

HERALD of HOLINESS

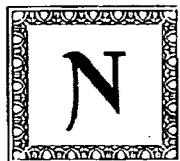
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Decay of Authority



NO FACT is more patent than that there is a marvelous decay of authority in all realms—social, state, domestic, and ecclesiastical. No fact is fraught with more disastrous consequences than this startling condition. Yet no one fact of our modern civilization is more conclusive proof that we are in the "last days," spoken of by Paul, than this of the woeful decay of authority. Read Paul in 2 Tim. 3:1-5: "But know this, that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self-control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God; holding a form of godliness, but having denied the power thereof" (R. V.).

All these items directly or by implication apply to the four realms mentioned above—society, the state, the home, and the church. Not to prolong our discussion needlessly, let us take only such as specifically apply to each of these realms, and see how we stand. There is one of these items, to go no further, which directly applies to society, and expresses a shocking sluice of crime against the purity of society. We refer to that called in the fearful indictment of these last days, "traitors." There is a shameful amount of what is denominated the social evil in these last days; and of that especial phase of it known as the betrayal of innocence, and the wrecking of homes by the lust fiends infesting the social life, among all classes, from the lowest to the highest. Look at the white-slave traffic and the divorce courts for painful proof of our position. Our civil courts, the federal authority, the exposure in the press of the day, the frequent recourse to the "unwritten law" which is an appeal to the gun—all these are unable to check or lessen the flow of this dark and damnable river of shame and crime against society and the home in our modern life. The sanctity and the authority of female purity, which should appeal potently to the chivalry of American manhood, not to mention the instinct of lofty ideals or Christian principles, are powerless to gain recognition and obedience to these sacred calls and commands of social purity.

Then look at the prevalent insubordination in the home life of our country. Two items in the apostle's indictment apply directly to this realm: "Disobedience to parents," and "without natural affection," both apply thus. It is perfectly needless to dwell here, as the fact is universally recognized and deplored, that parental authority is practically dead and buried beyond the hope of a resurrection under the present regime. Fathers and mothers no longer control their children. The grimmest jokes and parodies are indulged on this sad decay of the authority of the home, which is enough to make angels weep.

The state is no better off. When in the world's history was the state confronted with such exhibitions of two at least of the items in the list of evils given by Paul: "Without self-control" and "headstrong"? No man can be an obedient citizen of the state who can not and does not control himself. He will never allow the state to control him until he can and

does control himself. If he be "headstrong" and determined to have his own way, the state will never get out of him that cheerful obedience and submission that lie at the very basis of good citizenship. From these sources have come that growing

socialistic and anarchistic sentiment which prevails and flourishes today everywhere. We do not class all socialism in the

category of anarchy. There is, nevertheless, a vast wing of socialists who veer so far toward anarchy in their teachings and practices that the line of demarcation vanishes into such thinness as to justify our classification above. Look at the brazenness with which anarchy thrusts its vile teachings in the face of good citizens, and does and teaches all sorts of crimes against all authority—not only civic, but social, domestic, and all laws, sacred, secular and divine. It proposes not only to destroy the state, but the family and society, the marital vow, and every institution dear to human memory and tradition, and which lie at the very basis of decent civilization. And they are allowed to push this diabolical propaganda in every city and hamlet where they can gain a hearing and following. They are essentially infidel and atheistic and vile in all respects and points, and boldly assail the church as a deadly enemy to the rights of their kind, because the church stands for law and human rights and common justice.

But what of the church? Look at the wreckage of authority in her realm. Discipline is no longer believed in, and men who dare attempt to administer discipline for the correction

of evils in her ranks are ridiculed and opposed by the leaders in churches. Look at the wreckage of the authority of the Bible, the great sheet-
WHAT OF THE CHURCH? anchor and Magna Charta of our rights and credentials as churches and discipleship. See the

work of the destructive critics who rail at biblical authority and inspiration. It is opposition to authority of a divine and supernatural kind which lies at the very basis of this whole business of destructive criticism. It is merely and actually ecclesiastical anarchy—simply that, and nothing less. The words in Paul's indictment, "lovers of pleasure rather than lovers of God," express the very soul and virus of this destructive criticism. Men in the church—her leaders and scholars—love their own pleasures and carnal propensities and their indulgence more than they love God, and hence desire to get rid of the inconvenient restraint of divine authority they find in the Word of God. Here is the trouble, say what men may in extenuation of the crime of these men high in position and church councils. They have a reason for their anarchy, and it is very like the reason of the civil anarchists who trouble and threaten the state. These state anarchists want freedom from the restraints imposed on their lusts and carnalities by the law of the land. They want free love and free land and free indulgence of every hellish appetite and passion. To gain this, they would plunge us into worse than pagan darkness and medieval fury and tempest. They would introduce a veritable carnival of lust, and a cataclysm of orgies and wild uproar of passion and murder and vice, such as no man can imagine now. There is a spirit akin to this diabolism underneath the surface of the smooth scholarship and oily professions of reverence for the Word of God we hear indulged by these destructive critics, who seek the wreckage of the Inspired Word of the God of heaven.

An Inter-Locking System

Elsewhere we call attention to the decay of authority in the four realms, of the church, the state, the home, and society. It is an alarming truth that this decay of authority in these four directions has an interlocking and co-operating relation, which accelerates the downward trend of authority in each, and augments the ravage accomplished in each realm where the decay prevails.

For example: Take the anarchistic principle at work in the church realm. Here we have seen the death of discipline in the churches, and the ravages of the infidel destructive critics in discrediting the inspiration of the Bible, and in consequence its divine authority, until hearers of preaching today pay little heed to the dangers and the duties depicted, because their faith has been undermined in these verities of the Revealed Word. See how this undermining work prepares the way for the dastardly and more brazen work of the socialistic anarchist. He finds a loosened conscience and lowered moral convictions and sentiments on which to project this vile and vicious propaganda, and he finds his work of making converts to his ruinous vagaries much more easy than it would otherwise be.

In like manner, the loss of parental authority in the home has helped the anarchistic workers and propaganda. People reared in homes with no submission to authority instilled from childhood, are the most easy marks for such anarchistic teachings as are allowed now in America in thousands of publications and from numerous platforms. No better system for the most rapid and secure missionary work of an anarchistic type could have been invented than homes without parental authority. There could not have been a system of equal efficiency devised in some great educational system of schools and colleges, than such homes furnish the anarchists, without money and without price.

The laxness in society, and the floodtide of lust and lechery in the circles of the idle and vulgar rich, especially, and also among all classes, furnish object lessons of the indulgences sought by anarchy in some of its departments of aim and instruction. If these rich can sport with marriage as a convenience for their lust, and they can thrust aside marital vows at will, subject alone to the caprices of their carnal lusts, and their animal fancies, why not legalize the thing, and let the poor and all alike have the same privileges?

Thus it is seen that all these four interlock, and co-operate for the destruction of all morals, and the debasement of human kind, and the enthronement of vice and lust and the Devil. It seems almost a religion of lust is designed. It is almost like the enthronement of adultery and the burial of purity. Can it be that we are headed toward a carnival of lust? The devil of lust seems to be let loose in this age, and the trend is toward this devilish goal unless there is a halt made and that quickly. This whole business of decay of authority heads up in its saddest and most dangerous and debasing manifestations in the wreckage of the ties of purity and home and motherhood. Let the home go, and motherhood goes with it, and the sanctity of woman goes, and the floodgates of debauchery and animalism and devilry generally will ensue. And this is just the harvest to be reaped when anarchy with its triple allies, as outlined above, shall have gained its aims and endeavors.

What Are We to Do?

Does some critic say, in response to the discussions in the two preceding editorials, "It is easy to criticize and point out errors and wrongs, but what are your constructive admonitions?" The answer is easy. This work of construction is that to which we have been called by the Father. It is that to which we have dedicated our life for long years past. It is that to which the people with whom we have cast our lot are appointed and called. We are glad to make haste to answer, and point out exactly what we are to do, and how it is to be done.

Let us say quickly that we are to begin at the beginning in our remedial work. We must begin at the Bible, for here is where we began to lose out. Here is where all our trouble began. We must reinstate the Bible in its rightful place of supreme authority and power. It must come back to its own. It must come back to the faith of the people at large, and its teachings must be the end of controversy. Its utterances must be final and decisive on all questions of morals, human duty, and destiny. Here is where God planted

it, and here again it must stand in regal splendor, without a rival and without any compromise whatsoever, before we can hope to regain the lost authority in any and all realms where we are suffering from its sad decay. The emphasis must again be placed on the Word of God, and not on the word of man. This lost emphasis of the Word must be regained if we would see the home reinstated, and society again made safe and sane for our children to enter, or the state rendered secure from the designs and perils of anarchy and all its allied evils and infamies.

The truth is, there is very little else needed if this primary and fundamental work is accomplished, for the Word is able to do mighty exploits when given unhindered right of way, for "The Word of God is quick, [living] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

This Word thus restored, as there is every evidence is happily begun already, the preaching of the Word will again resume its onetime power and influence and results, and society will tremble under the awful and stately steppings of the mighty God of heaven. Men and women will begin to fear God and honor authority. The home will again resume its rightful authority for parenthood will begin to feel the weight of divine authority conferred, with the trust of childhood committed to them, as this Word teaches so potently. The arena of the state will clear wonderfully. An aroused civic conscience will be engendered, and men will recognize God and Christ and heaven, and their civic course will be entirely changed. Thus, betterment on all hands will transpire, when this divine and supernaturally inspired Word of the Living God shall have been restored to its rightful throne of authority, and its full truth has been declared from ten thousand times ten thousands of pulpits in all our land.

The "whole counsel of God" declared faithfully, lovingly, fearlessly, believably, and *experimentally* — this is our remedy which will achieve the great result so much needed. It all hangs on or awaits the resumption by the blessed Bible of its rightful and divinely intended and ordained and originally given place among mankind. Let us address ourselves, one and all, first and foremost, to this great work of reclaiming the right and authority and functions and power of this Word of the Living God, until it has been again recognized and restored to the confidence and consciences of men. Let us turn a deaf ear to the church infidelity, which curses the world so sadly today, and let men and women know and understand that these blind leaders are leading the blind into the ditch of hell and woe eternal. Let them understand that the Word of God standeth sure, and that God is true though every man be shown a liar. Let us cry aloud and spare not, until men hear and heed, and the Lord turns loose a tidal wave of salvation, and rivers of blessings flow and overflow.

My position is this: There must be and is a center or source of original, absolute, supreme authority. This source or center of original authority is — GOD. Authority is fundamentally essential as an operative agency or power among men. To accomplish this end, this original, divine authority must be made known to mankind. This God has done by publishing His authority in and through His Revealed Word. All modifications or manifestations of authority among men are traceable in the last analysis to this revelation of authority in this Divine Word. All failures or decay of authority among men must necessarily be due to neglect of or slights to this Word. All remedies for these failures must, therefore, be found in our return to this Word, or in a return of this Word to us.

The argument for the Bible in the public schools rests on civic grounds, not on religious or sectarian grounds at all. His is a narrow mind which can not compass this truth or else it is a worse heart which, seeing the truth, denies it, and seeks to make a false and sinister plea for the purpose of deceiving people. The Bible is a public and civic necessity for old and young and lies at the very basis of sound and sane government. It is suicidal in any government to allow the Bible excluded from daily use in its schools. No less an authority than Lord Francis Bacon said, "There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible."

THE EDITOR'S SURVEY

News and Notes

The Southern Methodist bishops, recently in session at Nashville, Tenn., addressed a communication to the President of the United States expressive of their sympathy, and that of the millions of people they represent, with him in his efforts to maintain a state of peace, and pledging him the prayers of the church in his efforts to protect the rights and honor of our citizens.

In a speech by ex-President Taft, urging our people to wait patiently the decision of our President as to the best course to be pursued in reference to the Lusitania, pending the President's preparation of his note, he said a wise thing in the following: "A demand for war that can not survive the passions of the first days of public indignation, and will not endure the test of delay and deliberation by all the people, is not one that should be yielded to. Delay for calm deliberation can not change the situation nor minimize the effect of what we finally conclude to do." This is sound sense.

Official reports from Russia as to the operations of the prohibitory law in that country show that it is succeeding marvelously well. The reduction in the consumption of vodka for the past six months the law has been in existence is from fifty to seventy-five per cent.

William Jennings Bryan has promised to go to Ohio this fall to help carry the state for prohibition. There will be some truly great speaking in that campaign, we may rest assured. It is a non-political issue there, and the issues are sharply drawn. It is simply a fight against the open saloon and the endless train of infamies and slime and degradation which inevitably follow in its trail. Success to old Ohio in her efforts to throw off the galling yoke of rum.

Billy Sunday succeeded in Patterson, New Jersey, in spite of the worst opposition he has encountered anywhere. Fifteen thousand conversions were reported. A perfect hurricane of infidel opposition and blasphemy broke loose against him and the truths he preached. Patterson is the headquarters of anarchy and atheism, and every sort of kindred devilry. The notorious Emma Goldman, and a crowd of her ilk, assembled nightly all they could attract, and would let loose the very floodgates of vile filth and blasphemy. One night will especially be long remembered for the volumes of such slime and nameless devilry and the strangest consequences. They indulged in mock prayers and hideous vulgar parodies of preaching, and invitations to repent and accept Christ. All sorts of vile and shameless blasphemies were indulged, and a regular pandemonium of profanity and drunkenness and vulgarity was mingled with these hideous proceedings. This meeting was held in "America's Temple of Anarchy," Turn Hall. In an hour after this disgraceful orgy was closed, this hall most unaccountably burned to the ground, a complete loss. The papers say that this incident of the burning took the life out of the opposition, and somewhat hushed the foul blasphemy. It is wonderful that Sunday did so much under all the circumstances.

Rome, as we expected and predicted in these columns months ago, is pushing this great war for every advantage possible in the way of prestige of a political nature with the nations of the world. England has already capitulated, to her shame, and sent an ambassador to the Vatican to bow before the pope and congratulate him on his elevation to the "throne" of papacy. Holland has now followed in England's wake, and sent an envoy and obsequiously proposes to flirt with this wily foe of human liberty on the Tiber, hoping to gain some advantage, only to be disappointed in the end to find that the papacy is at home in all such flirtations, and always comes out ahead. The Romish press is insisting that the Vatican is confidently expecting a minister to be sent from Washington, similarly to act for this country at the "court" of "his holiness" (?). There had better be a vigilant eye kept on Washington. This act, if undertaken, will arouse a storm such as Washington has not heard since the days of the American Revolution. We do not propose to lose one jot or tittle of our liberties secured under the fierce battles of the past, if we have to fight to maintain them; and we propose to safeguard our precious heritage of separation of church and state, as essential to the integrity of every victory gained by the blood of our sires in the days that are past.

Politicians who make a habit of trading legislation and patronage for Romish votes had better look out. The people are getting their eyes open, and will turn and rend these political traitors before they are aware what has struck them. The awakening on the liquor traffic ought to make these tricksters wiser.

The Southern Baptist Convention met May 12th in Houston, Texas, and had an interesting session. Their Foreign Mission Board is \$99,000 in debt, and the Home Board is \$13,000 in debt. Despite these debts, which are not large considering the magnitude of the work done by this church, they report a year of great prosperity in missions. The Judson Centennial Fund has witnessed a year of success, the sum raised to date having reached a total of over \$950,000. The convention was asked to consider a plan outlined by the Mission Board and give instructions for the creation of schools for the education of the children of missionaries on the field. The Mission in South Brazil has a total membership of 1,828 who raised for missions the sum of \$212,525, or nearly twelve dollars per member. This was accomplished during a period of unprecedented depression financially. This we pronounce heroic giving.

It is now declared that the *Universalist Leader* claims Dr. Lyman Abbott as a "fellow Universalist." Here!! Take him -- please!!!

The *Menace* obtained the postponement of the case against that paper in the federal courts on the Romish charges of sending obscene matter through the mails. At first their plea for continuance was denied, but later the federal judge granted it because of the illness of some of the defendants. The *Menace* publishers and editors desired delay in order to send their attorneys to Rome to procure the evidence of the pope and his high dig-

nitaries of state (?) by which to prove the truth of all the paper has said concerning this Romish institution. There will be some interesting developments along the line of this federal trial for the next year. You had better send fifty cents to the *Menace*, Aurora, Missouri, and get the paper for a year, and keep up with this business as well as help along these patriotic men in their wonderful work for the freedom of the press and of the state from Romish domination.

The rain has been very great for some weeks, damaging crops and train service and causing some loss of life. Storms in some sections caused loss of life and property.

The International Missionary Union will hold its annual conference this year at Clifton Springs, New York, June 23 to 27. This body is composed of members of all the churches, especially missionaries whether on the field in active service or retired from service. The attendants at this conference will number about thirteen hundred men and women.

If the Canadian gates have been closed against Hindu immigrants, as is authoritatively stated, why is not the United States more rigorous in excluding the undesirables from our shores? It is high time there was a pause insisted upon in this careless business.

The governmental law protecting migratory birds has had a most beneficial effect, it is said, in increasing very largely the number of these birds of the kind which make melody, and are desirable about the home.

That libel suit brought by Mr. Barnes against ex-President Roosevelt was decided in favor of Mr. Roosevelt.

The fifty-fifth General Assembly of the Southern Presbyterian Church was held in Newport News, Va., and great success was reported by the members for the past year. Dr. W. McF. Alexander was elected moderator. The first act of the assembly was to send a telegram to President Wilson expressive of their confidence in him, their loyalty to him, and their gratitude to him. A large amount of business was transacted, and progress reported along many lines.

The one hundred and twenty-seventh General Assembly of the Presbyterian Church, U. S. A., was held in the city of Rochester, New York, and has adjourned. Dr. J. Ross Stevenson was chosen moderator. Reports showed that this church had achieved the greatest of all records of its history in the matter of accession of members the past year.

Russellites will no longer be able to shield their chief from exposure by saying his suit for libel against the *Brooklyn Eagle* "is not yet settled." The highest court has decided in favor of the *Eagle*, and this means that its charge that Russell was a fraud was justified by the fraudulent sale of wheat at sixty dollars a bushel, which was no better than ordinary wheat. This was what Russell called his "miracle wheat." How much longer this arch-fraud Russell will be able to dupe the American people we can not tell.

The last report of the American Bible Society showed the work for the past year to have exceeded anything in the history of this great society. A total of 6,370,845 volumes was the distribution for the year. This surpassed the previous year by 1,119,280 volumes. Since the founding of the society it has circulated 109,890,357 volumes. The reason assigned for the increase last year was said to be the progress on mission fields in the far East.

The Boston *Globe* says, with truth, that we must get rid of the war pest, or civilization can not and will not last. This is true, and is tantamount to saying that the nations must come closer to Christ in vital touch to get rid of the war pest, for this is the only means in the world whereby we can rid ourselves of this pest.

Nearly five hundred newspapers and magazines in the United States now bar liquor advertisements from their columns. Not long ago, Charles Scribners' Sons addressed a communication to the temperance headquarters of the Methodist Church, declaring that they had canceled the only liquor advertisement running in that periodical. This shows the tremendous power of the aroused public sentiment against the rum evil.

It does not take any brains to understand this comparison: From the last United States census it appears that in 1910 the wet state of Nevada had 353 prisoners for every one hundred thousand of her population, while her dry neighbor, North Dakota, had sixty-three. Nevada had 194 paupers for every 100,000 population; North Dakota, fourteen.

Petitions are still pouring in on the governor of Georgia for the commutation of the death penalty of Leo Frank to life imprisonment. The *Atlanta Journal* has come out in favor of clemency, saying he has never been properly convicted of the crime.

Nothing New Under the Sun

Strange how some shallow people are constantly harping on the necessity for development and change in the doctrines of the Bible, and the truths concerning human nature and salvation. How can there possibly be any change whatever in the requirements for salvation, or the needs of human nature, when neither human nature nor the will and Word of God has ever undergone any change whatever, and can not in the very nature of things? Men seem to lose their reason and common sense in their eagerness to deny or contradict something in the Word of God. How hard it is for human nature to bow before a real authority? How slow men are to recognize and do obedience to any outside command, to submit mind and heart and will to another will and command and power. No; man wants his own way because he has lusts and appetites to be gratified, and this Divine Authority demanding his yielding is very much in his way. He must get rid of it, even if he must part company with his common sense and his intelligence and reason to do so. An exchange says with truth:

Some religionists are saying that the old views of the Bible are altogether out of date, and therefore are not adapted to the needs of the "modern man." God's plan of salvation is for ever unchangeable. Its terms have not been subject to revision. Human sin is the same today as it ever was. Human depravity has had no alteration since the fall of the

Then Tell Him So

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so!

If your heart is touched and tender
Toward a sinner, how'er low,
It might help him to do better
If you'd only tell him so!

Oh, my sisters, oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!

—Exchange.



first man and woman. It is permanently inherent in the constitution of every person and every child. It will never become true in this world that one in his natural state needs no change of heart, no change of nature. The old truths of the old Bible declared that a sinful nature needs to be superseded by a new and pure nature. They declare that the atonement of Christ is a necessary basis for the forgiveness of one's sins, and for the impartation of the divine life, by which one becomes a new creation and a new personality. The sinner will ever need a divine Savior. Nothing can change this truth. There can be no true substitute for a personal faith in Christ, and in Him crucified. Nor is there any warranted substitute for the preaching of the old truths of Christ's cross, and the vital doctrines which are related to it.

Saved by Prayer

Prayer has many victories unwritten in the annals of man. It has many which, fortunately for the encouragement of our faith, come to our notice. Every Christian has a larger or smaller record of victories wrought through prayer to our Father above. On other arenas than that of the single, individual life, these conquests of prayer are wrought sometimes. In a Belgian life, amid the din of war and all its dangers and havoc, there was a conquest made which interests every Christian soldier doing battle for the Master. The *Christian* tells of the incident:

It was a Sunday morning in Belgium. There had been a sharp engagement, and the British troops holding a village had been hurriedly forced by great masses of the enemy to retire. In the confusion three Scottish privates and a corporal had been cut off in the streets and had backed into the first open door they came to. The occupants had fled, and they made their way up a long staircase intending to find the roof and watch events from there. But it ended in an empty loft, where there was only a skylight beyond their reach.

"Better lie low for awhile," suggested the corporal as they stood listening to the terrible sounds outside. The Germans were evidently cursing and killing. Now and again they heard screams and the discharge of rifles; sometimes an explosion would shake the building, showing that houses were being blown up; while the smell of burning wood penetrated to their retreat. This went on for hours. The soldiers knew they would be discovered sooner or later, and expected no mercy, believing the enemy would be sure to find some excuse for putting them to death.

Suddenly the corporal said: "Lads, it's time for church parade; let's hae a wee bit service here; it may be oor last." The soldiers looked a little astonished, but they piled their rifles in a corner and came and stood at attention. The corporal took out a small Testament from his breast pocket and turned over the pages. "Canna we sing something first? Try ye're hand at Twenty-third Psalm. Quiet, noo—very quiet."

"Yea, though I walk in death's dark vale,
Yet will I fear none ill;

For thou art with me; and thy rod
And staff me comfort still."

There was n't much melody about the tune, but the words came from the heart.

Then the corporal began:

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore, ye are of more value than many sparrows."

As he read there were loud shouts below; doors banged, and glass was smashed. But he went on:

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."

He ended, and his grave face took on a wry smile.

"I'm no' a gude hand at this job," he said, "but we maun finsh it off. Let us pray."

He stood, with the book in his hand, and the others knelt and bowed their heads. His memory went back to the days of family worship in his father's cottage, and he tried to remember the phrases he had heard. A little haltingly, but very simply, he committed their way to God and asked for strength to meet their coming fate like men.

While he prayed a heavy hand thrust open the door, and they heard an exultant exclamation and then a gasp of surprise. Not a man moved, and the corporal went calmly on. After a pause he began, with great reverence, to repeat the Lord's Prayer.

That a German officer or private was standing there they realized: they did not see, but they felt, what was taking place. They heard the click of his heels and they knew that he was standing at attention. For a moment the suspense lasted, and then came the soft closing of the door and his footsteps dying away.

The tumult in the house gradually ceased, and soon afterwards the storm of war retreated like the ebb of the tide and quiet fell upon the village and remained upon it. At dusk the four men ventured forth, and, by making a wide detour, worked around the flank of the enemy and reached the British outposts in safety.

A Needless Habit

Fretting is certainly a most needless and profitless habit. There is absolutely nothing gained by it, and no relief to the matters which induce the fretting. It is no remedy. It is no palliative. It is no relief, even temporary. It does not remove the cause of the troubles over which we fret. It does not excite the sympathy which brings to our side a remedy, or a physician who can and will apply relief. It does not even bring to us the sympathy of friends with whatever of help that sympathy might be. In no sense or degree can we search and find the least benefit in fretting, but, on the other hand, there are evils numerous and dangerous which attend the habit, which should deter us for ever from the baleful indulgence. Hear what the *Michigan Christian Advocate* says on this subject:

"He who frets has lost his God—is indeed as if God were not," says Mark Guy Pearse. "Surely it is worse than having no God, to kneel down and say, 'Our Father who art in heaven,' and then to go forth fretting and fearing, as if he never knew or cared." It is worse than being an orphan, to have a Father and yet forget his love. How perplexed the angels must be at the sight of the fretting child of a Heavenly Father; "Has he not a Father?" asks one in amazement. "Does not his Father love him?" says another. "Does not his Father know all about him?" says a third. "Is not his Father great and rich?" asks a fourth. "Has not his Father given us charge concerning Him?" say they all. "How, then, can he fret?" If there be one grain of truth in our belief that there is a living God who holds us unutterably dear, who is seeking in all things and through all things ever to lead us to the highest, the fullest and the best, what room is there for us to fret or fear?

THE OPEN PARLIAMENT

A Fly in the Ointment of a Long and Useful Career

We have in this city (Los Angeles) almost completed, at a cost of something like a million dollars, the new Bible Institute, headed by Drs. Torrey, Horton, and others. This great building has a main auditorium that will seat 4,200, and many smaller rooms for Assembly work; beside hundreds of rooms for young men and women who will attend this school. It is one of the greatest buildings in the United States for religious work. The tuition is free, and the school is run for the instruction and development of those who desire to enter evangelistic or mission work, something after the order of the Moody school, in Chicago.

This great building was recently thrown open to the public, and a series of addresses, evangelistic and otherwise, were given by Doctor Riley, of Minneapolis. He is a keen, polished, fearless preacher, thoroughly orthodox, and the writer heard him with pleasure and profit.

Following the first month's meetings, the well-known radical Methodist evangelist, Dr. L. W. Munhall, of Philadelphia, Pa., was engaged to conduct a month's meeting, during May. Doctor Munhall is the author of the recent book that has made Methodism sit up and take notice, "Breakers Ahead."

The writer had read of him for years, but had never seen him until recently, when I heard him preach at the Bible Institute. Doctor Munhall said that he had been an evangelist forty-five years; that he had preached to twenty millions of people, and that he had seen 200,000 persons profess conversion in his meetings. A truly wonderful record!

The night the writer heard him the subject was *Sin*. As soon as he announced his theme, I knew that this was the fatal rock upon which many a preacher has foundered as a theological wreck. I also knew that I would soon ascertain Doctor Munhall's attitude on this, the greatest question of the ages. All attention, I awaited. His texts were: 1 John 1: 8, "If we say that we have no sin, we deceive ourselves, and the truth is not in us"; and again, 1 John 1: 10, "If we say that we have not sinned, we make him a liar, and his word is not in us." Doctor Munhall sailed into his subject with ungloved hands, and painted a most terrific picture of the depravity of the race, and the awful, "damnable, hellish destruction that sin has wrought." He made us all shiver, and shivered himself as he thought of and talked about the heinousness of sin. He frequently quoted, "There is none good, no not one," and, "There is not a just man upon the earth," and, "All have sinned," etc.

He then gave pointed and telling illustrations

Judas, betrayest thou the Son of Man with a kiss?—Luke 22: 48.

THE last private conversation the Master had with His disciples had taken place. The last passover feast had been eaten, and the Lord's Supper had been instituted. It was while sitting at the table partaking of the last feast that the Master said to the traitor Judas, "What thou doest, do quickly." And immediately Judas left the room to complete his bargain for the sale of the life of his Lord to the officary of the church of God. After the singing of a hymn the Master withdrew from the room, and went to the Mount of Olives, followed by His band of trusted disciples, and withdrew Himself into the deep shadows of the olives of Gethsemane, there to meet the Father face to face and hold com-

Written by REV. C. E. CORNELL

of inherited depravity, showing that all are born with a sinful nature in them, which he said the fathers called *original sin*. That children had it, and that he had seen a striking sample of its display in his own grandchild, as well as other children. He emphasized the fact that children needed to be converted, and denounced in scathing terms the graded Sunday school lessons, which, he said, originated in the Chicago University, a "hot-bed of infidelity and skepticism." These lessons, he said, taught that the child could *develop* into a Christian by certain favorable environment, without being converted.

Finally, as a climax to the awful picture of sin that he had painted, he cried with fervor and vehemence, "This awful, withering, blighting, damnable, hellish thing is in the race, and will remain as long as we live in this world."

That fatal, italicised sentence revealed his doctrinal attitude on the sin question, robbed him of preaching a remedy, and left his frail, theological bark helplessly tossed in the whirlpool of doubt and unbelief. For if original sin is to remain in us as long as we are in this world, then there is no efficacy in the blood of Christ to remove it; Satan has the supremacy, and Christ is too diminutive to dethrone him. Such is the ultimate logic of Doctor Munhall's statement. This is surely the limit for a radical Methodist evangelist to assume! One who has preached for forty-five years, and to twenty millions of people. In all this time, Doctor Munhall, according to his own statement, has preached no remedy for original sin, either for himself or the twenty millions who have heard him. Or, in other words, Doctor Munhall has had to excuse original sin and its ugly manifestations, remain helplessly in its grip, preach a diminutive, insufficient Savior, and practically admit to those who think beneath the surface, that Satan has humanity by the throat. Poor, helpless, degraded, hell-bound, Devil-ridden humanity! For original sin is from the Devil, and is nothing better than hell in the heart. Yet, according to Doctor Munhall, there is no sufficient Christ, no power in His blood to remove this awful and dangerous disease from the soul. Shades of John Wesley, Adam Clarke, Bishop Asbury, John J. McClintock, Daniel Steele, and a host of Methodist bishops

The Kiss of Judas

Written by EDWARD R. KELLEY

munion with Him. With that great cry He approached the Father: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done."

Judas left the room hurriedly, angry and uncomfortable, for his secret sin had come to light; and having found his fellow conspirators, and received from them thirty pieces of silver—the price of a common slave—he comes to the place where the Master was, with the money in his pocket; and as he walks the jingle of the coin is sweet to his ear; and in this spirit he leads the mob into the presence of his Lord. What a picture! But are some of us any better?

Is it not strange, think you, that Judas should have added the awful hellish horror of this kiss to the treachery of his betrayal of his Lord? Why, one would naturally think

and theologians, who taught that original sin could be eradicated by the grace of entire sanctification! It's a wonder they wouldn't turn over in the dust of their graves, when a supposedly old-time Methodist evangelist gravely asserts that original sin is in humanity to remain as long as we are in this world.

But this erroneous theory and absurd doctrinal interpretation, is in direct harmony with the general teaching of the Bible Institute, and of Doctor Torrey, its recognized head. Doctor Torrey, in his book, "How to Bring Men to Christ," page 106, says: "The baptism of the Holy Spirit is always connected with testimony and service. The baptism of the Holy Spirit has no direct reference to cleansing from sin. This is an important point to bear in mind for many reasons. There is a line of teaching on this subject that leads men to expect that if they receive the baptism with the Holy Spirit, the old carnal nature will be eradicated. *There is not a line of Scripture to support this position.*" (The italics are ours.) We beg to refer Doctor Torrey and the Bible Institute to a line of Scripture that plainly teaches that the baptism of the Holy Spirit as received on the day of Pentecost *does* eradicate sin from the heart. In Acts 15: 8, 9, Peter, who was among the one hundred and twenty on the day of Pentecost, testifies that "God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, *purifying their hearts by faith.*" Doctor Torrey admits in this same book that the disciples were regenerated prior to Pentecost. Then, that being true, there is *something* remaining in regenerated disciples that the baptism with the Holy Ghost removes, in order that the heart may be pure. So that there is a line of Scripture that plainly teaches that the old, carnal nature can be eradicated. And that the baptism with the Holy Spirit does the business.

But the Moody school, at Chicago, and the Bible Institute, in Los Angeles, both great religious institutions, where thousands of students flock yearly, and where much good is evidently accomplished, are in accord with Doctor Munhall's teaching, and they offer no immediate remedy for original sin. According to Doctor Munhall and these schools, original sin is in the heart to remain as long as we are in this world.

But, thank God! some of us know better. We do know that the Scriptures present a Christ greater than Satan, able to *destroy*, not suppress, the work of the Devil; able to save from *all* sin, both original and actual, and to do it while we are in this world. Any individual, who is in need, and who so desires, can apply to Headquarters and receive the remedy. For "where sin abounds, grace doth much more abound."

that even Judas would have shuddered at such a thought; but, poor fellow, he had sold his soul to the Devil, and now he was going to reap his reward.

But this only illustrates to what extent a man in sin will go; to what extent the current of wrong doing and the life of sin will carry a man when once he gives himself up to it. You will recall the first time you ever swore, and how the blood of shame mounted your cheek; and then later on the habit grew on you until almost every word uttered was an ugly oath. You will recall the first glass you took, and thought nothing of it; but after a while the habit became strong, and the appetite increased until you became an outcast from society, friends, and home. *O how sin will drag the man toward hell!*

This man loved money. He enjoyed to have

It about him, and this enjoyment increased during the time he was the Lord's treasurer.

One would naturally think that his association with Christ would have made a different man of him, and that it would have been impossible for him to have had such base thoughts and desires, but we are confronted with the fact that his keeping company with Jesus failed to make this man the man he should have been, and what Jesus desired him to be.

There is a lesson here for us. It is, this: It is not safe to presume too much on the fact that we have been reared and tutored in a Christian home and under Christian influence. We are all agreed that it is by far better to be brought up in such a home, rather than one where Christ is not known; but this fact alone does not make you God's child. It has not been long since we heard something of the "preservation of the child." This pernicious teaching originated in the fertile brain of one of the recent leaders of Methodism, and its author denied the fact of inherited depravity in the heart of the infant. Here is my little boy, with his golden hair, blue eyes, and rosy cheeks. I love him. His mother loves him. But I am aware that he is like other children when he wishes any thing and can not have it. He gets mad like the other children—and like some of the grown-ups do, too. Do you for a moment think that I would like to have him preserved in that condition? At the present time he is innocent of any wrong doing, but would it be either satisfactory to him, or to God, or to me, for him to continue through life with such an unruly, ugly disposition as that; such an evil temper manifesting itself ever and anon? Ah! my brother, it is possible to be brought up in a Christian home, surrounded by Christian influences, taught the Apostle's Creed and the Lord's Prayer, and after all go to hell. We may be brought up under such circumstances and in the midst of such surroundings, and still be out of harmony with Jesus Christ. The men who assisted Noah to build the ark, and to whom he preached, were lost. King Hiram was the first to put his name to the subscription list for the building of Solomon's temple, but he never got a glimpse of the magnificent structure. And Judas was the Lord's treasurer for three years or more, and got meaner and more devilish, until he sold his Lord for about ten dollars. But I have known people, members of some church, and professed Christians, to sell Jesus for much less than what Judas received for Him. I have known Jesus to be sold for a dime; aye, for a nickel. Every time you attend the debasing play, every time you sit at the progressive euchre table, or play a game of bridge whist, you sell your Lord for less than what was paid Judas for Him. Every time you attend the debasing dance, you sell Jesus for pleasure; and Judas got more for Him than that.

But that kiss! Have you ever thought how black and hellish it was? *It was conceived in hell.* Do you think he thought how it would appear at the time? He did not care how it looked. It was the manner he had in carrying out his part of the hellish contract he had entered into with the officary of the church. Little by little Judas had lost all interest in Jesus Christ as the Messiah, but he thought he could affect an outward affection for Him that would blind the eyes of the other disciples. He may have succeeded. It looks as if he did succeed; but *he did not succeed in blinding the eyes of the Master.* We may hide our secret sin from the eyes of even our most intimate friends, but *we can not hide it from God's eternal sight.*

Let us for a moment look at Jesus' attitude when receiving the kiss. Elizabeth Stuart Phelps, in picturing this incident in one of her books, says: "The lips of Jesus curled. Every fibre of His being recoiled. But he submitted to the embrace of Judas, as a god might submit to the touch of a befouled spirit in the process of some plan of events too grand to be disturbed by personal repulsion." This may be good rhetoric, but *it is not true.* I can not get myself to believe even for a moment that

the lips of my Lord curled in scorn as Judas kissed Him; but I can believe that His great heart broke as His own disciple took this means of befouling his own soul. The lips of Christ never curled in scorn upon any man; but His great heart has been torn and wrenched more than once at the faithlessness of His followers. May God help us to be true to Him!

The awful thing of it all is that Judas' heart did not break; but it did not. He had gone too far. He never truly repented of his foul deed. If he had, the Master would have forgiven him. His heart was filled with remorse at his foulness, and he went out and hanged himself, and went to hell. Repentance never drives a man to suicide. *Repentance does drive a man to God.*

I have given you a fearful, a terrible, an awful picture! Now then, what message has all this for us? Are your hearts right with God? The difficulty with Judas was his heart. *He was wrong in the heart, not in the head.* If you are a sinner tonight, it is because you are wrong in your heart; because you have never given your heart to Jesus. You may give Him your head, and even then be finally and eternally lost, but if you will give Him your heart you will be eternally saved. Outwardly this man was a good church member; a good officer. In a formal way he seemed to be like the rest of the twelve, but *at the heart he was out of tune with the Master.*

Another difficulty with Judas was, he had

lost genuine loyalty and devotion of heart for Jesus. This is a fearful state to enter into, but O so many have thus lost out, either consciously or, like Samson, unconsciously; and go out as at other times and shake themselves and know not that the Lord has departed.

My brother, when you and I think for a moment what Jesus has done for us, we can but acknowledge that *He deserves the most perfect loyalty and obedience that we can possibly render Him.* Isn't it too bad that He has to suffer on our account? How often have we been guilty of wrenching His great heart of compassion!

Some one has said, "The great trouble with Judas was that he never gave himself in any self-denying surrender to Christ. He was all the time receiving from Christ, but he never gave anything in return." That always means ruin. But is it not just as true today with many of us? Is it not true that many fall at this important point, and by your failure you fall short of the great enjoyment of the real worth while Christian life; the blessing and experience of holiness?

I call upon every man, woman, and child to bring what you have and place it at the feet of your Lord, be it great or small, and from now on be God's fully surrendered, consecrated child. Brothers, think; think what Jesus has done for you and me, and how little we have done for Him. Oh, I declare unto you that it is enough to break one's heart!

What About Modern Secret Societies?

Written by JAMES J. BALLINGER

SINCE these secret societies are so numerous, have enlisted such an army of followers, and are wielding such tremendous influence in the political, commercial, and ecclesiastical world, it would seem perfectly in place to make an honest and thorough investigation of what they are, and prove their right to an existence. That they possess some commendable features is apparent to all thinking people who have made them a study, but whether these are sufficient to render the societies in question a benefit to the human family remains to be demonstrated. We know that the "law of the excluded middle" places them upon the side of good, or upon the opposite side. These organizations are proving a benefit to man, or they are proving a detriment. If they are lifting the race toward God, and militating against evil, then away with all opposition to their existence; but if on the other hand it can be seen that their influence is arresting the real progress of our people, let us shake off the spell of indifference which is holding us, and warn the people of their serpentine nature.

1. What is their influence in the political realm? Good or bad? Do the oaths they take in secret give them greater freedom on election day? Will they support a candidate who is not a member of their order, but who is clean in life, and altogether worthy of the position being sought, in preference to a man of their order even though he be less suited to that office? This question carries its own answer.

2. What is the influence of the lodge in the court room? Is it good? If so, why is it that an objection is raised against men acting as jurors who are members of the same secret society with which the accused is connected? What has been the record of these orders at this point? If you have studied the question, you well know of the records. The case of Mr. Morgan, with that of hundreds of others, clearly reveals the evil of secrecy in court.

3. Are the oaths administered in some of these fraternities consistent with the principles of Christianity? Ask Charles G. Finney, with other good men who left the lodge, (and these can be numbered by the thousands), consult men who are still members, but who are honest

enough to admit the truth, as was the Presiding Elder, who was a Mason, but who stated to the writer that their oaths were blood curdling, and that no decent man could afford to mix up with the crowd.

4. Are the members of these orders very careful in keeping themselves unspotted from the world? Look and see. Follow the Elks, the Eagles, the Red Men, the Mystic Shriners, the Woodmen of the World, with all of the remaining orders, and you will soon observe that a microscope will not be necessary to detect their dancing, card playing, drinking, impurity, etc. One of the prominent features of the big conclave of the Knights Templar in Denver was a dance, and when the Mystic Shriners met a few years ago, in Louisville, Ky., provision was made for the gratification of every carnal desire of depraved man.

5. What of the solemnity of the initiations? Some say they are very impressive. Is it very religious for a man to be stripped of his apparel, have a blindfold over his eyes, with a rope about his neck, led before the gaze of a godless gang roaring with laughter? In the initiatory performances candidates have been injured seriously, and some killed.

6. What is their attitude toward those who oppose them? Do they pray for their enemies? Do they do good to them who despitely use them? Do they manifest the Spirit of Christ toward seceders who expose them? Not so. These men are followed with threats, and some have been murdered because they revealed the secrets, while others have been boycotted until life was made miserable, simply because they would not smother their convictions concerning the evil of secret fraternities.

7. But are they not charitable institutions? See how they care for the sick, and bury the dead, etc. Are life insurance companies charitable institutions? If so, then is the lodge. In the first place, these orders will not accept objects of charity as members—the blind, the lame, the sick, the aged, the weak can not get in; for one must be able to pass a physical examination before he is admitted to the lodge. In the next place, the fees are uniform. The poor pay just as much as the rich. And further, the benefits in case of sickness are just the same to all members, whether one is worth a

million dollars or fifty cents. And the minute an individual fails to pay his dues he has forfeited his right to any further benefit from the society. Does this look like charity? Just as much as night resembles day!

8. What is their general attitude toward Christ? We will answer this question by asking another: Can they who bring all religions upon an equal footing give Christ the pre-eminence as the only hope of the world? These orders are composed of Jews, Mohammedans, Buddhists, and so-called Christians, with representatives of other religions. This is one reason the name of Christ is not mentioned in their prayers, degrees, Scripture, etc. An open insult to God the Father, God the Son, and God the Holy Ghost.

9. Do not the Masons say that Moses, Jacob, Solomon, John the beloved, and many of the saints of those days were members of the Masonic order, and that the Masons preserved the Bible, and saved it to the people? Yes, they make all of these claims, with additional ones; but where is the honest student of history, either sacred or secular, who will agree with such absurd claims? Such claims in the face of historical facts are an insult to the intelligence of thoughtful people.

10. But the Odd Fellows say they practice the Good Samaritan principle. Yes, this is what they say, but is the statement true? The Good Samaritan came to the rescue of one of his bitterest foes—a Jew—a man belonging to a different caste altogether, and one with whom he had no dealings. The Odd Fellow obligates himself to assist his brother in the lodge, and the majority of these so-called twentieth century Samaritans are more ready to lift the scalp of their enemies than they are to pour oil and wine into their wounds. Another false claim.

11. Do these orders benefit the home? Is it a benefit to the home for the father to be absent from the family from one to six nights in the week until twelve and one o'clock? Does it benefit the home for the husband and father to invest his money in useless regalia, when it is needed for the comforts of life? Is it a blessing to the home for the son to leave the fireside to spend the greater part of the night in the lodge room, under clouds of tobacco smoke, hearing obscene language, and in many instances learning the drink habit? The answer is easy.

12. Masonry is largely of pagan origin. Mackey, one of the greatest Masonic lights, says, in his "Symbolism of Free Masonry," page 20, "One thing at least is incapable of refutation, and that is that we are indebted to the Tyrian Masons for the introduction of the symbol of Hiram Abiff. The idea of the symbol, although modified by the Jewish Masons, is not Jewish in its inception. It was evidently borrowed from the Pagan Mysteries, where Bacchus, Adonis, Proserpine, and a host of other apotheosized beings play the same role that Hiram does in Masonic mysteries."

Pierson, another great Masonic leader, says in his book, "Pierson's Tradition of Masonry," page 240, "We readily recognize in Hiram Abiff, the Osiris of the Egyptians, the Mithras of the Persians, the Bacchus of the Greeks, the Dionysuses of the fraternity of the Artificers, and Atys of the Phrygians." So it is plainly evident from the greatest writers of Free Masonry that the order is largely pagan, and is no place for a Christian.

13. What about the religious character of many of these fraternities? We will let their own leaders answer this question. Mackey, Anderson, Pierson, Mitchell, Webb, Morris, and other leaders of Masonry, agree that it is a religion; and its temples, altars, prayers, rituals, and claims in general confirm the same. In "Grosch's Manual," page 90, we read: "What regeneration by the word of truth is in religion, initiation is in Odd Fellowship." No wonder so many souls are being deluded by these humanly devised institutions!

14. Are these societies a benefit to the church? Do they increase attendance? Will the members leave the lodge room to come to

prayermeeting, and help push a revival in the church? Do they swell the collections of the church? Do they prepare the hearts of the people to more readily receive the Word of God? Do they give more glory to the church than they give to the lodge? If they are a benefit to the church, why do so many church organizations forbid their members to unite with secret societies? and why are the most spiritual people of earth opposed to them? Why is it that an aggressive lodge man is not a soul-winner? He may get joiners, but this is not salvation from sin. And why do sanctified preachers who join the lodge quit preaching holiness? Why do men who quit them become spiritual leaders? If we see the effect we must look for the cause. It is time for some people to begin to think, and walk in the light. If you know something of the influence of lodges upon the church, you will frankly admit that lodge-ridden towns are never noted for spiritual power.

15. The titles assumed by some of them are against the teaching of Christ, and are sinful—for instance in Masonic circles such titles as "Worshipful Master," "Most Worshipful Master," "Worshipful and Grand," "Grand High Priest," "Grand Pontiff," "Perfect Prince," and even grasps the attributes of deity, and

members, taking the money that the church ought to have, and then with satanic audacity boasting that the lodge is ahead of the church, and numbers of men who were once a blessing in the church have deserted it on account of these human parasites which are devitalizing this divinely instituted organization, for which Christ died. It is the duty of every lover of God and His church to come out of these societies where such membership is held.

18. Are not lodges opposed to Roman Catholicism? This claim is commonly made by lodge men, but Mr. William Taft was a Mason, and we well know his attitude toward the Catholics. He never opposed the Pope, but rather acted as a right hand man. But suppose the lodges are opposed to the Catholic church, with its multitude of evil features, (and we are fully convinced that Roman Catholicism is evil), can this justify the lodge? A soul misled by the lodge is just as sure to be lost as if the work had been done by the priest. The Socialist party is against the Roman Catholic church, but this is not going to make a Socialist out of the writer. We find Unitarians who bitterly oppose the liquor traffic, but how many will embrace Unitarianism because of this? Brother, there are more effective ways of defeating Catholicism than trying to do it through any oath-bound society!

19. What does the Bible say about membership in worldly fraternities? 2 Cor. 6: 14-17, "Be not unequally yoked together with unbelievers; for what fellowship have righteousness and iniquity? or what communion hath light with darkness? And what concord hath Christ with Belial? or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? for we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord." Again, Eph. 5: 11, 12 gives a clear note of warning against fellowship in such organizations. There are other Scriptures which we could add, but these are sufficient to make the matter clear to the soul who is willing to walk in the light of God's truth.

20. What has been the position of some of our greatest leaders in regard to secret societies? William H. Seward, John Quincy Adams, Daniel Webster, Chief Justice Marshall, Wendell Phillips, Gov. John Hancock, Pres. James Madison, with many other men of this type have openly condemned them; and the long list of faithful ministers, Charles G. Finney, D. L. Moody, R. A. Torrey, A. J. Gordon, Samuel H. Swartz, A. M. Milligan, Wilson T. Hogue, with all of the prominent leaders of the spiritual forces of this age, with the great host of holiness preachers less prominent in position, and the army of consecrated laymen have lifted up their voices against these orders.

But what about the host of ministers who are Masons, Odd Fellows, Elks, Eagles, Red Men, etc.? Many of these are in high places. Are they high spiritually? Are these men active in their opposition to worldliness? This can not be; for men who are active against a certain evil do not join organizations which promote the same. The minister who believes in regeneration will not remain in an organization which hinders this work. God pity that class of preachers who are tied up with infidels, gamblers, drunkards, boot-leggers, licentious wretches, Christ-haters, and almost every thing in the catalogue of evil! No wonder the churches are being paralyzed! No wonder real revivals are becoming so difficult! No wonder worldliness is destroying the young life, when such a percent of the ministers are bound hand and foot by these deceptive fraternities! Young men, in the name of Christ, stay out of them; keep free, follow the best people of earth as they follow Christ. Don't be deceived by the fair speeches of the eloquent representatives of these unnecessary organizations, which may be productive of every kind of evil, and which are not essential to any good.

Topeka, Kas.

My Unseen Guest

Elia Kellum Bennett

For many precious years
We've never been apart.
He soothes my sorrows, dries my tears,
And calms my heart.
For bosom friends are we,
And leaning on His breast,
I sup with Him, He sups with me,
My unseen Guest.

Though I can not see His face,
I know He's ever near,
He conquers doubt, and gives me grace
To banish fear.
In evening shadows dim,
In morning hours blest,
He sups with me, I sup with Him,
My unseen Guest.

When weak and spent I stand,
With wayworn feet, and sad,
In tender love He takes my hand
And makes me glad.
He girds Himself about,
And feeds my soul distressed,
And O, I could not live without
My unseen Guest.

places the title of "All Puissant" upon a sinful man. Jesus said, "Call no man master; be not ye called Rabbi; seek not honor one of another." There seems to be a great rivalry between Masonry and Roman Catholicism in the assuming of high-sounding titles. This is a scriptural proof that both are far from the heart of Christianity.

16. Is not the Bible used in these orders? Certainly it is used. But did not Mrs. Eddy use the Bible in her deceptive system? Is it not being greatly used by Pastor (?) Russell, the great imposter of the present age? And did not the Devil himself use Scripture when he came to tempt Jesus? There is a big difference between using the Bible, and following its teachings, and we must learn to carefully draw the line between the two. I would have much more respect for the lodges if the Bible was never carried to the lodge room. This is one of the most dangerous features of these institutions—pretending to follow the Word, and omitting the essentials of its teachings.

17. But lodge men say that the orders are doing a work that the church is not doing—looking after the needy. If this is true, why don't the lodges operate successfully in heathen lands where the church has not gone? Take from these orders the principles disseminated by the church, and there would be absolutely nothing of a commendable nature left in them. They are following the church, picking up its

MOTHER AND LITTLE ONES

A FISHER OF BOYS

There was nothing that Chester Bolt liked better to do than fish. He had fished from babyhood. He had fished with a sapling, a string, and a bent pin impaling a worm. Now he had a fine, jointed steel rod, and he used the most approved flies in the most approved manner. Moreover, he caught his fish.

It was Chester's great delight, after school, to hurry off to a lake on the outskirts of his village of Holcombe. He did not take other boys with him on these expeditions. They were clumsy. They rocked the boat. They thrashed the water with their lines. They talked loudly, and even shouted and sang. Now! the farther away the other boys were, the better Chester liked it. He was very sure that fishing was a one-man job.

But Chester joined the church. He was a very earnest boy, and joining the church really meant consecrating his life to the service of Jesus Christ, who had done and was doing all things for him. He was not the boy to join the church on Sabbath and forget all about it on Monday.

It was the good custom of the minister, Doctor Bradford, to give a Bible motto to each person whom he received into the church. These mottoes always fitted those to whom they were given, and as he gave Chester his a smile passed over the congregation, for the lad's ruling passion was well known. The motto was, "Come after me and I will make you to become a fisher of men."

"A fisher of men!" Chester thought of that considerably, as he held his rod out over the clear water of Walcott's Pond. He knew that it was said by Christ when He called His first disciples, and he knew that it meant that they were to go out and win other disciples for the Master. But what did the minister mean, pray, by giving such a motto to him?

If it was the duty of Christian men to become fishers of men, why, it was the duty of a Christian boy to become a fisher of boys. Chester kept coming round to that conclusion, and was unable to get away from it.

But how? That was the question. And it was characteristic of the boy that as soon as he had decided that the thing ought to be done, he set to work planning the right way to do it. It would have been easy to wait for Doctor Bradford to set him to work. It would have been easy to plead ignorance and inexperience. But Chester was not a weakling or a coward.

"First, get the bait," Chester said to himself. "Fish are always hungry, but they are hungry for different things. If a fish wants a Parmachene Belle, it's no use dropping a Silver Doctor under his nose."

But after a little more thinking Chester corrected himself.

"No, first decide what fish you want to catch," he advised himself. "Can't decide what bait to use until you know what fish you are after."

So Chester ran over in his mind the boys he knew about. Which one should he fish for? There were all kinds of boys in Holcombe, as in all other villages, large or small. Should he seek out the bad boys, or the good boys that were not church members? Should he fish for the careless or the thoughtful? Should he go after the ugly or the agreeable? He found his mind turning continually to the worst boy in town, Rod Huntington. Everybody said that Rod was destined to State's prison. He was lazy, mean, good-for-nothing. He was always planning mischief, and getting other boys into it. It was known that he drank and gambled. Chester disliked him from his ragged hat to his dirty shoes. But he had to admit that no fish in all the Holcombe pond was harder to catch, and, therefore, he stoutly made up his mind to catch him.

"Now, where do I want to land him?" Chester asked himself in his methodical way. "Of course, not in the church right off; that is out of the question. Shall I try to get him into my Sabbath school class?"

Next, he had to decide on the bait. That

was hardest of all. He remembered how once he had caught a fish unexpectedly with a perfectly bare hook. Rod might be that kind of fish. He would try him with a bare question.

So the next time Chester saw Rod, he walked right up to him and asked, without leading up to it in any way: "Rod, won't you join my Sabbath school class?"

Rod looked as surprised as so lazy a boy was capable of looking. He stood with his mouth open, as if grasping for breath. At last he drawled out: "What d' you take me for? Think I'm a girl? Git out!"

Chester didn't stay to argue the matter, for it looked hopeless. Evidently his fish would not bite at a bare hook.

Well, what next? As our fisher thought the matter over he suddenly remembered the Sabbath school library. This collection of interesting books was his own special delight, and it did not occur to him that it might not be an equal joy to such a boy as Rod. So the next time he saw the young loafer he approached him and said: "We've a library at our Sabbath school, and if you'll join our class you can draw out a new book every week. Won't you?"

"Now!" spluttered Rod, with all the disgust he could put into the word.

"Well, books evidently aren't the right bait," Chester was obliged to confess; and it was several days before he thought of pictures. A Sabbath school paper was given out in the school, and Chester didn't see how it could be resisted. "Stupid!" he exclaimed. "Why didn't I bait my hook with it at the start?"

Therefore he put a copy into his pocket, one with an especially bright picture right on the front page, and waited for a sight of Rod. "Doesn't that look interesting, Rod? Copy of that paper given you every week if you'll join my class. Better do it, Rod."

Rod looked at the picture carelessly, and then contemptuously tossed the paper back. "Nothin' doin'," he said. "No shootin', no nothin'. Milk an' water!"

As Chester walked off, crestfallen, he reflected that when Rod read at all, he doubtless read the trashiest stuff imaginable, and had no taste for anything better. "More bait thrown away," said the fisherman.

Then, one day, he thought of his boat and his fishing rod. "My rod and Rod!" he exclaimed. Chester was no half-way worker; when he went into an undertaking he went into it all over. Therefore, though it meant real sacrifice, he hunted up Rod and asked him, "Won't you go fishing with me today, Rod?"

At once the fish nibbled.

"May I use your rod an' reel?" he asked, eagerly.

"Yes," said Chester, heartily; "you may take my steel rod and I'll take my old bamboo."

"Sure," said Rod. "Let's go right away." Of course that was only the beginning.

Chester had his fish on the line! Chester was more cautious this time, and did not once mention Sabbath school, much less church, all that long afternoon. He talked fish and fishing; and as he knew more about fishing than Rod, and as he owned the outfit which Rod was delightedly using, he roused in Rod a respect for himself that was very close to admiration. Moreover, when Chester saw how skillfully Rod fished, and how much good sense he showed about the management of the bait, he began to have a real liking for the lad.

Chester got his fish on the line. Can you doubt that he landed it? Of course he did; such determination and fine purpose always win. Before the summer was over, Rod was a member of Chester's Sabbath school class.

What that class and its noble teacher did for Rod would take a book to tell. It was the talk of all Holcombe at first. Rod was made over. He straightened up and he straightened out. He dropped his bad habits, and he took on good ones. He came to be one of Chester's devoted friends, and when that happened just a word from Chester led

him into the church of Jesus Christ.

That is the way Chester Bolt became a fisher of boys. He liked the sport, and baited his hook for many more boys after he had caught Rod. And now he is a man, and a splendid fisher for men. Only the book of the recording angel can disclose how many souls he has led into the kingdom. But through all these years of glorious service he has used no other principles and methods than those he used when as a fisher for boys he caught his first fish.—*Christian Observer*.

MINISTER'S SONS

Woodrow Wilson, who is a minister's son, has been asked by Rev. Dr. Christian F. Reinsner, "Why does the world so generally charge that ministers' sons go wrong?" Mr. Wilson responds, "Because it does not know the facts." Doctor Reinsner says it is because the newspapers never publish the usual, but always the unusual; therefore, a minister's son going to the bad is heralded, and a few like him establish the rule. Doctor Reinsner finds, in "Who's Who," one name in twelve to be that of a minister's son; they outnumber sons of other professional men.

Among men who have made their mark in English history, an investigator found 1,700 sons of ministers, 500 sons of lawyers; and 350 sons of doctors. Of the ninety-nine foreign members of the French Academy of Science, one in every six was reared in the atmosphere of a clerical home. The French scientist deCadolle says that "the sons of clerical families have actually surpassed during two hundred years in their contributions to the roll of eminent scientists the similar contributions of any other class of families."

Why do not more ministers' sons enter the ministry? Don C. Seitz, a newspaper man whose father was a minister, replies: "Because their build and breeding is apt to promote a wider ambition," and Bradford Merrill adds: "Because the pursuit of wealth is the one pursuit in which most men of today engage most of the time. The ministry is a very poorly paid profession."

The families of clergymen have a tough time of it. Not only are the ministers' stipends small, but their congregations are critical. Perhaps the preachers themselves sometimes inwardly revolt at being held to high and impossible standards. Their sons distinguish themselves in other fields. Only a few go wrong. The influences of their homes are strong, it takes energy to break away from them, and when the breach is made it is made violently. That is why such a case is apt to excite attention.—*New York Times*.

POWER

Bishop Joseph F. Berry says:

"You want power? Well, the desire is legitimate and its realization possible. But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

"Mental power? All right. Use your brain. Think. Think systematically. Think persistently. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fiber and grip to your mental life.

"Or is it moral power that you are after? Very good. It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Loathe all villainess. Develop the good Samaritan side of your life. That will promote a high morality.

"But there is something higher. It is spiritual power. Ah, that is it! The foot of the ladder is on the earth, but its top is in heaven: Climb! Do you say, 'It is high, I can not attain unto it?' No, no! Read the first chapter of the Acts of the Apostles. Then to your knees. Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in His. Plead the promises. Believe, believe! Claim the Pentecostal gift. 'Receive ye the Holy Ghost!'"

THE WORK AND THE WORKERS

Announcements

REQUEST FOR PRAYER—The prayers of God's people are requested for Sister Lora Otto, who is stricken with pellagra.

EVANGELISTIC—Evangelist Arthur F. Ingler has the last half of July and the first ten days of August open for campmeetings, as preacher or song leader, or both. Address, 1312 East Twenty-third street, Kansas City, Mo.

CAMPMEETING—The Douglas campmeeting will be held July 16th to 26th. Workers: Rev. C. J. Fowler, Will Huff, T. C. Henderson, and W. H. Hoople. A large attendance is expected. Fifteen rooms and ten tents engaged already. Free lodging provided for ministers and their wives.—H. N. BROWN, *Secretary*.

NOTICE TO TENNESSEE DISTRICT—Rev. N. E. Cannon, his wife, and four little girls, at Doyle, Tenn., are in great need of help. Anything sent them will be as unto the Lord. They are in a place where work is scarce and money scarcer. These are well educated people, of fine character, worthy in every sense. He is an ordained minister, and has ability as song writer and evangelist, is a good carpenter, and a fine office man. He is willing, and can do any kind of work, and has been at it. They will be delighted to find a job by which they can maintain their family, but their hearts desire is to be in the evangelistic work.—J. A. CHENAULT, *Dist. Supt.*

SAN FRANCISCO DISTRICT CAMP—The District campmeeting will be held at Stockton, Cal., in Oak Park, June 22d to July 1st. General Superintendent E. F. Walker is the called evangelist who will be assisted by the pastors of the District. This is the only Nazarene campmeeting in California this year. Order tents of Rev. C. O. Bancroft, 543 East Hawthorn street, Stockton, Cal.—H. H. MILLER, *Dist. Supt.*

NOTICE OF WARNING—The undersigned, while pastor at Santa Rosa, Cal., gave but one letter of recommendation—to a brother going north, who after his departure was found to be unworthy. The letter is dated about the first of May.—S. B. RHODES.

WANTED—A situation on a farm, to work by the month or on shares. I have a boy past fifteen years, and am a practical farmer, sanctified wholly. Address, FRANK BECHTEL, 627 King street, Ottawa, Kansas.

CAMPMEETING—There will be a campmeeting in Omaha, Neb., June 24th to July 4th, on Nineteenth and California streets. Rev. W. R. Cain, of Wichita, Kas., who is a Nazarene preacher, will be the main worker.—C. G. STUBERG.

CAMPMEETING—The second annual campmeeting of the Pentecostal Church of the Nazarene, at Lawrence, Kas., will be held in Bunn's Grove, from July 1st to July 17th. Rev. E. C. Lord, from Oklahoma City, will be in charge. All inquiries should be addressed to IRA STEVENS, 523 Elm St., Lawrence, Kas.



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HOLINESS TENT MEETING—I will hold a tent meeting at Roachdale, Ind., June 15th to July 5th. This is a new field. Will the readers of the HERALD of HOLINESS please pray that God will give us a mighty time of salvation in that place, as there has not been a real revival in this town in twenty-five years.—REV. IRA R. AKERS.

EVANGELISTIC—Evangelist W. P. Jay will hold revival meetings as follows: Houston, Miss., May 29th to June 13th; Eupora, Miss., June 16th to June 27th; Mathiston, Miss., July 1st to July 18th; Cumberland, Miss., July 21st to August 1st; Grannis, Ark., August 12th to August 22d; Spiro, Okla., August 29th to September 5th; Ada, Okla., September 9th to 19th; Kansas City, Mo., (delegate to Assembly), September 30th to October 10th.

EVANGELISTIC—Rev. V. E. Clarke will hold evangelistic services as follows: La Salle, Ill., June 8th to June 20th; Rock Island, Ill., June 22d to July 18th.

EVANGELISTIC—Rev. C. W. Ruth will hold meetings as follows: Hampton, Iowa, June 4th to 14th; Orchard, Wash., June 17th to 27th; Newberg, Ore., July 1st to 11th; Portland, Ore., July 15th to 25th; Twin Oaks, Pa., July 29th to August 8th; Old Orchard, Maine, August 13th to 23d; Lectonia, Ohio, August 28th to September 6th; Clearwater, Kas., September 10th to 20th.

CAMPMEETING—The forty-third annual camp of the Nebraska State Holiness Association will be held July 3d to 12th, at Epworth Lake Park, Lincoln, Neb. The workers are: Revs. W. H. Huff, A. P. Gouthey, evangelists, and C. C. Rhinebarger and wife as song leaders. Order tents and furniture of the Superintendent of Grounds, J. R. HUNTER, 619 South Thirtieth street, Lincoln, Neb.

EVANGELISTIC—Any who might desire to engage a minister to hold or assist in holding a revival for ten days or thirty days, as the Lord might lead, may address me at Junction City, Kas., Box 251. I am a member of the Kansas District, and will go anywhere God may call.—A. B. JONES.

HOLINESS MEETING—I will be in a meeting at Fergus Falls, Minn., beginning June 16th. I have an open date the first of July, which I would like to give to some place while I am in the North.—J. D. EDGIN, *Ozark, Ark.*

CAMPMEETING—The sixty-second campmeeting at Silver Lake, near Brandon, Vt., will be in charge of Evangelist B. S. Taylor, assisted by Revs. George Kerr and Paul Thatcher. Meetings begin June 15th, and run to June 27th. For full information, address FRANK CHANDLER, Brandon, Vt.

EVANGELISTIC—Please state through your columns that I would like again to enter the evangelistic field. My address is, G. W. WILSON, Box 234, R. F. D. No. 9, Los Angeles, Cal.

EVANGELISTIC—I have just moved from La Lande, N. M., to Hutchinson, Kas., and am now ready to take up evangelistic work. Any one wishing my services may address me at 701 East Eighth street, Hutchinson, Kas.—C. M. KING, *Evangelist*.

NEBRASKA NAZARENE CAMP—The fourth annual Nebraska District campmeeting of the Pentecostal Church of the Nazarene will open Thursday night, June 10th, at York, Neb., fifty-five miles northwest of Lincoln, Neb., and will continue until Sunday night, June 20th. Board and lodging can be secured on the grounds at reasonable rates. For further information, address Rev. C. E. RYDER, York, Neb.

District News

TENNESSEE DISTRICT

I wish to say a word to the laymen of our District: The responsibility of calling a pastor rests upon you year after year. I am sure you feel somewhat the weight of this God-given responsibility, yet I find that you know but very little of the pastors of the District. Why not come to the annual District campmeeting at Nashville, June 6th to 28th, and meet these pastors face to face, hear them preach and talk, and make your arrangements with them for your coming church year? We are expecting all our pastors to be with us at this time, and to complete their arrangements for next year. It is too late to make satisfactory arrangements after you come to the Assembly.
J. A. CHENAULT, *Dist. Supt.*

SAN ANTONIO DISTRICT

God is still with us on the San Antonio District. Our meeting with the Waco church was owned and blessed of God in the salvation of souls and the upbuilding of the kingdom. In spite of the rain and mud, congregations were fair, the altars filled with seekers who prayed through in the old-time

way. There were in all fifty bright professions, and about twenty additions to the church.

Our appointments with the County Line, Pearl, Fairview, Bethel, and Goldthwaite churches were times of refreshing from the presence of the Lord.

The preachers' meeting at Austin was the best in many respects we have ever had. The best attendance from a distance we have ever had. About twenty-five souls prayed through to victory, and there was a nice addition to the local church. Great crowds in all the main preaching services, and interest ran high from start to finish. The local pastor and church had well arranged for the entertainment, and every need of the convention was amply met. We will not soon forget the kindnesses shown, and I speak the sentiment of the convention when I say, we are anxious to return. This was the first convention of holiness preachers ever assembled in the capital city of the Lone Star state. The pastor, Brother Wells, is doing a great work here. The next preachers' meetings will be held with the Waco church, the fifth Sunday in August.

We go from here to the following places: Meeting of District Missionary Board, at San Antonio, May 31st; Hondo church, June 1st and 2d; Sabinal, June 3d; San Antonio church, June 4th to 6th; Creedmore, June 8th and 9th; Lockhart, June 10th and 11th; Lytton Springs, June 12th and 13th; Bangs, June 15th and 16th; Cleveland, June 19th and 20th; Glen Cove, June 22d and 23d; Ballinger, June 24th and 25th; Concho, June 26th and 27th; Sea Drift, July 1st to 4th.

Wm. E. FISHER, *Dist. Supt.*

DAKOTAS-MONTANA ASSEMBLY NOTICE

Our next Assembly will meet at Velva, N. D., August 4th to 8th. The examination of licensed preachers in the Course of Study will be held in the morning and afternoon of the first day, and it is desired that all the preachers be present for examination at that time. All applicants for ordination or for evangelistic relations will please get their recommendations from their church boards before the Assembly meets, if they want their cases acted on at the Assembly. No case will be considered which does not bear date prior to the Assembly. The pastors are kindly requested to have their statistical reports completed before coming to the Assembly, and to hand them in the first day. As soon as the annual church meeting is held, please report to me the names of all the elders, licensed preachers, deaconesses, Sunday school superintendents, and delegates from your churches, for the completion of the roll on the



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Indianapolis, Ind., May 25, 1915.

Rev. C. E. Cornell, Los Angeles, Cal.

My Dear Brother: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people" (Isa. 62:10).

Permit me to thank you for writing that splendid little book, entitled, "Casting the Net." I have read the same with much interest and blessing. I regard it as exceedingly inspirational, profitable, and full of helpful suggestions for soul winners; it is certain to help and bless any one who will read it. I shall take pleasure in recommending the same to any one who desires to become an efficient and successful "fisher of men." It is fine, and just what is needed—concise, condensed, suggestive, practicable, and scriptural. It is certain to do much good and enhance your eternal rewards. May its sale reach the million mark. God bless you!

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first day. And, finally, let us have much prayer and self-examination before God, by every member of the Assembly, that our meeting may be in harmony with His will, and may be a blessing to each and all.

Malta, Mont. H. G. COWAN, Secretary.

DALLAS DISTRICT PREACHERS' MEETING

The preachers' meeting of the Dallas District met at Sherman, Texas, May 27th to 30th. The preachers for the meeting were: Revs. Ina Lee Hughes, P. L. Pierce, Virgil Fisher, C. L. Williams, J. E. Bates, J. B. Chapman, and C. E. Roberts. God blessed from the beginning. Every preacher had the anointing, and every service was fruitful. The business was carried on in a most satisfactory manner. Papers were read and discussed from different viewpoints, yet all pointed in the same direction. Men differ as to how the pastorate and evangelism should be made more successful, yet they were one in the sense that it shall be done. A tender, holy feeling brooded over the entire meeting. When we are able to mingle legitimate and necessary business with a passion for souls and salvation, we are nearing the Christian's ideal. The members of the convention, together with the good people of Sherman, surprised President Chapman with a hundred and twenty-five dollars for Peniel University. The convention closed with a broader conception of Christian effort, a keener sense of the need of education, a greater love for humanity, and a stronger determination to press the battle till Jesus comes.

VIRGIL FISHER.

EASTERN AND NEW ENGLAND NOTES

Every lover of holiness in the East should attend one of the following holiness camps, if he can possibly spare the time and money: Rock, Mass.; Douglas, Mass.; Grand View Park, Haverhill, Mass.; Portsmouth, R. I.; Richmond, Va.; Old Orchard, Maine.

Every holiness person who attends a campmeeting should bring his Bible to every service, so that he can follow the Scripture lesson, as well as read the text of the preacher.

One cause of failure of many who attend our holiness camps, to get much out of the meetings, is that they talk too much, visit too much, and listen too much to gossip. Let us wait more upon God in our tents and cottages, and visit with the people less, and we shall see greater displays of the power of God upon the preachers and people.

Another good old holiness warrior, Doctor Briggs, will be missed from the holiness camps this summer. How fast the old guard are getting home!

Pastor C. H. Hopkins and wife, of Stoneham, are planning for an evangelistic campaign in their church. They hold to the good old Wesleyan doctrine of full salvation, and are after souls at all their services the year round.

Pastor E. H. Post is now settled in his new charge at Everett, Mass. That church has always been a strongly evangelistic church, and will not sleep while Brother Post is their pastor.

Evangelist L. N. Fogg is now in full swing helping Pastor Norberry in extra meetings. The Lord is blessing the services. On the first Sunday night every chair was occupied, and extra seats had to be secured for the people.

Pastor D. Rand Pierce and wife have made good in their labors of bringing a good spiritual tone to the Utica Avenue church during their pastorate, as well as extensive improvements to the exterior and interior of the building. This church is blessed in having these godly people as their pastors.

Rev. E. E. Angell, who gave the best part of his life to our Eastern school, is now pastor of our new church in Brooklyn, N. Y. He is to hold extra meetings in Utica Avenue church with Brother D. Rand Pierce.

We are glad to learn that Dr. J. W. Goodwin, of Southern California, is to be out in the evangelistic field again. When he comes to New England he will find many open doors.

Pastor Schurman is to assist in the New York District camp, at Groveville Park, Beacon, N. Y. The Lord greatly blessed this camp last year, both spiritually and financially, and we are expecting the same this year. The dates are July 2d to 12th. District Superintendent Marvin is to be in charge, with Pastor Hoople to lead the people in song.

"KEEP ON BELIEVING."

IDAHO-OREGON DISTRICT ASSEMBLY

This District covers the five eastern counties of Oregon and all of Idaho south of Salmon river. It is a very rich and prosperous grazing, agricultural, and milling country.

Hitherto our work has not been much pressed in this District, and there have been some untoward happenings that have much hindered. The

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personnel of this year's Assembly was almost totally different from that of two years ago, at Boise, Idaho, when the undersigned last presided. But, in spite of all, there has been considerable increase.

This year's Assembly was held at Nampa, Idaho. It was well attended, and was full of good work, sweet spirit, and blessed salvation results. Nampa is the home of Eugene Emerson, a successful business man, with whose full salvation, several years ago, this writer had some humble connection. Among the items of Brother Emerson's consecration was the building of a chapel, where holiness should have the right of way for preaching and profession. In that chapel men like brothers Rees, Robinson, and Williams have held forth the Word of life, and many souls have entered the way of holiness. It was not quite two years ago when a church of our denomination was organized here. About the same time a school was started, mainly by the consecrated labors of Brother Emerson, and it was called the Idaho Holiness School. Since then the blessed work has prospered very encouragingly, and good fruits were much in evidence at this year's Assembly.

The school was given over into the hands of the Assembly, and twelve trustees were elected, and about \$6,000 was subscribed for a new building.

The school year closed during the time of the Assembly, and the exercises, under the auspices of the Assembly, evidenced good work, for an institution yet in its infancy. There was one graduate from the Academic department—Miss Irma Cook, from Oregon—and she was presented by Brother Emerson with a scholarship for one year in the Nazarene University, at Pasadena, Cal.

Rev. Harry Hays, who the past year acted as District Superintendent, and pastor and teacher at Nampa, was re-elected superintendent, and provision has been made for him to give his entire time to traveling over the District and holding meetings for the conversion of sinners and the sanctification of converts, and the organization of churches. We shall be much disappointed if we do not hear very encouraging reports of the ministry of Brother Hays.

Brother Earle Perry, a former student under my instruction, was ordained elder.

General Superintendent Reynolds, as General Missionary Secretary, was present one day, and added much to missionary interest by delivering an address on his recent round-the-world missionary tour.

Rev. George J. Franklin, under commission as a missionary to Calcutta, India, spent a couple of days with us. He told the story of his salvation, his call to the ministry, and particularly his call to

be a foreign missionary; and as a result the altar was filled with persons convicted for salvation and with regard to missions.

Rev. S. L. Flowers, pastor at Burns, Ore., preached one night, with much help and salvation results.

The General Superintendent presiding preached a number of times and had much other work to do, and the Lord sustained him, and gave evidence that his work and labor in the Lord were not in vain.

On the whole, the Assembly was one of the sweetest spirit and of holy triumph in the Lord.

I am growing in the deep impression that there must be in all our Assemblies, Districts, and charges, as well as in all our schools and other institutions, greatly increased zeal and labor along spiritual and evangelistic lines.

EDWARD F. WALKER, Gen. Supt.

MAY 31, 1915.

General Church News

LITTLE ROCK, ARK.

Our regular mid-summer campaign will begin June 6th, and continue over June 27th. Rev. B. F. Neely, of Texas, will be the evangelist. Prof. C. A. Imhoff, president of Arkansas Holiness College, will be in the first few days of the meeting. This will be a good time to visit the capital city of the state and attend a great holiness revival.—JOSEPH N. SPEAKES, Pastor.

FROM HALDOR AND BERTHA LILLENAS

Since leaving Southern California last August, we have been constantly in meetings, with only two weeks vacation. We have labored in California, Colorado, Michigan, Nebraska, Kentucky, and Illinois. We have seen a large number of people seeking the Lord, many of whom seemed to find Him, and who are now rejoicing in His salvation. At present we are building a home at Olivet, Ill. This is indeed a beautiful little place, and a very desirable location. We are glad to be able to make our home in a town where profanity is not heard, where tobacco is not used or sold, and where the songs of Zion are heard on every hand. We expect to continue in the evangelistic work, and any one desiring our services either as preachers or singers should address us at the above address.

FROM EVANGELIST W. P. JAY

I have spent two months with Rev. R. A. Breland, of Poplarville, Miss., in evangelistic work in the southern part of the state. In our last meeting, at Mize, some prayed through to victory. Brother Breland is one of our commission evangelists, and also an elder. He was a preacher in the Methodist church twenty-eight years, and for many years was a conference preacher. He is an experienced pastor and a Christian gentleman. If you are going to need a good pastor for next year, get in touch with him. We waged a holy war at Houston, Miss., with Brother Farmer, our District Superintendent and wife, under his tent. Wife and I go from here to Eupora. Pray for us.

EVANSVILLE, IND.

The four days' holiness convention, held under the auspices of the Free Methodist, Nazarene, and Apostolic churches and gospel mission, closed triumphantly Sunday night, May 30th. Such a spirit of unity as was manifest among the saints is seldom seen in these last days. The preaching was done by the pastors of the four organizations represented, and it seemed God especially anointed them for each service. The last day was a great time for God and holiness in this wicked city. From the street meeting in the evening we marched two hundred strong to the mission, where a large crowd assembled and "God came down our souls to greet, while glory crowned the mercy seat." At the close of the sermon fifteen came to the altar, and the service closed in a wave of glory. We believe this is the beginning of great things in this place.—MARY B. AKERS.

MIAMI, FLA.

We began meetings at this place three weeks ago, and it has been a hard fight; but God is giving us victory. In this sin-soaked and pleasure-loving city, He is getting to Himself a people. Last night thirteen were at the altar, and tonight five. The seekers are praying through in the old-fashioned way. We are expecting greater things yet.—DAVID G. BACON.

LA CENTER, WASH.

Last Sabbath evening, May 23d, closed the second year at Diamond Hill with our dear Brother and Sister Frazier. We would gladly have had them remain, but they feel called elsewhere. The will of the Lord be done! They go from us bearing the

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KANSAS HOLINESS COLLEGE AND BIBLE SCHOOL

The commencement exercises began with the splendid baccalaureate sermon by Gen. Supt. H. F. Reynolds, which was preached on Sunday morning, May 16th. It was a truly great sermon, and enjoyed by all. Then on that afternoon he gave a rousing missionary address, which was responded to by a very liberal missionary offering. That night the Lord gave a good outpouring blessing, and some souls found God.

On Monday evening Brother Franklin and Brother Reynolds were with us. Brother Reynolds gave us his trip around the world on canvas and Brother Franklin gave a short address. The missionary spirit ran high.

Evangelistic services continued throughout the week, and over the following Sunday.

May 24th, 25th, and 26th were devoted exclusively to the graduation exercises of the school, at which time eighteen students graduated from the various courses of the school. There was one degree given, this being the first year the school has had the college course. Prof. C. A. Imhoff was given the degree of Ph. B.

Then there were four young men graduated from the Greek Theological Course, one young lady from the Academy, and three young people from the English Theological and Bible School Courses. Nine young people finished the sub-preparatory work.

The exercises were very fine, especially the splendid original orations given by the young people, which we feel were extraordinary in composition and delivery.

The outlook is good for a great school next year. We hope to have at least two hundred students, and expect God's continual blessing. Pray that we may have His best.

NETTIE WINANS.

love and best wishes of all our people. Brother Frazier goes to Garfield, Wash., for the coming year, and we are trusting the Lord to send to us the one who will best meet our need. Our camp-meeting, August 19th to 23d, is to be led by Sister Stella Crooks and a helper of her choice. We are praying for great victory on salvation lines.—MRS. ALICE S. GRAY, *Secretary*.

DEMING, N. M.

We have just had the pleasure of having our District Superintendent, Brother Dunham, with us. He came to us in the fulness of the blessing, giving us two blessed sermons on the Sabbath. He preached at the Mexican Nazarene mission in the afternoon. The Lord was with us throughout the day, with seekers at the altar at the evening service. We are encouraged to push ahead with Jesus as our Captain.—DORA WILLIAMS, *Deaconess*.

CHARITON, IOWA

Our Sunday school has increased so much in attendance that we have to increase our order for supplies. We have a revival meeting now going in our church, and are climbing the upward way. We are expecting to have the District Assembly here this year, and are looking for a glorious time.—J. E. ANDERSON.

VICTORIA, B. C.

The loyal little band in Victoria is pressing the battle for God and holiness. We were disappointed in not having Bros. Lewis and Matthews with us from May 14th to 30th, as we had planned; but gladly gave way when we heard of the wonderful meeting they were holding in Canby, Ore., which it seemed impossible to stop. A nice class of six members was taken into the church last Sunday night, for which we thank God and take courage. Though unanimously called to serve as pastor the coming year, I do not see my way clear to accept, much as I love the place and people. We trust and pray God will lead in choosing the right pastor for this needy field. I am looking forward with great pleasure to our District Assembly, to be held in Walla Walla.—Rev. SADIE M. LEWIS.

MCMINNVILLE, ORE.

Since our last writing the Lord has been blessing in our work here. Our church has but five paying members out of the membership of fourteen, yet we have raised the church debt, and paid the pastor a salary of \$325 and his house rent, and

remembered every other part of the work, raising in all \$1,700, all but two hundred dollars of that amount since the first of January. The meeting with Evangelist J. B. McBride was a great success. Some seekers found God in pardon and some in purity. The church was greatly helped. Brother McBride is a man filled with the Holy Ghost. He always leaves his work in a good shape for the pastor. The church wanted us to stay with them another year, but we feel God's call to the evangelistic work. We have two good meetings for June and July, and are open for calls for meetings any place between here and Florida. We want to land in Florida or southeast Missouri this fall. We go to the Assembly at Walla Walla, next week, and are praying for and expecting the greatest Assembly yet. Our permanent address is Albany, Ore.—CLYDE T. DILLEY AND WIFE.

FROM EVANGELIST FRED ST. CLAIR

The meeting with First Church, Chicago, was in some ways and under existing conditions, said to be the greatest in the history of this great church. There were over two hundred seekers for the two blessings, and at least ninety per cent broke through good. The new pastor, Rev. A. G. Crockett, and his precious wife are real Nazarenes and much loved by the whole church. I secured twenty-five subscribers for the HERALD of HOLINESS and sold literally hundreds of good books. On with the battle! Jesus is coming soon.

MILLPORT, ALA.

Last Sunday was a big day at our Beulah Heights church. There was a very interesting Sunday school at 10 o'clock, and preaching at 11 o'clock. There was one restoration and one seeking sanctification. Two joined our church. Sister Houston McClain preached for us Sunday night, and good interest was manifested. The work of the Lord is prospering over this way. Our District Superintendent paid us a visit recently, and preached with unusual power. We have prayer-meetings twice a week, and the young people hold their meeting Sunday nights. We have a fine band of young people here, the most of whom take an active part in the services. It is a blessing to be pastor of such people. Our campmeeting will be held August 20th to 29th.—S. B. GOSEY, *Pastor*.

A WORD TO STUDENTS OF OUR HOLINESS SCHOOLS

Dear students who are now going out from school, let me exhort you not to be idle in the work of the Lord during your vacation. "I slept

ARKANSAS HOLINESS COLLEGE

The call from our school at Vilonia, Ark., came without solicitation, and as a complete surprise on my part; but after careful investigation, thought, and prayer, I have been made to feel clear in accepting it. I keenly feel my unworthiness, and solicit the prayers of the church that God shall make of me and of this, His school, all that He has designed we shall be, for His glory.

I find here a good plant, which, when properly furnished and equipped, will be well adapted to our needs as a school; a noble-hearted, loyal people anxious to see the work of God prosper; and a good opportunity for a great work to be done. The enrollment this year was 143, and we are expecting two hundred for this coming year. The school offers courses in Primary, Grammar School, Academy, College of Liberal Arts, Bible and Theology, Music, and Commercial Science, leading to the ordinary certificates and degrees. A good faculty has been secured, and every thing possible is being done to make the school what it ought to be.

I am planning especially to greatly strengthen the work in Bible and Theology, and to make a very thorough training school for our God-called preachers and evangelistic singers. Some special features along these lines will be introduced for this coming year.

I earnestly beg of our people of the Arkansas District especially, and of all our people generally, to pray for and support the school in every way possible. Write for a new catalog and further information.

C. A. IMHOFF, Ph. B., *President*.

OKLAHOMA HOLINESS COLLEGE

We are praising God for another victorious year in the Oklahoma Holiness College. The attendance has been good, and the blessing of God has been on the institution through the entire year. There were twenty-six graduates from the different departments; some fine young men and women, that are going into the ministry, and to the mission field. Thank God for holiness colleges that are turning out an army of young people to bless the world and spread full salvation to the ends of the earth! May the holy people everywhere do their best to support these institutions! We need young men and women trained under holy influences for the needs of God. Rev. C. B. Widmeyer will be president during 1915-16. Send to him for a catalog, at Bethany, Okla., and pray that this next year will be the largest and best the school has ever had. I do not expect to be in school work anywhere, feeling that God would have me devote my whole time to the ministry. May heaven's richest blessings rest upon the new president and faculty, and may the divine glory continually abide on the Oklahoma Holiness College!

E. J. LORD.

and dreamed that life was beauty; I awoke and found that life was duty." God's harvest fields are white, and you are the only ones whom God can use to reap certain fields. God is giving you an opportunity to reach a lost world with a message of full salvation. Get souls. Souls are of more value than money. God has saved you to get others saved. So lift up Christ wherever you go, and He will draw men unto Himself. As the perfect love of Christ dwells in your heart, so will you be able to give that help to others to overcome the world. You will meet opposition, but God has overcome the Evil One, so keep sweet, and just move ahead.—M. L. DALLAS.

JONESBORO, LA.

We are here in the midst of a revival with Brother Theus, the pastor. They have a nice, new Nazarene church, and a true and tried band of saints. God is with us; altar well filled with seekers last night, and several prayed through. We go next to Girard, La., to hold a meeting for Brother Slocum.—JOHN AND GRACE ROBERTS.

SPOKANE, WASH.

The year is near to its close for the churches of the Northwest District, which will meet in assembly at Walla Walla, Wash., June 2d to 6th. We are closing our pastorate at Spokane, with this Assembly, expecting to take work in the East for another year.

During the past two years the blessing of the Lord has been upon the church at this place, and

Book Bargains!

In this column we will offer special bargains in books which we desire to close out or to reduce the stock. The prices quoted will only hold good until the present stock is exhausted.

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Black Beauty, in words of one syllable; 96 pp.; illustrated; regular price 50c; our special price, postpaid -----**25c**
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Some Women I Have Known, by J. B. Culpepper; 198 pp.; cloth-----**50c**
Paper-----**30c**

This remarkable book will prove a blessing to all who will read it. It regularly sells for 75c in cloth, or 45c in paper. This is a special bargain for all classes as both young and old will enjoy it and profit by reading it.

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Grand Commencement at Olivet

Olivet has just had the grandest commencement of its history. The blessing of the Lord has been upon the various programs. How beautiful to see three graduates from Music, thirteen from the Academy, three from the Bible College, and three from the College of Liberal Arts!

The baccalaureate sermon, by Dr. E. P. Ellyson, was a strong, spiritual, soul-inspiring message, full of solid, studied thought, calculated to be of much help to the student body and friends. At the close of this message, while the graduates knelt at the altar and the board of trustees and faculty gathered around, the power of God fell upon the people. Tears, shouts, and manifold demonstrations showed how God could bless commencement days in college.

The musical program on Monday night showed the careful training and splendid talent of those graduating.

The academic program was rich in its variety and glorious in its spiritual uplift. The tone of spirituality throughout was so obvious, that one could not help falling in love with such an institution. We can not pass by this program without giving special notice of the valedictory of this occasion by Miss Alma Faulkner—so timid that she tried to evade the cross, but she was held firm to her duty by those in charge. In the midst of her splendid, spiritual message, she began to feel the inkindlings of holy fire. The real anointing of the Holy Ghost fell upon her, and upon the audience. The memorized message overstepped its bounds, the bands broke, the power fell, and the timid handmaiden's voice arose in one great, long crescendo of "glory, hallelujah, hallelujah!" The congregation was melted to tears. Doctor Ellyson threw off all conventional dignity and grabbing a graduate rushed across the stage. An old lady was occupying the front space of the auditorium. Men and women were on their feet shouting, and waving their hands. The evangelist found himself fairly in the air with his feet dangling, and blessed beyond anything in former experience. Such a time as we had!

At the close another graduate pronounced the benediction, and such a prayer we have seldom heard. Surely God was in that place!

The placing of the sun dial by the academy class was unique in its program, and much enjoyed in the open air.

The program of the college graduates was splendid. The orations were simply great, and so full of splendid spirituality. How inspiring to listen to these six men and women going out to fill lives of useful service for the Master! It looked as if we were bordering upon another spiritual cyclone as the tide arose in this service, as the responses from the appreciative listeners stepped outside the usual bounds.

Class day on Thursday morning, with its presentation of diplomas, etc., was blessed again of the Lord. A fine crowd was present, and when the diplomas were given with their appropriate messages, the very heavens

bended low, and the melting came, the people shouted, wept, laughed, and felt that truly the Lord was in the midst. Nor was the demonstration all in the audience, for the graduates caught the holy flame, and one in particular gave way to shouts of praise.

Interspersed throughout the commencement days were preaching services, and the spiritual interests were kept to the front.

This was the writer's first opportunity of visiting Olivet. We were surprised at the large number of young men and young ladies in attendance here. What a tide of holy fire is bound to stream out from this precious place!

Campmeeting begins in earnest tomorrow. We are looking for the unusual. May God bless the Illinois Holiness University at Olivet!

W. E. SHEPARD.

Commencement Week at Peniel

After a most successful year the commencement of the Peniel University is over. It was preceded by a convention, under the auspices of the Southwestern Holiness Association.

A number of visitors were present, among whom were Rev. Will Huff, of Sioux City, Iowa; Rev. Oscar Hudson, of Hamlin, Texas; Rev. J. P. Roberts, Rev. John Roberts and wife, Rev. Ernest Roberts and wife, from Pilot Point, Texas; Rev. B. F. Pritchett, of Sherman, Texas; Rev. M. W. Burgess and wife, Rev. H. B. Wallin, of Dallas, Texas; Brother G. B. Collins, of Siloam Springs, Ark.; Brother DeBoard, of Kingston, Okla.; Miss Leonora Taylor, of Pilot Point, Texas.

We were very glad to have our District Superintendent, Brother P. L. Pierce, home long enough to attend the convention and commencement.

The convention work was good. The forenoon, from eight o'clock to eleven, and the afternoon, from two until four-thirty, were given to the reading and discussion of papers dealing with subjects of vital interest to Christians and Christian work. One of the most helpful and interesting was one on "Interdenominationalism, and the Benefits of Organized Work," read by Rev. Oscar Hudson.

The services at eleven in the morning and eight in the evening were given to evangelistic services, with Rev. Will Huff as special evangelist. These services were times of great feasting to the Christians. Brother Huff gives out God's messages seasoned with prayer and anointed with the Holy Ghost. It is a real feast to the soul to sit under his ministry. The work of the convention was instructive and inspiring.

On Sunday morning, Brother Huff preached the baccalaureate sermon. His text was, "For me to live is Christ, and to die is gain" (Phil. 1:21). The blessing and power of God was upon both the preacher and the people. We wept, shouted, and praised God as the message gave us new glimpses of the Christ life. At the close of the sermon he asked the graduates to stand up, and he de-

livered to them a stirring address. It was indeed a blessed time, and one long to be remembered by all.

During the remaining days the morning and afternoon programs were given by the Music and Expression departments.

Monday evening was Academy graduation. The essays and orations had the stamp of Christian scholarship, and each was highly enjoyed.

The Conservatory of Music gave its annual program on Tuesday evening. As usual, it was a most excellent program. Doctor Arnold and his corps of teachers never disappoint the audience that goes expecting something great in the music line.

The Alumni Association held their banquet on Wednesday afternoon. Forward steps were taken by this body for the future. Interesting speeches were made by Rev. J. B. Chapman, Rev. J. E. Bates, Prof. N. W. Sanford, and Miss Laura Mahard. Misses Virgean England and Ruby Rasmuson furnished some good music for the meeting.

All left feeling thankful they were members of the Peniel University Alumni.

The College graduates gave the program Wednesday evening. Their orations were well composed, well delivered, and highly enjoyed. It was indeed enough to send a thrill through every lover of education to see the entire class of eighteen graduates, led by President Chapman, march upon the stage to receive their certificates and diplomas. This exercise, mixed with words of encouragement and counsel, made it a time long to be remembered by the graduates and audience.

After this we said good-by. Many went to their homes to work there until school opens next fall. Several have gone to the harvest fields to make money to take them through school next year. Some have gone into gospel work for the summer, to be back next year, and some never to return as pupils. They have gone to the several fields of labor, some to teach, some to labor in "the great white harvest field," to gather sheaves for the Master. Although we may never all be associated again on earth as we have been here, yet it makes our hearts glad to think that someday we shall meet those who have gone out from Peniel to the different parts of the world to win souls for Him.

In some respects this has been a hard year, and had it not been that God was with us, that the president and faculty were God-fearing, and consecrated to the Master's service, and that the trustees acted their part as good soldiers, we could not have finished as triumphantly as we have.

The classes are organized and enthusiastic over the prospect for next year.

The school is fortunate in having secured Mrs. M. E. Love, who has for years been a successful teacher, to take the Expression department. She has rare ability as a teacher. Her department will soon speak for itself. Also Mrs. Collins, who was for seven years preceptress of the girls at the Oak Cliff training school, has been secured for Matron of our girls' dormitory.

Pray for our school, and for the boys and girls that are out this summer in the work.

A. K. BRACKEN, Reporter.

advancements have been made along every line. The membership will show a net increase in that time of sixty-one who have united with the church, after receiving salvation at our altar services.

The Sabbath school, under Brother S. W. True, is in splendid condition and steadily growing.

The Young People's Society, with Brother Fred Hobbs as president, maintains a fine spiritual evangelistic service every Sabbath evening, and a largely attended Bible study class on Friday nights, under the direction of the pastor.

At the annual meeting the following were elected as delegates to the District Assembly, at Walla Walla: Mrs. S. W. True, Mrs. H. W. Bliss, J. M. Rowland, Mrs. Mattie Ross, Mrs. Emma Reichenauer, Mrs. I. H. Dean, Otto Bender, and E. W. Cheeseman. These, with the pastor; S. W. True, Sunday school superintendent; S. L. Mendel, licensed preacher; and Mrs. C. V. LaFontaine, deaconess, will constitute the delegation from Spokane.

The Church Board and congregation voted unanimously for a division of this District into two districts, as the territory now covered is too large for one superintendent to adequately cover.

The church has called Brother Alpin M. Bowes as pastor for the next year, who will come about September 1st, and the church will be supplied in the meantime by the District Superintendent.

The following resolutions were unanimously passed by the church congregation at the annual meeting:

WHEREAS, In the providence of God, after two years of faithful service in this church, during which the blessing of the Lord has been upon the pastor and people in the conversion of sinners and the sanctification of believers and the large upbuilding of the church in all its departments, our brother, Charles V. LaFontaine, has resigned as pastor of this church; therefore be it

Resolved, That we, the members of the First Pentecostal Church of the Nazarene, of Spokane, Wash., wish to express our heartiest appreciation

of the love, fellowship, and labor of our pastor among us during his pastorate, and to his family for their co-operation and sacrifices for the advancement of the work; therefore be it further

Resolved, That we now cordially tender to them one and all our prayerful and grateful vote of thanks, wishing them continually the bestowing of heaven's richest blessings.

The day school will close its second year on May 28th, with a public program. Much credit is due to Professor and Mrs. Davis and Miss Belle Bishop, as teachers, for the work done during the year.

On account of the financial stringency that is upon the people, the usual annual campmeeting will not be held this year, as the great burden of the expense naturally falls upon the First Church.

During the regular and special services held in the church, there have been over three hundred different people at the altar. Many of them have been there more than once, and a large number of them have been members of other churches, but

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have not felt led to unite with the church that gives them spiritual help when they are in need. It would be fine if they would "room where they board"; but, thank God! the church has been a blessing to them. May the blessing of the Lord attend this people and their new pastor, and lead them into larger places of usefulness and greater blessings!

Our hearts have been cheered with a visit of our dear friend from Los Angeles, Brother W. A. Brown, otherwise known as "Railroad Brown."—CHARLES V. LAFONTAINE.

MISSIONARY ITINERARY OF REV. GEORGE FRANKLIN

I met Brother Reynolds at Hutchinson. We had a splendid service at this place. From there we went to Denver. The Assembly was slow in beginning, so I stayed over Wednesday, and left Thursday for home. I reached my own Assembly in time to speak for myself. My case was acted upon and "character passed." Monday following the Assembly was a full day, receiving callers and getting ready to leave for final tour of the assemblies and churches. On my way to this Assembly, I stopped off at Pocatello, Idaho, to see my brother and family. It had been over six years since I had seen him. We had a most splendid time together. He called in a few of his neighbors and friends, so we had a little service. I find the Assembly at Nampa well under way. It is small, and, of course, there is not much "machinery" necessary. It has been announced that George Franklin will give his experiences and call Sunday afternoon. I am told that this District is not very enthusiastic over missions. Oh, I pray the Lord to give such a missionary service that the people will never forget. From here I go to Walla Walla, the Northwest District Assembly. Will not stay until the close, as I must be getting back to the San Francisco District, where I have several meetings with our churches. My slate for that is as follows: Milton, Cal., June 8th; Stockton, Cal., June 9th; Tulare, Cal., June 10th; Lindsay, Cal., June 11th; Fresno, Cal., June 13th. On my way from Walla Walla to California, I plan to stop for a little while with the Grebe family. This will mean something to them, as well as myself, and, of course, it will mean something to the sisters in India. The Lord is blessing all along the way. He is evidently pleased with this itinerary. Every place I have been, the people say they are glad to see the missionary who is going to the field. They are going to have more interest in the work, I do believe. You will be glad to hear that Doctor Walker is nearly himself again. He is so much better than I expected to find him. We praise the Lord for it! The Lord preserves us and blesses us with all spiritual blessings, for which I am grateful.—GEORGE J. FRANKLIN.

NEW YORK CITY

We have just closed the fifteenth anniversary services of our work in the First Pentecostal Nazarene church, Eighth avenue and Twenty-third street. Brother L. N. Fogg and Brother I. W. Hanson were the evangelists, who preached the truths of God with no uncertain sound, setting forth the rugged way of the Cross. While our attendance was not large, God's presence was very graciously and blessedly manifested in every service, and souls at the altar were gloriously sanctified, some praying through. Among the latter was one who was a wreck of the Devil. But Jesus took him in, and cleaned him up, and dressed him up, and now he is marching up the King's highway of holiness as happy as he can be. One evening the glory fell upon us so that the preacher had to postpone his message. How the saints did sing

and shout and laugh and cry and praise God for an uttermost salvation! There was one among us who evidently knew not the "joyful sound," who fairly ran from the place; but the waves of glory continued breaking upon us, and as our brothers sang their antiphonal, quaint, but inspiring songs, they caught fire from one to another, until the en-

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What one pastor says about the book:

DEAR BROTHER KINNE:

Yesterday you presented me with a copy of "World-Wide Missions," just from the press, written by our dear Superintendent, Brother H. F. Reynolds. In the midst of heavy duties, I have already found time to read two-thirds of this magnificent book, and pause to write you my appreciation of this epoch-making little volume.

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How you have printed this beautiful volume of more than two hundred pages, on the finest paper, using one hundred and forty illustrations from pictures (some of them full page) taken by the author himself, is a mystery to me, especially when I note that the price is only 50 cents! Next to the marvel of the record is the wonder of the printed matter, so superbly done at such small cost. May this volume circulate by multiplied thousands. Now, if you will excuse me, I will stop writing and finish reading the book.

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tire room seemed a blaze of heavenly glory. Our street meetings were of great interest; crowds of hungry hearts listened intently while our evangelists preached and sang Jesus, the Savior from all sin. One evening we were favored by, and greatly appreciated, the coming of our beloved brother, General Superintendent Reynolds, who showed some of the pictures of his most interesting trip around the world. Also, our dear Brother Franklin, whose enthusiasm inspired us greatly. We pray God's richest blessings on men of God like these, who go through flood and flame for Jesus' sake, and encourage us to endure hardness as good soldiers of the same Master. These special meetings closed a fifteen years' service with these precious people in New York City. I have had the privilege of being their leader for thirteen years, and their pastor two years. They have called me for another year; so the end is not yet. We have a revival the whole year through; full salvation is ever flowing, and souls are continually being saved and sanctified. We thank all our friends, new and old, who came from neighboring churches and towns to visit and cheer our hearts. Our services for the summer continue as follows: Sunday, all day; Monday, 2:30, holiness meeting; Wednesday and Friday evenings, at 7:30. All welcome. At our Assembly they elected your humble servant a delegate to the General Assembly, so I am looking forward to seeing many of the saints.—IDA M. JUMP, Pastor.

GRANTS DALE, MONT.

We organized our Nazarene Sunday school with twenty-three members, and now have thirty. The interest is good. We have cottage prayer-meetings, with crowded houses and the presence of the Holy Spirit.—MRS. E. W. MARKHAM.

FROM EVANGELISTS S. B. DAMRON AND LUM JONES

We are at Sapulpa, Okla., in the midst of a great revival. The attendance is good, and seekers are praying through at every service. The people are praying and expecting God to give the greatest revival the town has ever had.

DECATUR, ILL.

We have just closed a four days' convention in our church, held by our District Superintendent, Rev. I. G. Martin, which was a success. The first three days it was so rainy that it kept many people at home, but on Sunday the weather cleared, and the church was well filled. There were ten seekers at the altar during the day. The Lord is surely using Brother Martin in going over the District, visiting the churches. Our church is at the work to which the Lord has called us. At almost every meeting folks are being saved or sanctified. The writer has been called as pastor for another year, with a raise in salary. I am convinced that if we keep humble before the Lord, He will give us success—great harvests of souls—and supply all our needs. We started in at Decatur twenty months ago, with six substantial members, and now have 120. We have seen five hundred seekers at the altar, built a new church, and the end is not yet.—L. G. MILBY, Pastor.

COUNCIL BLUFFS, IOWA

Our campaign in the tabernacle is well under way. The interest was increasing, when we were delayed five days by bad weather. The tent was

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C. J. Kinne

The business of our Publishing House long ago outgrew its quarters. For some time the work has been handicapped for lack of room. The mechanical department has always been crowded, and as the business grew, it became more so. Our mailing and binding room had become so congested that one could hardly pass through it, much less work in it to advantage. We were at a disadvantage for stock rooms for our business, and found it difficult to keep the stock in workable condition. The editorial department was also crowded into too small space. The bookkeeping, mail order, and subscription departments were at a great disadvantage from being located in two rooms, and they were not immediately adjoining.

In the providence of God we came into possession of the building formerly occupied by the Kansas City church. This gave us nearly two thousand square feet of additional floor space, and enabled us to relieve all of the departments by a rearrangement. We have been working at the rearrangement for several weeks, and still have considerable to do. Within a short time we expect to have the institution in excellent shape to care for an increased business.

We are also greatly blessed by an addition to our working force. Brother John F. Sanders, who is now one of the managers of the Publishing House, has recently arrived, and assumed his duties. His coming is wel-

comed by us all, and especially by the writer. Not only can our business be cared for in a much better shape, but we can plan and push to enlarge it more rapidly with the addition of such excellent help.

Surely the Lord has answered prayer in both of the above mentioned arrangements. There are two other much desired improvements, for which we are earnestly praying: First, that adequate capital may be provided to carry on the business. We feel sure that if our people could stand and see the multiplied avenues leading in every direction, and to the ends of the earth, through which we might send the streams of holiness literature to save and bless the hungry millions, they would at once cry unto God for the money needed to carry on this business. Moreover, many of them, as they prayed, would find their desire so intense that they would find a way to answer their own prayers. Second, we also pray for a thousand earnest souls who will devote some time to selling holiness books. This is a greatly neglected field, and thousands of our people are suffering for the lack of books and pamphlets which they would readily buy, if only some one would help them a little by bringing the literature to their attention.

We, at this end, are already in the midst of a great forward movement. Where are you? and what will you do? Will you join hands with us in this gigantic undertaking?

blown flat, and O how it did rain! We started again Sunday, and the tent was crowded. There were seven seekers at the altar. Monday evening the crowd was larger, and our chorus of forty voices sang until the glory of God was upon the service. We are to hold four meetings of twenty days each in the city. The work is growing, and there is victory ahead.—R. W. LEISCHER, *Pastor*.

LOCKHART, TEXAS

We have closed a great revival at Hondo, Texas, assisted by Sister E. Harrel and Sister Ollie Rowe. This is a town with a population of about 2,500, with five saloons, lots of Lutherans and Catholics, but it was the best meeting of our life. The Lord began to bless from the very first service. The crowds increased until our tent only held about half the congregation. Conviction seized the people, and about a 108 souls prayed through to real victory. Catholics, Russellites, Christian Scientists, a deacon in the Baptist church, a Sunday school teacher in the Methodist church, and infidels all came to the altar, prayed through, and came up with shining faces and with the same testimony: that Jesus had saved from sin. Twenty-three prayed through the last night, after which we organized a church with a nice little band of Nazarenes to help push the battle against sin at Hondo. We go next to Red Rock.—BESSIE WILLIAMS.

OAKLAND, CAL.

We are exceedingly grateful for God's blessing upon us. We are so thankful for the many kindnesses shown us both at Upland, whence we came, and at Oakland our new field of labor. Upland has some of the cream of the earth. The last Sunday there, we baptized about twenty, over half the number by immersion. We had a melting time together. Something like \$100 was asked to clear up the back expenses, and in a few minutes we had about \$150. We praised God, and sang for holy joy. The church has been exceedingly fortunate in being able to secure our dear Brother W. C. Wilson as pastor for the ensuing year. We know that they will have the best and greatest year they have ever seen. The last night before we started for Oakland, about a hundred people gathered at Brother and Sister Decker's and gave us a parting farewell service. We had a beautiful time together. We will never forget these people who have prayed for us and loved us during our three years' pastorate. We are now settled in Oakland, and everything is moving on nicely. Brother Goodwin was much loved by this people. He will go into the evangelistic field at present.

He is one of our best preachers. This last Sunday we had nine seekers at the altar, three of whom had never been saved before. Our Assembly was grand; such a beautiful spirit in all the sessions! Great tides of salvation at the evening services. Dr. E. F. Walker preached some marvelous sermons, which blessed the people. Brother McBride, who has come to take charge of the Berkeley church, delivered two powerful messages which were used to the salvation of many souls. Our District Superintendent, Brother Miller, is on the job, and is the pastor's friend. He is enthusiastic and on fire. He gave us a hearty welcome to this District. Hitherto hath the Lord helped us, and we will trust Him to continue to give us victory.—O. F. GOETTEL.

KIRKLAND, TEXAS

Rev. S. R. Hodges and the writer have just closed a fifth Sunday rally at the Martin school-house, five miles northwest of Clarendon, Texas, a new field, where holiness had never been preached. The Lord blessed in the delivery of His message, and gave us the confidence of the people. They called us back to hold a protracted meeting in the summer. I will be in a meeting at Garden Valley, Texas, August 27th to September 5th, with Rev. S. R. Hodges, of Newlin, Texas, as co-worker.—GEO. M. REYNOLDS.

PLANTERSVILLE, MISS.

Our church is small, but the power of God is with us. Last November, Brothers Jay and Churchill, and their singer, Brother Trusty, held a meeting, and there were two converted and six sanctified. Since then there have been eight saved and sanctified. Our pastor, Rev. J. W. Dodd, preaches with power. He is a great soul-winner. We are praying for a great revival this summer in our meeting which starts the third Sunday in August. We need help, for there are so many MATTHEW GASSAWAY, *Deaconess*, against us — preachers who are fighting holiness.—

HARTFORD, ARK.

Our meeting at this place increases in victory. Twenty have already prayed through to either pardon or purity. Brother Minor is my co-worker. God is blessing our labors together. The meeting continues this week. Several are expecting to unite with our church.—F. C. SAVAGE.

KANSAS CITY, MO.

A blessed spirit of unity and work and faith prevails in First Church. Our people are standing by our pastor as one man, and God is honoring us

with the presence of the Holy Ghost in every service. Our prayermeeting Wednesday night was without doubt the most largely attended of any in the city, and was one of the most blessed of any the writer has even been in. Sunday's services were rich and deep. Twelve new members were taken into the church, and a blessed altar service, with several finding God, crowned the day. This comparatively small band are undertaking heroic things for our God and the cause of holiness, and we are expecting Him to multiply our loaves and fishes, so freely yielded to Him.—REPORTER.

FROM EVANGELIST WILLIAM O. NEASE

Just closed a three weeks' meeting at Phoenix, Ariz. It was a union meeting with the People's mission, Free Methodist church, and the Salvation Army. Neither of the three places of worship was large enough to hold the crowds, so those in charge rented the Wigwam theater, on North First street, which seated from six to eight hundred people. Our crowds were not fluctuating, as is often the case, but the building was well filled nearly every evening, sometimes to overflowing. The altars were more than filled nearly every service.

The Lord mightily aided in preaching the old-fashioned gospel, as I "laid the axe at the root of the tree," vindicating His truth, answering the heart-cry of His people, giving us fruitage in definite conversions and clear-cut sanctifications. Genuine cases of crucifixion of the old man of sin brought the glory of Pentecost, as always is the case when conditions are met.

This was a revival of the old-time order. There were over eighty persons at the altar the second Sunday afternoon and evening services. While no account was kept, it was estimated that not less than one hundred and fifty souls prayed through to clear, definite experiences of either pardon or Pentecost during the first two weeks. Many remarkable confessions and restitution were made. People came for twelve and fifteen miles, and stayed two and three days at a time. There were some marvelous cases of healing; one hopeless case of tubercular trouble and one of epilepsy were perfectly healed.

The Devil and many of his agents were certainly stirred. Three men behaved themselves shamefully because their wives got salvation. One threatened to take his wife's life, and abused her wickedly when she came home with the heavenly glory all over her face. The battle waxed hot, and bitter opposition was indulged, but our Captain who knows no defeat gave us an old-time stump-blasting revival.

We are now engaged in the battle at Rivera, Cal., in the Nazarene church, Rev. Robert Pierce, pastor; souls are truly finding God.

On June 18th my son, Orval J. Nease, joins us in a union revival with the Holiness mission, Free Methodists, Salvation Army, and Evangelical church in Tacoma, Wash.

DYESVILLE, OHIO

Just closed a good meeting near Farmdale, Ohio. There were a number of earnest and definite seekers, both for pardon and holiness. Several got through. I would mention one case, which seemed remarkable. A lady who has been a member of the Lutheran church for several years, without any knowledge of real salvation, was deeply convicted. She hated to think of going to the mourner's bench, but after several days of hesitation she gave up, and came to the altar weeping and praying earnestly. She was at the altar two or three evenings. How she did pray! One night, after praying earnestly at the altar, but without getting through, she prayed and wept on the way home. Shortly after reaching home the light broke in upon her soul, and she was clearly saved. During the remainder of the meeting she was weeping quite frequently, but her tears were no longer tears of sorrow, but of joy. She had been given the "oil of joy for mourning." With the help of some neighbor ladies, who have the blessing of sanctification real good. I trust it will not be long until she tastes the sweetness of full salvation.—H. C. LYTLE.

FROM EVANGELISTS WILL H. AND LILLIE B. NERRY

We closed our first tent meeting for the summer at Burnette, Ky., on May 30th. The meeting was held in a community where the people had been taught sinning religion for years, by tobacco-chewing preachers, and from outward manifestations we were made to believe that they had just the kind they believed in. When the "once in grace always in grace" crowd saw we had come to stay until the fire fell, they tried to get us to debate the subject of holiness with one of their tobacco-chewing preachers. They told us the people in the community needed light. We said that is exactly the reason we pitched the tent here. But, they said, the folks should hear both sides of the question. We said, they have heard your

side of the subject for twenty years; now they are going to hear the other side of it, for we are going to keep on getting people converted and sanctified. Of course the Lord honored His Word, and the fire fell, conviction and glory struck the place, and the last day of the meeting will long be remembered in this community. How the new-born souls and sanctified believers did shout, laugh, and cry as they prayed through to victory! The Devil's crowd cut fifteen ropes on our large tent, and did much shooting around the tent; but we kept going until the Lord said move. We baptize a class in the creek June 4th, and take a nice class into the Nazarene church. We started at Vinnie, Ky., last night, June 2d. This is the first tent meeting that has ever been in this part of the county, and we are expecting victory. My wife, our organist, and myself live in an old store house, with one small room; but the glory holds, the fire burns, and we are moving up.

OAKLAND, CAL.

Some time has passed since our work has been reported in the HERALD OF HOLINESS. In this time we have had a change of pastors. We have Brother O. F. Goettle and his good wife, from Southern California, with us. Already God has put His seal on their ministry. The church is encouraged, and if the plans are carried through which our pastor has mapped out for us, we see no reason why this year may not be the best in our church history. We have had seekers at almost every service. Oakland is a large city, and our people live at some distance from the church. Nevertheless, with all the hinderances to be found in a place like this, we feel assured that God has a plan and a work for us to do. We are looking forward to the greatest year of our lives. Our Assembly has just closed. It was a time of sweet fellowship and harmony. From all appearances our District is a unit for the advancement of God's kingdom, and pastors and people are on the altar for service.—CHURCH REPORTER.

GRAND DAY IN BROOKLYN

The reopening services held on Memorial Day (Monday) by the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y., were crowned with the blessing of God. We were favored with great preaching and generous giving. At the 10:30 a. m. service, Rev. E. E. Angell, of Richmond Hill, was the messenger of the hour, and faced the largest morning audience of any all-day

meeting we have held during the year. The message was clear and pungent, and stirred the hearts of the hearers. Rev. William Howard Hoople of John Wesley Church, Brooklyn, was the afternoon preacher, and delivered a sermon full of eloquence, patriotism, and salvation. It was appropriate both for Memorial Day and the special occasion which called it forth. After referring to the heroes of the Nation and the Christian church in general, he took his hearers back to the early days of Utica Avenue church, telling the story of its erection, and paying touching tribute to the memory of many of its early saints and leaders. These included Rev. Edward Levy, Rev. Charles BeVier, Captain Potter, Richard T. Lyons, and Sisters Sandford, Gallup, and others. He also dwelt upon the historical importance of this church. It was within its walls that the Association of Pentecostal Churches of America was organized, and it was by one of its members at a meeting held here that the Association's name was suggested. And again, when the marriage of this body with the Church of the Nazarene took place, it was around the hallowed altar of this church that nuptials were celebrated. Many an eye was wet as the speaker scaled lofty heights of eloquence and pathos. Preceding the sermon an offering was taken for the liquidation of the remaining indebtedness for repairs. The praise service was led by Rev. Ira Archibald, our new pastor at East Rockaway, L. I., and a beautiful selection was rendered by the church quartet, composed of Mr. and Mrs. Alfred Mills and Mr. and Mrs. Matthew B. Carey. At 7 o'clock Rev. George Miller, pastor of the Atlantic Avenue church, conducted the prayer and praise service. The question of providing better sittings for the church was raised by the pastor, and \$150 was enthusiastically pledged toward this much-needed improvement. After some delightful selections by the Nazarene Quartet (instrumental), Rev. E. J. Marvin, of Mt. Vernon, Superintendent of the New York District, preached an unctuous and convicting sermon. He also offered the rededicator prayer at the afternoon service. The congregations both afternoon and evening were gratifyingly large, surpassing our expectations. Brother Angell at this writing (June 3d) is continuing the services, which will close with Sunday, June 6th. He is preaching with great liberty and impressiveness. The new electric lighting and other needed improvements are being greatly appreciated by the people. We are starting off now for a fresh wave of pentecostal salvation.—D. RAND PIERCE, Pastor.

LINCOLN, NEB.
FIRST CHURCH

Upon the resignation of Rev. L. R. Hoff, which took effect the first of April, I was called by the Church Board to assume the pastorate of this church, in connection with my District work, until Assembly in August. Inasmuch as I had devoted my full time to the District for nearly two-thirds of the year, and was about through with the necessary work, I decided to give most of my time to this church until Assembly, and to date I have filled the pulpit regularly every Sunday. Our audiences, almost from the beginning, according to information from charter members, were the largest in the history of the church, and have been constantly growing. Best of all, we have been getting visible results in converts and sanctifications, and what is not of small account to us, the one thousand dollars payment on the church property, due June 1st, was met promptly, and steps were taken to make necessary improvements on the church, which we expect to have finished in time to entertain the District Assembly. We had a two weeks' special meeting, which, it seems, greatly helped the church; and I will say that in a twelve years' pastorate I never had such co-operation from any church throughout the entire campaign as I did from this loyal people. Our relations together have been most pleasant, and we will do our best to lead this church on to great victory. I am spending part of my time during the week on the District, which handicaps us a little; but we are certain of a substantial increase along all lines to the close of the year. God is in our midst, and the glory is on the people.—Q. A. DECK, Dist. Supt.

RACINE, WIS.

The Lord's seal of approval is upon our work in this city. Twenty-four new members have united with our little congregation since the first of the year. Seventeen of these are adults, the rest being children who have sought and found the Lord in their youth. The attendance at all of the services is steadily increasing, and our present temporary structure will soon be too small for the people who are anxious to hear the full gospel. We have organized a brass band of ten players, which we feel sure will do effective work in our street and tent meetings this summer. Bud Robinson will be with us for a nine days' tent meeting, commencing June 20th, and we are looking to the Lord for His

blessing on this meeting, that many souls may be saved and our numbers increased. Our pastor, Rev. F. J. Thomas, is untiring in his efforts, praying, sacrificing, and toiling for the work in Racine; and through the state, and we are sure that with God's added blessing, great good will be accomplished.—PRECY H. LUNN, Secretary.

NEW BRIGHTON, PA.

I am now pastor of the newest church in the Pittsburgh District, organized last month as a result of the great revival God gave us, lasting fourteen weeks. Nearly five hundred seekers knelt at the altar for conversion or sanctification. We organized with twenty-five charter members, and one week later received eleven more. Last Sunday several held up their hands for prayer, and six knelt at the altar. Our prayermeetings are real cooling stations; about sixty being present at this mid-week service, and from thirty to forty at the cottage meetings. Many souls pray through in these meetings. One of our charter members has recently gone to glory. She had a triumphant departure.—MARY E. WHIPPLE, Pastor.

A NOTE OF VICTORY FROM INDIA

In the very section of the country about which Dr. Julia Gibson writes in her book, "A Cry From India's Night," the light is breaking through a little bit. Seven souls from this dark night have, during the last month, stepped out and left their heathen customs and idols, and began to worship the true God. Are not seven souls worth while? A relative and caste man of these seven was baptized the night before Sister Gibson left for her furlough in America. In these few years seven more have come out of the night. The work is truly going on, and little groups are going to step out here and there all over our Buldana District. God is blessing, and the harvest is at hand. Where are the reapers to garner them in? Send them from the homeland quickly.—GERTRUDE P. TRACY.

The White Slave Traffic
versus
The American Home
By
M. Madeline Southard

From GOVERNOR CAPPER

Dear Miss Southard: I have just read with much interest your splendid little volume on "The White Slave Traffic vs. the American Home." It is a great message, and should appeal strongly to every lover of purity and goodness in our homes. I hope it may have wide circulation, and wish you unbounded success in the great work in which you are engaged.

Very Respectfully,
ARTHUR CAPPER.

From DR. B. F. HAYNES

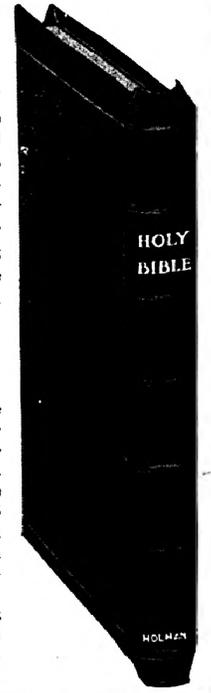
"The White Slave Traffic vs. the American Home," by Miss Southard, is terse, true, timely, and terrific. It is in as brief a compass as so full and forceful a treatise could have been put. It is perfectly true, horrible as are the features of the awful portraiture she draws. It is most opportune in view of the persistence of this nefarious traffic. It is terrific in its arraignment of an evil which calls for the unanimous enlistment of America's manhood and womanhood for its destruction. Miss Southard deals in a masterly, yet elegant and chaste, manner with the most delicate and revolting issues involved in the question. Hers is the strongest treatment we have yet seen of this subject.

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B. F. HAYNES, D. D., Editor
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ALBION, WASH.

Evangelist Harry Joseph Elliott, of Portland, Ore., held a series of gospel meetings in Albion, Wash., in the Christian Church, beginning May 15th, and closing May 30th. While the attendance at the church was not as large as we hoped, many heard the truth of the Bible, as Brother Elliott preached the Word with power and unction. The people of God were blessed and helped, and some few souls touched the Blood and found peace. A few others sought purity of heart, and are living on the victory side of the cross. Seeds of truth were sown, and the Lord has knowledge of real results. The faithful few in the Christian, Methodist, and United Brethren churches stood by the truth and Brother Elliott. We are trusting God to water the good seed sown, that it may bring forth fruit unto life eternal. God's people in Albion feel highly favored that they have been privileged to listen to the truth from the lips of Brother Elliott for two weeks, and those who came to hear him will ever remember his gospel message.—M. C. S.

FLORENCE, ALA.

The work in the Dayton Heights Nazarene church continues to grow steadily since our organization, in October, 1914. Our revival closed last Sunday night, May 30th, after two weeks of fiercely fought battles and gracious victory. A goodly number were saved and sanctified. Some united with the church. Our District Superintendent, C. H. Lancaster, did the preaching, and our hearts were made to rejoice over his clear, concise, and forceful presentation of old-time holiness doctrines. We thank God for preachers who will not compromise with the world. We believe Brother Lancaster is the right man in the place as District Superintendent.—Mrs. M. V. HALL, Pastor.

ANOTHER NAZARENE CHURCH

District Superintendent J. T. Maybury, of Philadelphia, Pa., organized a church at Park Lane, June 2d. There are at least a dozen substantial members, of whom a number profess holiness, and it is to be hoped that the rest are "going on to perfection"—holiness of heart without which "no man shall see the Lord." Charles R. Mateer has been called as a pastor to this new Nazarene church. Two of the members, Brothers Herrell and Shade, have been granted license to preach. Brother Mateer, who was ordained at the Wesley Pentecostal church two years ago, was in the forefront in starting a congregation at Park Lane, over three years ago, and a Sunday school, which resulted in building the Union chapel, where he has been conducting services and preaching holiness; until finally, it was decided to go into an organic body that stood for the doctrines which he preached, viz., old-time Methodism—the second definite work of grace, "properly so called" (John Wesley). Brother Mateer requests the prayers of all for the people at Park Lane and his little flock.—N. B. SHADE.

FROM EVANGELIST J. T. BLACK

Our meeting at Orange closed May 30th. Our congregations were not as large as we expected, on account of special meetings in the place and nearby towns. However, the Lord blessed us with seekers at the altar, among them a Catholic eighty-five years old. I am looking toward the East, and would like to correspond with any one wanting help. Address, J. T. Black, 695 Atchison street, Pasadena, Cal.

FROM EVANGELIST UVALDE DAUGHERTY

Brother John Mitchell and I closed a meeting at Galena, Kas., on May 30th. There were thirty-seven professions. We commenced at Seneca, Mo., Monday night. There is some interest. Home address, Berryville, Ark.

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- E. F. WALKER.....Glendora, Cal. San Francisco District Campmeeting, at Stockton, Cal. June 22-July 1
- Alberta District Assembly, at Calgary, Alberta.....July 8-11
- Manitoba-Saskatchewan (Mission) District Assembly, at Regina, Saskatchewan.....July 13-18
- Special Mission, at Winnipeg, Manitoba.....July 20-Aug. 1
- Dakotas-Montana District Assembly, at Velva, N. D. August 4-8
- Wisconsin District Assembly, at Milwaukee, Wis. August 12-15
- Campmeeting, at Millersport, Ohio.....August 17-20
- Indiana District Assembly, at Connersville, Ind. Sept. 1-5
- Chicago Central District Assembly, First Church, Chicago, Ill. Sept. 8-12
- Michigan District Assembly, at Lansing, Mich. Sept. 15-19
- Iowa District Assembly, at Chariton, Ia. Sept. 22-26
- General Superintendents' and Missionary Board Meetings and General Assembly, at Kansas City, Mo. Sept. 27-

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- Ironton, Ohio.....June 21-23
- The Plains, Ohio.....June 24-27
- Logan, Ohio.....June 28-29
- Columbus, Ohio.....June 30-July 1-2
- Millersport, Ohio.....July 3-4
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- Lytton Springs.....June 12-13
- Bangs.....June 15-16
- Coleman.....June 17-18
- Cleveland.....June 19-20
- Glen Cove.....June 22-23
- Ballinger.....June 24-25
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- Sea Drift.....July 1-4
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- SOUTHEASTERN
- W. E. HANSON.....Glenville, Ga.
- TENNESSEE
- J. A. CHENAULT.....Murfreesboro, Tenn. Louisville Camp, Tenn. June 10-11
- Seyler Home Mission, Tenn. 2 and 7:30 p. m. June 11-13
- Monterey Holiness Rally.....June 12-13
- Sparta, Tenn. June 14
- Murfreesboro.....June 15
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