting near Morvin was good, with a number at the altar, and some really blessed. This will be a splendid opening for the Nazarene church in southern Alabama. We closed the meeting with the altar full of seekers, and promised to return in September for a revival, when we hope to be able to organize our work.

Next I stopped at Carleton, and had a good time with some former friends. Brother Thompson and Brother Wimberly live here. God gave us two blessed services. Carleton and Marvin are both in Clarke county.

My next point was with our little church at Gateswood. The class is small, but they are encouraged and are planning to build this summer. God was surely with us. Several times a number of seekers were up, and some were blessed. The land has been promised for our building, and we hope to get the work started soon.

From Gateswood I went to Pine Forest church. Here we have some good people. The services were blessed of God, and the people were encouraged. Plans were laid for building our new church there. A building committee was appointed, and the writer took up a subscription and secured about enough to build the church. Our churches at Pine Forest and Gateswood have both been without a pastor. However, Rev. N. G. Pulliam has been supplying at Gateswood, and has promised to take up the work at Pine Forest.

Am now at our splendid new church near Andalusia. We organized here just before Christmas, and our people "had a mind to work," so they are now worshipping in their splendid new house. It is not finished, but they have wrought a good work. Have a fine Sunday school, with Brother Merrett as superintendent. Rev. Henry Cook is the pastor, and I must say he has done a most excellent work here. All the people love him and his wife.

We are on the firing line, and pushing holiness with all our might. We go from here to Ozark, Ala., for a meeting with Rev. Marvin Carroll.

C. H. LANCASTER, Dist. Supt.

EASTERN AND NEW ENGLAND NOTES

The New England District Assembly is now in session. Pastor Borders and people have everything in perfect order to entertain the Assembly.

Brother Bud Robinson has been holding meetings in Malden church, and will remain all through the District Assembly.

Pastor Norberry visited his old church, where he was pastor for some years, and found the Malden revival in full swing. The church was filled to the doors, and people were turned away for want of room.

Brother Robinson goes to Lowell church after he closes his services at Malden. He then turns his face to Portsmouth, Va., where he is to hold meetings.

We understand that Doctor Morrison is to come East after the General Assembly, and will hold revival meetings in Malden some time in November.

Former District Superintendent Fogg is to hold evangelistic meetings for Pastor Norberry and his people in Providence, the latter part of May and the first of June.

The Malden church has never had a better history in every department than during the pastorate of Brother Borders.

It is reported that Pastor Schurman has reconsidered his resignation of the Haverhill pastorate and will remain with that people another Assembly year. Congratulations to both the pastor and people!

Many of our Eastern people are more than glad that the General Assembly has been changed to meet at Kansas City, Mo., at the headquarters of our publishing interests, instead of at Portland, Oregon.

The Portsmouth campmeeting was not made the District camp of New England this year, as was expected at the last District Assembly. This may not take place, as some of our people desire a

camp a little more central, or near Boston, Mass.

President Seth C. Rees, of Portsmouth camp, has written us that he will not be present at the camp next summer. Our brother is too far away, and has too much to do to be able to meet his old friends at Portsmouth next summer.

Dr. James Mudge has been attending the Malden church every time they hold extra meetings. Even Doctor Mudge knows that a second blessing holiness church is a good place to get his good old soul blessed. Why don't our good brother write another book to defend the doctrine and experience of full salvation, as a second work of grace?

WASHINGTON-PHILADELPHIA DISTRICT

Since the closing of the Assembly of the Washington-Philadelphia District, held at Clayton, N. J., God is still manifest in saving and sanctifying power.

Sister Grace Martin, deaconess, from Lowell, Mass., is assisting Rev. J. B. Bowen in revival meetings. Sunday, April 25th, was a day of blessed victory there. God graciously blessed and encouraged the hearts of the church in Camden, N. J., to press on with renewed strength in perfect confidence, since the battle is the Lord's. They, for the first time, sat under the ministry of Rev. M. S. Messler, now filling the pulpit. That he may be specially anointed for and blessedly used in this great work is our request unto God for him.

In the church at Philadelphia, Pa., too, God set His seal upon the services of this first Sabbath of our Assembly year, in a wonderful way. Praising God for His continued mercy; believing God for still greater works in and through Him, let us continue in His word that we may be disciples indeed.—EDITH MATHEWS, *District Reporter*.

ARKANSAS DISTRICT

Our meeting at Ozark, with Pastor Calk, was a great success, in spite of all that holiness-fighting preachers could do. There were about forty either saved or sanctified, and sixteen united with the church. People who have opposed the Nazarene church were saved, and became "one of them." Ozark is one of the fields that has been counted hard, as they had not had a revival in years. But the Lord began to bless the Word from the very beginning. Deep conviction settled down on the town. Some began to pray all night, and a few of the saints would linger and pray until the late hour of the night. There rested upon us such a burden for the lost as one seldom sees. I have never met a pastor that weeps over the folks more than Brother Calk. We had with us Rev. J. L. McLendon. He came to our state from Georgia. He and his good wife did noble work. I have met few men who pray more than he. He will remain on the Arkansas District. I will be pleased if our churches would use him in their meetings. Our work is doing nicely all over the state.

B. H. HAYNE, *Dist. Supt.*

General Church News

LITTLE ROCK, ARK.

Victory is still inscribed on our banners here. The revival tide is flowing. Every week there are seekers and glad finders. Two new members last Sunday, making twenty-one since the middle of March. Tent campaign opens in Argenta, across the Arkansas river, this week. Prospects for a fine revival are good. B. F. Neely will be with us June 9th to 27th.—JOS. N. SPEAKES.

THEIR WAYS UNUSUAL

It is a long time since so much attention has been attracted to a religious convention in this city as is being given to the services of the Pentecostal denomination which are in progress in the Chiarella block on Main street. The gathering is in the nature of a District conference and representatives of churches in Connecticut and a portion of New York state are in attendance. The manner of worship by the denomination attracts more attention from outsiders than anything else and the meetings have scores of visitors every evening. Nothing just like the Pentecostal meetings has been seen in this city before, unless in the church of the denomination. Nearly everyone taking part in the services appears to be tense with religious enthusiasm and at some stages of the service the worshippers fill the meeting place with their shouts and prayers. At one time last evening, when the sounds attracted attention of people upon the street, five or six persons, men and women, were engaged in loud prayer, after the manner of old-fashioned revivalists, while perhaps

Nazarene University

We were agreeably surprised to have Rev. I. G. Martin, pastor of the Chicago church, call on us at the University on Friday. We immediately secured him for the chapel service on Monday. Brother Rees also engaged him for the Sunday services. After these services it seemed impossible to close the meeting, and Brother Martin consented to remain with us throughout the week. It was a week of great victory. Brother Martin's sermons and clear expositions of the doctrine of holiness were a great blessing. There were seekers at every service through the week. Sunday, April 18th, was one of the greatest days we have seen in the chapel. The house was crowded, and many visiting ministers were present also. There were between seventy and seventy-five seekers at the altar during the day. The evening service was especially a time of great power. About fifty people were at the altar for pardon or purity, and most of these prayed through to victory. The meetings were continued for a second week. Some people came to this meeting and were converted, for whom our people had been praying for years. We consider this a great meeting, and are thankful to God for His providential leadings.

Our chapel services lately have been gracious seasons. A number of visiting brethren from among the holiness evangelists have been with us, and have brought helpful messages to the students. Sister Eycall, a returned missionary from Tibet, spoke Tuesday. Brother Stevens, the evangelist pastor of Ontario, and Brother Ingler were with us on Monday following, Brother Ingler melting the congregation to tears with his sweet gospel songs. On Wednesday, Rev. Glasscock and Rev. Cooke were with us. These brethren are holding a holiness convention in the First Church of Pasadena. Brother Ruth, who is also in this convention, visited us on Friday. We greatly enjoyed the singing of Brother Cooke and the messages of Brother Ruth and Brother Glasscock. Brother Martin spoke several times at the chapel services, in addition to the evening services.

We have been especially blessed of late in having our dear Doctor Breece with us every Wednesday, and his chapel talks are always a source of great blessing. During the year he has given us chapel talks as follows: (1) A series of talks on Divine Love, from the 13th chapter of First Corinthians; (2) A series of chapel talks from Isaiah 63; (3) A series of doctrinal talks from Hebrews 6, embracing the following subjects: (a) The Divine Enlightenment, or God's gracious empowering of a sinner dead in trespasses and sin, thus enabling him to call upon God for mercy, and to enable him to come to Jesus Christ as the great sacrifice for sins, (b) The Tasting of the Heavenly Gift, or the experimental knowledge of sins forgiven; (c) The partaking of the Holy Ghost, the baptism with the Holy Ghost which sanctifies the soul, cleansing it from all sin and filling it with the Spirit; (d) The Tasting of the Good Word of God and the Powers of the World to Come, or the means of growth in grace and usefulness. These talks have proved very helpful in giving the students a clear conception of the plan of salvation.

We are glad to learn that one of our college graduates of 1913, Mr. Watanabe, has just taken the honor scholarship in Berkeley. This is a great testimony as to the quality of the work done at this institution. Wherever our students have gone, they have stood in the foremost ranks.

H. ORTON WILEY.

one hundred others, kneeling upon the concrete floor of the hall, joined in with cries and supplications, apparently swayed by a wave of religious fervor. The delegates to the convention hold open services in Wooster Square each evening, preceding the indoor service, and last night a crowd of people listened to the singing and talks.—*Danbury (Conn.) News*.

FROM EVANGELIST WILL O. JONES

I am now finishing a winter campaign, which started in Homestead, Mont. I found a splendid people there, and while the stay was short the Lord gave souls. Then we went to Bakersfield,

Cal., with W. C. Frazier. Here local conditions prevented a meeting as expected, but God gave us some victory. We were more than compensated in Oakland, Cal., with Brother Goodwin. What a splendid fellow he is! We had a wonderful meeting. It was also a pleasure to preach for the preachers' meeting in our Berkeley church. After this we made Monroe, Wash., Brother D. L. Rice was at the helm. God gave us a good meeting, after much contested ground. We then went to North Yakima and found my old friend, Brother G. S. Hunt, with his loyal band. Souls again found God. From here we journeyed to Hawthorn, Cal., and with two of the University students we bombarded sin and the Devil. With Brother Jack Sanders, at our Fifth Street mission, Los Angeles, nineteen came for salvation on New Year's eve. We had great seasons of soul-seeking some nights after. We enjoyed preaching for Calvary Baptist church in Pasadena; then to Ontario, with Brother Griffin. God blessed us and souls came to the altar. We came to Deming, N. M., where we found a struggling band, but loyal, and God blessed us with seekers. At San Antonio, Texas, with Brother Self; also at Austin, with Brother Wells, God gave us victory. Then to Lake Charles, La. This meeting will tell in eternity. God gave a number of souls. God bless Brother Woodson, their pastor! At Atlanta, Ga., a good opening for a good Nazarene church, we had good meetings in the old Broughton tabernacle. We then made Columbia, S. C., in Oliver mission, with Brother Leitch, where we were privileged to see a number of seekers. We are now closing in Keene, N. H., with H. Rees Jones. The crowds were fine; almost thirty sought God. We will go to Eldon, Iowa, after a visit at home.

WAUKEGAN, ILL.

The Lord was graciously with us engaged in a meeting in Kenosha. On the last day we brought four messages to more than a thousand people. God's presence was manifested in convicting and saving power, and quite a few made definite stands for Christ. Stout-hearted men, who have not been in church for years, were melted into tears, not by story-telling or relating some deathbed scene, but under the simple preaching of old-time salvation.

We begin a meeting on the corner of Genesee and Washington streets, Waukegan, Ill., Tuesday, April 27th, continuing over the next two Sundays. I have been able to at last get a man who is willing to go out in the work of Christ, without a price; a very capable, sensible, talented young man in the person of G. I. Brown, of Chicago. He is the kind that fights and sticks when the battle is hot. The Lord has also graciously arranged it so I can have one of those large concert harps upon which I am now playing in the meetings. Brother Brown plays the violin, and the two together make attractive music to accompany gospel singing. Although we go from one town to another, anything written to 8234 Emerald Ave., Chicago, Ill., will always reach me. The prayers of the great Nazarene family are earnestly solicited that the Holy Ghost may be poured out upon receptive hearts wherever we go. I find that even in Wisconsin, which has been regarded as the hardest state in the union, men and women are hungry for the gospel of full salvation.—V. E. CLARKE.

PRISON MISSIONARY SOCIETY

The Prison Missionary Society was formed in the early summer of 1914 for the promotion of salvation work in the jails and prisons. It met in its first annual meeting March 30th, at Abilene, Texas. The necessary officers were elected, and the aid and co-operation of all who were in sympathy with prison reform and salvation work was enlisted. Ministers living in or near county seats, county or convict farms, are urged to conduct services for the inmates. Missionaries also will be sent out and commissioned to preach in the jails, etc. We hope to do much good by mailing Bibles and religious books and papers to them, the literature being collected and sent us by the readers, thus saving the cost of publishing extra copies for the prisoners. Why throw your papers away? They are as full of truth today as ever, and others could read them with as much profit as yourself. Thousands have been mailed from this office, and have proven to be a great blessing to the prisoners of many a dismal, lonely jail. Within prison walls there is talent that can be sent into the world to curse and blight, or turned into the right channels and made a blessing to others. God speed the day when our prisons will become valleys of new hope and promise! that lawbreakers will be reformed, born anew, and transformed into useful citizens. What is the duty of a Christian and what should be his attitude toward the prisoner? Jesus said, "I was sick and in prison and ye visited me not. Depart from me ye workers of iniquity." Have you ever directly or indirectly

visited the man in prison? There is a vast amount of work to be done, and your aid in literature and offering for this neglected but fruitful work of the Lord will be appreciated. Address all communications or literature to the Frison Mission Society, Abilene, Texas.—E. D. RUSSELL, *Supt.*

COLUMBUS, OHIO

The work is going good in Columbus. Sunday, the 18th, was a great day. The Sunday school was good. Through the prayers and faithful work of our superintendent and teachers, the last few months we have gone from something like twenty-five or thirty-five in attendance to ninety and one hundred; at one time we reached one hundred and twenty-three. At the morning service, Sunday, the 18th, we preached from the first verse in the seventeenth chapter of St. John, "The hour has come." God honored His truth. At the close we had sacramental service. I have never felt the blessings of God at a service of this kind as at this time. Quite a few others expressed themselves the same way about it; folks were broken up and shed tears. One little boy four years of age knelt by the side of his mother. We offered him the bread and wine. He testified that when he ate the bread Jesus saved him. We had a good afternoon service. At 6:30 we met and organized a young people's society with twenty-six charter members. Perhaps as many more will follow soon. Closed out that night with seven at the altar. The Wednesday night prayermeeting, led by Sister Moore, was blessed of God. Two came to the altar. Sunday, the 25th, was another great day. The Lord seemed to be especially blessing every service during the day. We have a prayer-meeting at 8 a. m. This is proving to be a great blessing to the church. I preached, at the morning service, using 1 Kings 13:21 and 48th verse. We tried to show the people that when they found the God of Elijah, it would pay to follow Him; also that the hand of the Lord was on any man who would turn his back on the world and follow Him. Two or three who had the call as missionaries, and had been halting, decided to go with Elijah's God. Several others who had been called to special work, and the Devil had been flashing starvation in their faces, decided that if God could feed Elijah He could feed them. We have found it to be true that when you find God's Elijah you find Elijah's God. Blessed services in the afternoon; three at the altar. Young people's meeting was good; one young lady was sanctified. Night service was well attended. The Lord blessed us in delivering the message. Eight came forward, making twelve during the day. There is a constant revival going on in our church.—R. M. KELL, *Pastor.*

NEW BERLIN, N. Y.

The favor of God is resting upon us. Recently a number of souls have pressed their way through to a clear, definite experience of holiness. We have thought it to be in divine order for us to make a change, having been here three years, thus we have resigned and start this week for our new field, Greeley, Colo. Our experiences with the saints in New Berlin have been many. Our tests have been severe at times, but out of them all the Lord hath delivered. One thing sure, I never expect to meet a band of saints more faithful and loyal to their pastor than the precious company in New Berlin. I trust the Lord may send them a true pastor.—E. T. FRENCH.

CENTRALIA, KAS.

Closed a meeting at this place last night. Several knelt at the altar and received either pardon or purity. They are asking for a tent meeting this summer; also some are wanting a Nazarene church organized. Brother Chambers, our District Superintendent, intended to be here for the meeting, but as it did not seem to be the best time for a siege meeting he did not come. We were well entertained in Brother Aydelott's home. We return to St. Joseph, Mo., to take up the work where we have been chosen pastor for the remainder of the year. We covet the prayers of God's people for the work at this place.—CHAS. W. DAVIS, 2021 South Eleventh St., *St. Joseph, Mo.*

KANSAS CITY, MO.

The month's campaign in the new home of First Church is starting off with the favor of God upon the people. Brother and Sister Wilde, from Los Angeles, are certainly effective soldiers. We are delighted with the way God uses them. Brother Mesch could not take hold until Monday night, of this week, arriving from his great meeting at Hammond, Ind. The pastor, Doctor Matthews, preached in the power of God, Sunday, and there were a goodly number of seekers and finders. The street meetings, are attracting the notice of the city. The crowds passing through the busiest streets stop, get under conviction, scores request prayer, and some accept the invitation to come to

An Oriental Sunday School

By ALMEDA J. HOWE

It was my privilege to spend sixteen months in Korea. While there a friend asked me to assist her in starting a primary department for the Oriental boys and girls under twelve years of age. There were church services, and a Sunday school; but because of cramped quarters there was no room for the little folks.

We first secured permission to use another building, and made such preparations as were necessary.

The Oriental children do not wear hats, but in the vestibule of church, home, or school, there are shelves to put the wooden shoes or sandals on, for it would not be polite to wear shoes anywhere except in the street.

My first duty was to be there early and see that the shoes were neatly arranged on the shelves. The first Sunday there were dozens of pairs of shoes, so that we could not get in until we pushed them aside.

It was surprising how much I could make them understand by calling them back, pointing, making motions, and talking a little English, although I knew they could not understand the words.

The room we met in was cold and bare; no chairs, organ, pictures, or anything to make it look cheery. The children sat on the floor. Those coming from Christian homes were clean and well behaved.

My friend was superintendent, chorister, and teacher. It was hard to teach singing for they have not a quick ear for music, and it was difficult for them to keep in tune. I learned a few pieces so there could be two to help carry them along. They readily memorized Scripture verses and golden texts, and enjoyed them very much.

Besides keeping order over the "shoe department" at the beginning and close of school, I took the attendance, passed lesson leaves and cards, and kept order by a slight shake of the head and finger on lips.

The little heathen children, especially the girls, were attracted by the singing and would quietly steal up to the windows or door to see what it all meant. On the first Sunday I went out and saw several girls, eight or ten years old, with very dirty hands, faces and clothing, hair that looked as though it never had seen a comb, and each one with a dirty baby brother or sister tied on their backs.

I smiled, held out my hands, coaxed, and finally got near enough to those nearest me and led them in; then went out to try to get the others. I beckoned to them, but to my surprise they "took to their heels." When telling my friend on the way home, she informed me that in this strange land everything is done the opposite to what we do and to beckon meant to go away, and the opposite to come. After that there was no trouble in gathering them in, and after a few Sundays they would at least come with clean faces.

As an inducement to keep the lesson leaves and cards clean, also to have them attend faithfully, we made scrap books of colored muslin with a pretty picture postal from the homeland on the outside, also a card for their name. In these we pasted each week, for the week previous, the golden text and verse after it had been repeated. We also gave a larger card for attendance for a month.

At the end of the quarter we had them meet on Saturday afternoon, and after a merry time the books were given to them to take home.

I wish you could have seen the joy on their happy little faces as they accepted the book. Their very own! Their first and only possession, for these little ones do not have toys, dolls, or books as our children do.

There was a dear little boy of eleven years that had been in bed several months, and we accepted him as our little shut-in member. I called every week, taking cards, paper, and pastepot, he repeating the verses learned the previous week, and I pasting them in the book. This was the one bright spot in the week for him, and eagerly looked forward to.

We organized with forty-eight members. In less than three months we had one hundred and twelve.

I learned during my five months' stay that work could be done for the Master, little ones gathered in to be taught about Him, by a smile, treating them kindly, giving a hearty greeting, rendering service to the one that did the teaching, even when handicapped by not being able to speak but a few words of the language, and it was a joy and blessing to give even this "least" service to the Master and His little ones.

church, and are saved. On May 16th we make our first offering in cash and pledges in payment on the new church. As this building is to be, in a large degree, for the use of the whole church, we expect that there will be hundreds of our people from coast to coast who will want a share in the purchase. Already God is sending in the people, so that the auditorium below the galleries is comfortably filled. The Sunday school has reached 145. A Men's Bible Class has been instituted, which will have that great, profound student of God's word, Dr. B. F. Haynes, as teacher.—REPORTER.

PANGBURN AND SEARCY, ARK.

We are still delighting ourselves in the Lord and He is giving us the desires of our hearts. Plans are being made to begin our new church building here at Pangburn next week. Since coming to the work we have organized a Sunday school and cottage prayermeeting. God is blessing in these. At Searcy our people have to worship in cottages. We are paying for a lot on which to build a church. God meets with us, and has given us several souls. Four have professed sanctification; four have been saved. Nearly every service is attended with shouts of victory, and the presence of God.—W. F. AND IDA GIBBONS.

SAGERTON, TEXAS

God has given His children great victory in these parts. On Saturday night before the second Sunday in April, the saints decided to hold a few nights meeting, as God had placed upon them an especial burden for souls. Brother Deskin, of the Free Methodist church, and the writer were blessed of God in bringing the messages, until the third Sunday, when He broke through in power, and on the last Sunday ten souls prayed through to

definite victory. We are in a very needy field, about twenty-five miles north of Hamlin. We are planning for a meeting in July and one in August with Rev. R. M. Parks and wife, and Rev. J. R. Ingle, all of Hamlin. At Bunker's Hill, another of our appointments, we will have a meeting with Rev. I. M. Ellis, which will begin on the third Sunday in August.—J. W. FERRELL.

WHITESBORO, TEXAS

We have had a wonderful meeting here, in which souls have been saved. On Monday night we had Brother Kilgore, from Wichita Falls, who preached a sermon that will not soon be forgotten. We will start a meeting at Viers' Chapel on the 28th. We have some open dates for the spring months, and would be glad to correspond with any wishing revival meetings. Address us at Whitesboro, Texas.—R. H. ROBERTS AND J. H. RANGLES.

BROOKLINE, MO.

We find a big-hearted class of people here among the beautiful hills of Missouri, and we are having a good time preaching "Holiness or Hell." God is blessing His Word, as we preach upon the coming judgment. A number were in the altar last night. The doors are opening on every side. Whoever feels the call of God upon them to preach will make no mistake in pitching his tent in these hills.—BERTHA GILBERT CROW AND MISS STELLA REED.

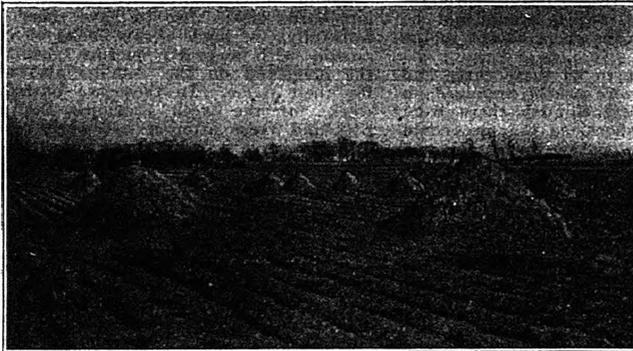
PORT LAVACCA, TEXAS

Brother and Sister Tetrick, evangelists of the Church of the Nazarene, came here on February 20th and began a battle against sin. At first things were dark and cold, but finally the fire fell and two were converted and three received the baptism with the Holy Ghost as a second definite work of

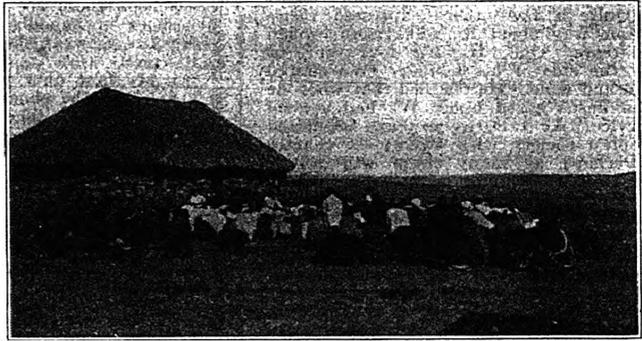
Missions of the Pentecostal Church of the Nazarene

Doubtless all of our people have been deeply interested in the missionary tour of our General Missionary Secretary and are waiting to read the account of his trip and through his eyes see the lands where we have missions.

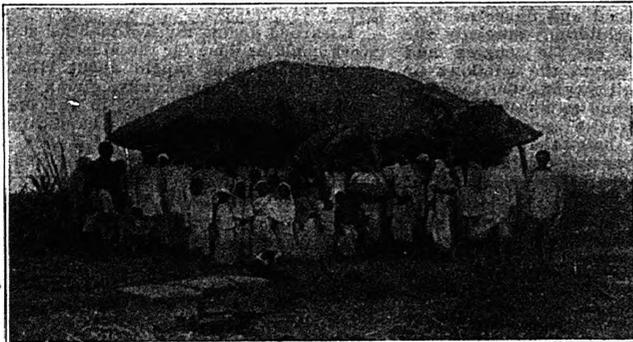
The account of this tour is too much to put into any paper and it was thought best to put it into a book, the price of which should be within reach of all. We are happy to announce the appearance of this book.



In China, where people do not know the true God, they worship their ancestors. Not for any love they have for their grandfathers, but from the fear that unless they pay great respect to their memory, the spirits of the departed will come and do them harm. This picture shows the mounds that have been raised over the graves of those, who, in their lives, owned this farm—the bigger the mound, the greater the honor shown. The small graves are not the graves of babies—babies have no graves in China. Generation after generation is buried on the farm, for the son may not leave the farm of his father, but must stay to care for his mound.



The proof that Jesus is divine, is, more than anything else, in the changed lives of men. What greater change could be imagined than that of a naked African, filled with the most abject superstitions, with cruelty and vileness unspeakable, to that of a real child of God, not only clothed with garments of modesty, but in a righteous mind? Such transformations are being witnessed at our missions in Africa. In this picture we see most of the people clothed and kneeling, for they are in prayer at an open air meeting, having found Jesus, and put away their sinful, heathen practices, they are now become bright and shining lights in that dark continent. Is it not a gracious privilege to have a part in this?



The Garos of India, opening their hearts to the Gospel, are also asking the Christians to send teachers for their children. A picture of one of the school houses which they have built, and in which one of our native Christians is teaching, is given here. It is a single room, about 20x30 feet, made of bamboo poles, grass covered, and with the customary dirt floor. This school started with eight boys and four girls. The hope of the cause of Christ in any land, is in getting the children to receive His Spirit into their hearts.



Suppose the reader were invited to be a guest at the "best hotel" in one of the interior towns of China. This is what he would find: Perhaps two rooms; no stove or place for fire, though the snow might be deep on the ground; generally no windows, or at best the opening covered with paper; seldom any arrangement for beds, occasionally the earthen floor raised at one end of the room, and covered with a sort of mat made with straw or leaves. Of course you would bring and prepare your own food.

World-Wide Missions

This beautiful volume of two hundred and sixteen pages is illustrated with one hundred and forty halftone pictures. Doctor Reynolds was quite successful in photographing the scenes on his route, and almost all of the illustrations are

from photographs taken by him, and are now published for the first time. The book is well bound in handsome cloth, with gilt stamp on front cover. It is printed on extra quality paper and is well worth twice the price asked for it.

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grace. One backslidden Methodist was reclaimed and called into the ministry. He is a very promising young man. Now there is considerable interest manifested in this place. The writer was with the young brother mentioned (Brother Cull), in a meeting on the street, when he preached his first sermon. He did well. We are looking forward to having Brother and Sister Tetrick with us again in May for a three weeks' meeting. The writer was reclaimed in one of Sister Tetrick's meetings at Seadrift, Texas. The Lord has put it into the hearts of the people at that place to build them a house in which to spend their old age.—S. A. WILSON, *Seadrift, Texas.*

BLACKWELL, OKLA.

We were pleasantly surprised Friday night when about thirty of our members and friends came in without notice and deposited a splendid free-will offering of good things to eat. We appreciate the hearty good fellowship we are receiving from this people. Over four hundred dollars have been paid on the church debt, and some new members have been received.—E. V. POTTER, *Pastor.*

CHICAGO HEIGHTS, ILL.

We have just closed a meeting. Brother Chas. A. Gibson, of Auburn, Ill., did the preaching and the church was greatly benefitted and blessed by his ministry. Brother Gibson is an able young preacher and we believe God will use him mightily in the years to come. This little band of people is in no way discouraged. A cleaner people can not be found. They are looking ahead preparing for another battle.—C. WARREN JONES, *Pastor.*

BISMARCK, ARK.

Sunday, the 25th, was a great day with the Marcus church. We had the pleasure of preaching to a large congregation, some who had never been in a Nazarene church before. God honored the truth, and two seekers came to the pastor's home in the afternoon for help, and were gloriously sanctified. At the night service the glory was on us, and there was another seeker at the altar. We mean to press the battle until Jesus comes.—M. G. JOBE, *Pastor.*

RUTHERFORD, TENN.

April was a blessed month on my work. I received seven members into the church and secured several subscribers to the **HERALD OF HOLINESS**, which is one of the best holiness papers I ever read. It should be in every Nazarene home, and others also. We had our beloved District Superintendent, Rev. J. A. Chenault, with us for

TELEGRAM

Enthusiastic Assembly

MALDEN, MASS.

HERALD OF HOLINESS:

Liveliest Assembly yet, of the New England District. Great waves of glory. Great crowd. Bud Robinson closed great revival. Increase along all lines. Eighteen delegates to General Assembly elected. Doctor Reynolds took us around the world. Great missionary enthusiasm. Two hundred missionary books sold. Great Sunday School Convention.

SECRETARY.

CHILDREN'S DAY PROGRAM

To Pastors and Sunday School Superintendents:

Of all the organizations of the church, none are as promising, for fostering missionary spirit, or of doing practical missionary work, as the Sunday school. We expect it to be a practical training school, especially for the young, and if our boys and girls of today are to be the men and women of tomorrow, our *Future Church* depends upon what our boys and girls are being taught today.

Therefore, it is imperative that we keep our missionary fires burning brightly in our Sunday schools, in which we are to secure our "future missionaries."

There are many ways of keeping up real missionary interest. One of these is a wide-awake Children's Day service. We have planned for this a fine program and we hope every pastor and superintendent will see to it that your Sunday school is well supplied; samples of which will be sent free.

Our slogan for the children is: "Five Thousand Dollars for Missions from our Sabbath schools."

Let each one help to do it.

*Teach the little ones early to serve Him,
To help in this mission of love;
That their mites may be added with joy,
And the blessing of heaven above.*

MRS. E. G. EATON.

for us Sunday morning and night with the power of the Spirit upon him. The organizing of the new church has stirred things, but we have the victory, and expect to press the battle to the end. We are glad to be a Nazarene, and be among holy people.—B. B. SAPP.

MIAMI, FLA.

Our work on the Miami District is progressing nicely. We are in a campaign here with a stronger determination than ever to conserve and organize botiness. Two meetings have been run at one time. We opened up at Little River with Doctor O'Bannon as preacher, six miles north of Miami. The meeting was running with marked success when the doctor was called to Labelle, Fla. Brother D. G. Bacon, of Alliance, Ohio, who came to conduct a tent meeting for us in Miami, went to Little River and continued the work there, which resulted in a number of souls getting to God, and the organizing of a Nazarene church. In the meantime Rev. J. H. Hutcheson and wife and their singer, Brother Hardy, united with our church here. Since it is a hard matter for any to be a member of the Nazarene church here and be an idler, they went to Princeton, Fla., twenty miles south, and opened up a campaign there. They have proven themselves able evangelists. We closed at Little River and marched to Princeton with the banner floating high, victory in our souls, and our faith in a mighty God for a great victory. Brother Bacon preached, the others singing, shouting, and praying, until from six to twenty souls fell every night. The glory is the Lord's, the battle is ours. Here is where we organize another Nazarene church. From here we expect to go back to Miami, pitch a big tabernacle tent in the heart of Miami, and open up fire on the Devil's stronghold. We are glad to report that our hearts were made to rejoice by the visit of our District Superintendent, Brother Hanson, whose sermons have encouraged and strengthened us.—E. H. KUNKEL, *Pastor.*

NEW PHILADELPHIA, OHIO

Sunday, April 18th, was another blessed day spent in the house of the Lord. The morning service especially was a time of heart-searching, while the pastor preached from Jeremiah, "Is it nothing to you all ye that pass by." He pressed upon us the sacrifice of missionaries the need of the heathen and our responsibility. Several who were not paying their tithe vowed to do so. There were two seekers at the evening service. Our midweek prayer-meetings are well attended. There were three seekers at our last Thursday night

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several services, which was a time of great blessing to us. We also enjoyed the few days' visit with us of Brother Collier, pastor of Erin and Paris. For weeks we have been praying that God would make the first and second Sundays of April great days for missions. We were happily surprised on the first Sunday at Zion. Sister Turbeville, of Martin, was present, and spoke on missions, and the Lord blessed. In the afternoon service we took up an offering which amounted to \$77.61 in cash and pledges. The cash offering was more than the church paid altogether last year. On the second Sunday we had a rally at Walnut Grove, where Sister Turbeville again spoke. The offering was \$50.25. Each of these churches had already paid in some on missions. We are planning for a rally at Uba Springs on the fourth Sunday. We are asking God to help us to give on this poor circuit, 200 for missions this year, and I believe we will overrun it.—E. T. COX, *Pastor.*

SIDNEY, ILL.

The holiness convention held here from April 22d to 25th was appreciated. Though we were disappointed in that some of the expected preachers were unable to come, some splendid papers were read and discussed to the benefit of all. Sister Brandyberry preached an excellent sermon, after which we opened the doors of the Nazarene church and received thirty members, and appointed a temporary Board. Since we have received ten more into membership. We have now incorporated and elected a Board of Trustees, according to the state law. On Saturday the Illinois Holiness University band and violin quartet gave a concert at the town hall, which was well attended and enjoyed by all. They remained over Sunday and assisted in the church services. They are a noble band of young men with the fire and glory of God upon them. We were made to appreciate the school more than ever, and have resolved to do all in our power to support the institution. Doctor Ellyson preached

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A Great Day in Kansas City! On May 16th the Kansas City Church will have a Grand Hallelujah March and Free Will Offering to make the first payment on the new church property. As many have expressed their desire to help in this great undertaking, this will afford them the opportunity. Quite a number of the members of this church are scattered abroad and will want to be heard from on that day. All members and friends who wish to have a part in that great day should send their pledge or offering to the Secretary-Treasurer, C. A. Kinder, 2109 Troost Ave., Kansas City. Payment must be made June 1st. **Pray for Kansas City Church!**

The Rule That Tommy Made

"I say there, boy! want to earn a nickel?" "Want to earn a nickel?" Was there ever a boy who wanted it more? Tommy wondered.

"Just run around the corner to Pat Ryan's saloon and get this pail full of beer. Here's the change. We'll pay you the nickel when you come back," said one of the group of men who were eating their lunch in the corner of the room.

Tommy's face flushed. "I can't do it."

"Why can't you? You ain't much of a kid if you can't carry a pail of beer two blocks."

"That's just the trouble," answered Tommy, with a flash of the eye. "I'm a lot too strong to carry a pail of beer even one block. I've had enough of that stuff. If it had not been for beer, I wouldn't be working here doing what my father ought to be doing—taking care of my mother and the youngsters. I'd be in school, like other boys."

"Say, sonny, you better do it this time," counseled a good-natured young man, "or they'll complain to the superintendent about everything you do."

"You'll have to do it; that's all there is to it," said the first speaker. "The boss put you here to run our errands. So just you take that pail, and don't you show up here again till it's filled. Hear?" And the pail was thrust into the boy's hand.

Just outside the door Tommy hesitated for a second, thinking hard. "That man in there isn't the head man," he argued. "Of course, if it comes to the boss telling me, I've got to do it, I'll have to hunt for a new place, but I'm not going to give up easy."

Straight around the corner went Tommy to the main entrance and up the broad steps to the elevator. The elevator boy directed him to the room where "the whole push—president, vice-president, secretary and treasurer—were holding an important meeting." Boldly Tommy knocked on the door, and found himself facing a room full of prosperous looking men—so prosperous, indeed, in dress that Tommy glanced down in sudden shame at his own shabby garments.

"Well, my boy, what's the trouble?" asked the gentleman who seemed to be at the head of affairs.

"I'm Tommy Tolliver, the new errand boy in the factory," said Tommy, bravely. "I just came yesterday, and the men down there say I've got to get this pail full of beer or I'll be fired quick. I came up here to find the real boss. Say, is it so? Have I got to carry their beer for them?"

The man looked seriously down into the boy's anxious face, as he answered with another question. "Suppose you have? What will you do about it, young man?"

Quick as a flash the answer came back in a respectful, but spirited tone: "Do? I reckon there ain't but one thing to do, and that's to hunt another job. I can't go into the beer business for anybody." There was a subdued murmur of applause in the room.

"Well, my boy, neither are we in the beer business, and I think it's about time we had some pretty stiff rules posted up in our building concerning that very thing. What do you say?" he asked, turning to the other gentlemen in the room.

"I suggest that we draft such a notice immediately, have it written out on a typewriter, put a copy in the pail and send it back by this young man. Then the men can't say anything to the boy."

Before the day was over notices were posted all over the buildings, forbidding the use of beer and liquors of all kinds on the premises. Neither did the president forget the new boy in the factory; but when, a few weeks later, a new office boy was needed in the head office, he sent word to the factory that he would like to have "the boy with the backbone" sent up to take the position.—Southwestern Presbyterian.

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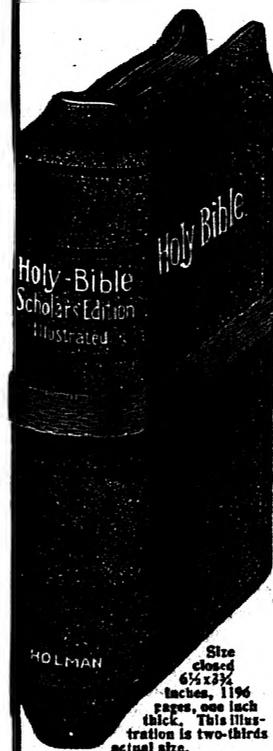
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Specimen of Type

JEL, 13. *the Philistines.*
into his forehead; and he fell upon his face to the earth.
So David prevailed over the Philistines with a sling and with a stone, and smote the Philistines, and slew him; but there was no sword in the hand of David.
11. Therefore David ran, and stood upon the Philistines, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Philistines saw their champion was dead, they fled.

NOTE.—For 25c additional we will stamp name in pure gold on outside cover of book

The Gospel in Spanish

A great many people are interested in publishing the gospel according to St. John in the Spanish language. We herewith submit a report of the offerings to date. The gospel will be published just as fast as the money comes in:

The Amount Needed Is \$1,000 for 100,000 Gospels

Previously reported	\$170.38
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Mansfield, Ill., Sunday School	5.00
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Vernon Hodges	.25
S. M. Burner	1.00
Myrmell Young	.10
W. A. Park	1.00
Graham Cal., Sunday School	1.00
Jessie Mary Egler	1.00
Bertha Egler	.13
W. G. Prescott	2.50
Girls' Class, Indianapolis Sunday School	1.00
Chlin Alta Sunday School	1.25
Mrs. T. H. Howard	.25
Mrs. Margaret Swisher	5.00
A. Friend	5.00
First M. E. Sunday School of Comanche, Montana	5.00
Oakland, Cal., Sunday School	3.00
Mrs. A. B. Spaulding	1.00
Mrs. L. Doepfel	1.00
R. A. Hewitt	2.00
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O. B. Kelmner	3.00
Ben Moore	1.10
Fred Hahn	1.00
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Mrs. M. C. Humphrey	1.75
Total	\$325.30

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prayermeeting. At our Bible study class last week the members of our congregation, with some outside friends, presented the pastor with twenty-five dollars for a new suit of clothes. There seems to be sweet unity between us all, and we are expecting great things for the coming year.—MRS. MARY S. LEE.

BELLINGHAM, WASH.

Sunday, April 26th, was a great day with our church. It was preceded by a "bustle week" in the Sunday school, and a large number of new pupils were brought in. The pastor, Mrs. Culbertson, preached at the morning service from the text, "Who is this that cometh from Edom?" Sister Eaton and little Sheeshu were with us in the afternoon and evening services, and sang and spoke to the delight and blessing of all present. We shall pray more for our missionaries for having seen Sheeshu, a sample of God's saving grace in India, and having heard Sister Eaton's thrilling message. They were a great help to our local work. Our offering in cash and pledges was \$69.50.—MRS. I. F. CULBERTSON.

PACASMAYO, PERU

Since opening services in our home last January, we have had varying congregations with good interest. We have been praying for some time that the Lord would give us a more central location, and He has answered in a most unexpected way. A few days ago the priest refused to let a young man act as god-father for a baby which was to be baptized, stating that since he had been attending services in the house of a Protestant he could

not let him enter the church door. Before we knew of the circumstance the young man had answered the priest in the daily paper and the whole town was indignant against the priest. As a result we had an increased congregation last Sunday, and will hold services in a hall facing the public square from now on. The people of the town will pay all expenses of rent, lighting, and seating. The young man is also arranging a place for me to hold services in a neighboring town. We have been giving one day of each week to the sale and distribution of gospel literature in neighboring towns. The Lord has blessed our efforts, enabling us to place a good number of Bibles in the homes of the people.—ROGER S. WINANS.

SPRING VALLEY, N. Y.

The church has called as pastor A. F. Ruth, teacher of elocution at the P. C. I., North Scituate, and he has accepted to take effect about June 1st.

GRAND ISLAND, NEB.

We just closed a ten days' meeting with M. F. Lienard, of Burr Oak, Kas. His messages were Spirit-filled and owned of God. Quite a number were saved and some sanctified, and the church edified. Our hearts were made to rejoice when God answered prayer and two young men, one a Catholic, came to the altar seeking God, and are now proving to be a blessing to the church and community. God is blessing His work in this place, and we are on the upgrade. The revival spirit is still on, and the fire is burning.—Rev. G. J. BECKMAN, 1109 West Eighth Street.

NAUVOO, ALA.

The Church Board has recently revised the church roll, and now our membership is somewhere about fifty. We will have for the last of June a week's revival meeting, conducted by Brother Young, from the Peniel (Texas) University, and the local preachers and church workers,

and on the the fourth Sunday of June we will have a Sunday school rally, as this will be the end of the second quarter. Brother Romine is Sunday school superintendent, and is doing good work. Our Junior choir, which has just been organized with twenty-five children under fifteen years of age, will add interest to the church and Sunday school. Sister G. C. Young and Miss Pearl Beard will help the children with their work. Brother J. A. Manasco preached for us at night on the last fourth Sunday. We have no better preachers in our District than he. The people, both saint and sinner, love him. On the fourth Sunday in May, District Superintendent C. H. Lancaster will be with us for a few days meeting, beginning on Thursday night before the fourth Sunday. Let each member arrange to attend each day of these meetings. Brother Lancaster is doing his best for the work, and we must try to appreciate his efforts. Evangelist W. E. Ellis, of Dodsonville, Texas, has been called to hold the annual campmeeting at Nauvoo this year. Brother Ellis will have a number of meetings and camps in the Alabama District this year, and is arranging to put in much of his time in this immediate field. Brother J. M. Martin announced for the committee Sunday that they would soon have the church bell on hand, which will help us much to make progress with the work in church and Sunday school. Brother J. M. Martin will have special services at his church at Saratoga, on the fifth Sunday in May. Brother C. C. Butler and others will be on hand to assist in making a good day's run at this point. We shall push and pull for the HERALD of HOLINESS. It certainly does fill the mission of spreading scriptural holiness over this land.—C. C. BUTLER, Reporter.

MARSHALLTOWN, IOWA

While we have no big things as far as numbers go to report from the Webster City meeting, yet we are praising the Lord for His manifest pres-

"Satan in the Synagogue"

Three sermons—*The Gift of the Spirit v. s. The Tricks of the Devil; Jesus on the Pinnacle of the Temple, Satan at His Side; Satan in the Synagogue*—preached in First Pentecostal Church of the Nazarene, Kansas City, Missouri, by the pastor,
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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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NAZARENE ACADEMY AND BIBLE INSTITUTE

The School Board of Alabama and Mississippi Districts, for the Nazarene Academy and Bible Institute is hereby called to meet in session at the school site, near Millport, Ala., on Friday, May 14, 1915, at 1 p. m. Let all members of said board be on hand, as some important business will come up, and must be attended to.

C. H. LANCASTER, Dist. Supt.

ence with us from start to finish. Brother F. B. Gowland, the pastor, is in labors abundant. He visits his flock and goes from house to house praying with and for the people. This church is young. They have a neat building, and some devout and honorable women are members; only a few men in their ranks. The afternoon meetings were held in different homes, and God met with us. One afternoon we met in the office of the oldest hotel in town, and the proprietor's wife sought the forgiveness of her sins. She was an earnest seeker. At night members of other churches were present, and some of them were sanctified wholly. Sister Amy Dobson, of University Park, led the singing in the power of the Spirit. I enjoyed sweet fellowship with this woman of God. We closed up with victory; house well filled, and many outside listening to the message and the old-time shouts of the saints. I arrived at home on the 19th and found Brother W. R. Cain there with Mr. Wines beginning a siege. At this writing the meetings have been in progress about ten days. Brother Cain is doing some close preaching. He is uncovering the old man; people are wincing, and conviction is settling down, and we are praying for a deep, far-reaching revival in Marshalltown.—MATTIE WINES.

ANDERSON, IND.

Sunday was a great day at our tabernacle. The Lord was there in power in the morning service, then in the afternoon we held our first temperance rally. We had a good program, with some beautiful recitations, followed by a speech by I. S. Wade, of Lafayette, Ind., who also took charge of the evening service. We are just opening our revival with Allie and Emma Irick, of Pilot Point, Texas, as evangelists, to continue until May 10th, and longer if God leads, as this is a new field. We would request the prayers of all God's people for us during this battle. Some professed holiness people are doing much against us here, but God is still answering prayer.—J. A. WILLIAMS AND WIFE.

RED LAND, LA.

Congregations are increasing, and we are being invited into Baptist homes to hold services. Brother Embree has opened his church doors and told us to preach at all of his places of worship. He is pastor of the Southern Methodist church, and a very liberal-hearted man. We have a fine pastor, whom we appreciate very much. He is gaining friends for the cause that he represents. We are expecting great things of God this year. We are in a great field, white unto harvest, and we ask you to pray much with us that we may have a real Pentecostal outpouring at this place. The HERALD of HOLINESS is a great blessing to our home. We can not be without it. May God bless you and the holiness movement.—LUCY MIZELL, Secretary.

Humility, that low, sweet root
From which all heavenly virtues shoot.

—MOORE.

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