

HERALD of HOLINESS

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Paul on the flesh



PAUL is fond of using the word flesh (*sarx*) in teaching the principle of sin, or the carnal mind. He is very definite and clear and strong in this teaching. He even brings into sharp comparison the fleshly or carnal life with the Spirit life. His use of the word "*sarx*" to designate this fleshly or carnal nature is very suggestive, and forms an unanswerable argument for the necessity of a second work of grace. In Romans and Galatians and Colossians and elsewhere he employs this term often.

Thayer defines this word *sarx*: "... when used either expressly or tacitly opposed to Spirit (of God) has an ethical sense, and denotes mere human nature, the earthly nature of man apart from divine influence, and therefore prone to sin and opposed to God [italics Thayer's — Ed.]; accordingly, it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice." Thayer here adds the following from Luther. "Thou must not understand 'flesh,' therefore, as that only were 'flesh' which is connected with unchastity, but St. Paul uses 'flesh' of the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh." And he adds this also from Melancthon: "Note that 'flesh' signifies the entire nature of man, sense and reason, without the Holy Spirit."

Thus we find buttressed by these three giants in scholarship and exegesis the identical definition of the sin principle on which the holiness people insist, and which necessitates the very work of entire sanctification for which they stand.

Let it, however, be as distinctly understood that Paul does not, neither does any holiness advocate we have ever heard of, teach the Platonic view that matter is evil *per se*. Paul lends no encouragement to the absurdity that evil resides in the flesh. He merely emphasizes the bondage of man under the sway of the sin principle on account of the weakness of human flesh. Evil or sin resides in the nature of man deeper down than the flesh, or the mere matter of which the body is composed. This evil pertaining thus to the spiritual nature of man withstands the claims and the reign of the Spirit of God when He comes into the human heart, and it requires the work of this Spirit through the blood of Christ to throttle and destroy this inward foe.

This sin principle, or "flesh," is what regeneration does not remove. It remains, and instigates and perpetuates a conflict with the new life implanted in regeneration. Paul is very clear on this point. In discussing the religious life of the regenerated he frequently covers this very point of the conflict between the new life of God in the believer and the old life of "*sarx*" or the flesh. For instance, in Gal. 5: 17, 18, he tells the Galatian Christians: "The flesh lusteth against the Spirit and the Spirit against the flesh; for these are contrary the one to the other, that ye may not do the things that ye would." This flesh, or carnality, rebels against the incoming and the reign of this life of the Spirit, implanted by the work of regeneration, and proceeds to assert its claims and rights. This begets a state of insurrection and inward struggle, which occasions endless trouble until it is expelled by the edict of God through the power of the Holy Spirit applying the cleansing blood.

This is in perfect consonance with the experience of men, and is entirely philosophic and rational. There is not one word of Scripture against it, but multitudinous words of

Scripture buttressing the truth. It is as full of comfort and joy to humanity as it is of proofs and illustrations from Scripture, and the history of the church and current life.

Thus securely and firmly does the basic truth rest on which is founded the necessity for the holiness movement, for this is a truth now neglected if not repudiated by the great churches of Christendom. Let us be true to our majestic evangel, and God will bless us richly, and glorious results will crown our labors in the Lord.

Christ or Death

Just why some teachers insist upon deferring final victory over inbred sin until near or in the hour of death, is passing strange when we turn to the Word and read of Christ. One writer says: "Sin is a Napoleon conducting his disturbing, destructive, and death-bringing campaigns even in the Christian life. We may, by the grace of God, and the help of the Spirit, make him prisoner at Elba, but he will escape and continue till life's latest breath to distract our minds and defeat our holiest ambitions." There was a St. Helena to follow Elba, and here Napoleon died. We teach the Elba experience of regeneration, but insist that the St. Helena experience must follow, wherein the Napoleon of carnality dies. The Christian is in poor plight if Elba be his best in Christ. In His very beginning, Christ had victory over sin in a Virgin Birth. For thirty years of practical life among men He had conquest over sin by living without guile or a single transgression. In the marvelous temptation in the wilderness He came off Conqueror over the Devil and sin. On Calvary, He triumphed over Satan and sin by the submission to sufferings inexpressible with not a murmur. Again He triumphed over sin by His resurrection and conquest over death. And then when, after forty days, He ascended and sat down on the right hand of the Father, He displayed His transcendent victory over sin by His miraculous ascent, and by the honor of the Father in welcoming Him to the right-hand seat which no sinner could occupy. After this repeated and glorious triumph over sin, and all this that He might make a victorious remedy for sin for man, He finds His only foe which is too much for His all-conquering power to be man's sin. This He can only forgive, but cannot purge and cleanse. He must leave this for death to accomplish. This makes death bigger than Christ as a Redeemer.

We would like to ask how can the death of the body destroy the sin principle? Death is only the dissolution of the body, and does not touch the soul, which is the seat of sin. How can the decay of my arm into but a bit of dust affect or destroy the murderous purpose which once may have made it the mere instrument for a deed of murder? How can the turning back to earth of the feet of man change the instinct of theft in the individual which caused those feet to become the innocent, unconscious instrument of depredations upon the property rights of others? How can the decay and crumbling into dust of a human body change or destroy the lustful principle which once used that body as the vehicle of lecherous indulgences? Death affects only the physical body, but does not touch the seat of will and desire and motive and affection. How can physical failure influence or transform or revolutionize soul activities and verities? What has death to do with the spirit anyway? Can death accomplish more for the spirit which it cannot even touch, than God and Christ and the Holy Ghost and the Gospel,

and all the ministrics of church and prayer and love and mercy and tenderness and persuasion can do during a long life time? If this be the case, let us hasten and revise 1 Cor. 15:55 to read: "But thanks be to Death which giveth us the victory through fatal disease and suffering!"

That New Church Home

The First Pentecostal Church of the Nazarene, of Kansas City, has a new church home. Elsewhere in this issue will be found cuts of the new building, and full information respecting this remarkable event. We term it remarkable for several reasons which will develop as we proceed to give three reasons for its purchase. There could

have been only three things to justify its purchase.

First, there should always be a real need of a building before making a purchase, or erecting a structure. This need of our local church will appear quite manifest when we state the fact that we owned no church edifice, and have never owned one since we have had an organization in Kansas City. We were kindly permitted to build the structure we have been using, on the Publishing House lot, which we had, however, outgrown. Outgrowing this building was another strong evidence in our need of a church home. Being without a church building, and having outgrown our present temporary quarters, rendered our need very acute. In addition, we believed in the call and mission of the Pentecostal Church of the Nazarene—that she had a divine mission and work—and that God had a permanent use for her, at least until Jesus comes back. If our church were an ephemeral thing, a mere shift to meet the passing fancy of theorists, which would more quickly pass away than it came into being, we would never have dreamed of such an investment. We know, and feel deep down in our souls, that God has a great work for us to do, and that He wants us all to be equipped for the doing of His work. We felt constrained, therefore, to do our utmost to supply ourselves with such a structure as would afford us the facilities to do the work to which He thus calls us.

There should provision be made in procuring church edifices, whether by erection or purchase, for not only our present membership, but for growth in the future. This edifice furnished such provision for a certain need of the immediate future in the way of growth. It would have been very unwise to buy a building which would have merely housed our present membership. A church, like the state or a city, should always look to posterity in the erection of buildings. We must build for the future, if we believe we have a future. In this great purchase we have provided for quite a time to come, as well as for quarters for the meeting of the General Assembly, in the fall. It is ample for the accommodation of this body, and for many similar meetings we trust to have with us, from time to time in the future. There should be an annual Bible conference in this city where study of the Word of God would receive such a stimulus as would be felt throughout our connection, and which would be fruitful of incalculable good in many ways. This is only a personal opinion of the editor, who longs to see a phenomenal increase in the study of the precious Bible. Properly conducted by thoroughly evangelical teachers, for ten days or two weeks annually, such a Bible conference would be fruitful of vast and widespread and permanent good which no man can estimate or appreciate unless he has had the privilege of attending such conferences.

The second thing which should control in the purchase of a church should be suitability. When the illustrations of the structure in question are examined, and the descriptions are read, we are satisfied there will appear evidence that this point has been fully met in this case. It is spacious, well appointed, plenty large in present sitting capacity, with some fifty feet of extra ground for all enlargements which may be needed for many, many years to come. It fronts east, and is a corner lot with fifty feet or more of space on all four sides of the building, which insures quiet and ample ventilation. It is solidly built of stone, and while not ornate, is very neat and modern, and conveniently arranged for Sunday school and devotional services, as well as for preaching services.

The third point to be guarded is, of course, ability to buy. We should always go no further than we have reason to believe we can pay for. This point was duly considered. Our church is poor in money, all our members being dependent on their salaries or wages for a living. We are rich, however, in faith in God, and in the future of our local church, and of our general church. There is always a way to do what ought to be done. God seemed to make

our duty so clear in this case, that we felt it would have been not only improvident, but severely culpable not to have taken advantage of the opportunity which He seemed to thrust across our path. The truth is, God challenged our faith by throwing this splendid bargain across our pathway, and we were constrained to accept so manifest a challenge and so gracious an opportunity for acquiring just what was so sorely needed, at such a splendid bargain. To acquire such a property for less than half what it would cost to erect the structure alone, was certainly a business-like transaction, and as certainly a providential opportunity.

We believed God had this building in mind for us, and that He wanted us to have it, and that He would see us through in paying for it. We believe the church at large will be delighted to know that our church in Kansas City has been so richly blessed with this splendid opportunity, and will co-operate with us by their prayers and sympathy, and by every means in their power to carry through the plan we have adopted for its purchase.

These doors which we entered permanently last Sunday morning (April 25th) will stand wide open for the whole Pentecostal Church of the Nazarene, and all will be more than welcomed as often as they can visit us, and the oftener the better. There will always be a genuine Nazarene welcome awaiting one and all from our own, and from all other churches, and from all of no church whatever, whom we will do all we can to help forward toward the kingdom of our Lord Jesus Christ.

The Divine Call

How any man can enter the ministry save under the pressure of a supernatural, divine call, is past comprehension to the writer. We believe most profoundly that God calls His ministers into this high work of Gospel preaching and that no man should dare enter it except under the pressure of such a call. We believe further, that all truly called do enter it from a felt sense of such a call. It is also true that generally, if not invariably, there is a hesitancy on the part of the called until the pressure becomes so manifest that it amounts to a kind of holy compulsion before he complies.

It is with many or most like it was with Moses when called to his high commission of leadership of Israel. How Moses hesitated and pleaded inefficiency, lack of gifts, difficulties in the way, doubts and obstacles to be met, and all sorts of complications! "Oh Lord, I am not eloquent. . . . And the Lord said, Who hath made man's mouth, is it not I the Lord?" Thus, one by one, the Lord met and removed his objections, until, impelled by the irresistible sense of obligation, Moses undertook the great task and nobly braved every difficulty, save the ordinary weaknesses which attach to all human beings under like tasks and temptations.

These calls generally defeat some cherished life plan. How the called had planned for the bar or the medical profession, or had his heart set on the delightful life of agriculture, where he would commune with nature, removed from the din and rush of city life and turmoil. How some life plan had to crumble under the mighty touch of the divine authority and command, so potently borne in upon the consciousness and conscience of the called! We dare believe that obedience is seldom rendered until it becomes a fear or a conviction that failure in the chosen and preferred course will be the issue, or until the more emphatic issue comes, as in Paul's case: "Woe is unto me if I preach not."

It must ever be remembered that the assurance is very positive of the presence and constant companionship of the Master. He says most positively: "Lo I am with you even unto the end." There is no need He will not supply. Your inefficiency is felt by you, but you must get into the secret or realizing and appropriating His efficiency and His power, and in the strength of this marvelous assurance you can undertake aught for Him and in His name and strength.

For the three hundred and fifty million dollars paid in license, wages, and material used by the drink traffic, the people pay for drink two billion and two hundred thousand dollars. This takes no account of the cost of caring for the insane, the cost of courts, and other expenditures made necessary by this traffic. The real net cost of the traffic to the people of this country is about three billion dollars. Does not this show where the hard times come from? Look at this, ye students of the times, and see if there is not something worth your while in the figures.

THE EDITOR'S SURVEY

News and Notes

About a year ago we attended for ten days a great Bible conference and heard such men as G. Campbell Morgan and Dr. Camden M. Cobern and a number of celebrities. No one of them was more enjoyable than the lectures on Archeology by the last named gentleman. Mr. Cobern said some things to which we strongly dissented, but in the main the lectures on his excavations among the ruins of the ancient Bible lands were very edifying. He has been recently lecturing in Philadelphia on his more recent tours of exploration; and is making some surprising revelations. These go far to show in the first place that there is nothing new under the sun. For instance, the palace of Nero had three elevators. There was an income tax in the year 6 A. D. In the first century the Jews had stenography commonly practiced. There were labor unions, organized graft, and monopolies, and the most prodigal, extravagance in the erection and adornment of the homes "which made New York millionaires look like pikers." Best of all, in nothing we see related of his disclosures was there anything that did not tend, when bearing at all on the subject, to confirm the Old and New Testaments. The dispatch said that "Professor Cobern's investigations have been demoralizing to skeptical scholars." This seems the invariable result of this buried treasure of the ancients whenever it is unearthed. God's Word stands secure and immovable as upon adamant, and has never yet been successfully attacked by men or devils.

Recent elections in Illinois, Wisconsin, and Michigan closed some six hundred more saloons. Hundreds of other saloons across the Mississippi from St. Louis will have their fate determined by the time these words reach the readers of the HERALD OF HOLINESS. The good work goes on well, and there is growing promise of national prohibition being made the overmastering issue in the presidential campaign next year.

The United States government reports indicate that there will be an increase of this country's surplus this year in the production of wheat of 35,000,000 bushels, the yield this year being estimated at the enormous figure of 697,000,000 bushels. There is also said to be a large increase in the acreage planted in all countries over the world.

There has been an average attendance at the Panama-Pacific Exposition, for the first six weeks, of 62,000 daily.

At Inst. yielding to the pressure of public opinion, the Mormon hierarchy have made a financial report. The tithes collections of this organization for 1914 were \$1,887,920. There has been a marvelously high birth rate. Despite this, however, and the constant immigration of converts from Europe, the increase of membership for the thirteen years from 1901 to 1914 was only 129,000.

That is a good point the *Continent* makes against the modern "Chautauqua" methods. This certainly has been "run in the ground" and broken off, so to speak. It is a kind of baptized system of Sabbath desecration for revenue only, with a little entertainment and

amusement thrown in to make things go. Closing a kind of exposure of the accustomed methods, the *Continent* says: "What's to say? Would it be bad judgment or bad Christianity if the minister thus consulted should mildly respond: 'Well, you see, in our town we do n't run on Sunday any business that takes in money all the other days in the week. I do n't see why a commercially managed Chautauqua should escape that excellent rule. And, as far as the preaching is concerned, we have a set prejudice in this town against charging an admission fee for religious service. None of us local pastors would preach behind a "charge at the door." We do n't believe that we'd care to hear even a "big" preacher under such conditions.'"

It is authoritatively stated that ten years ago, upon investigation, the Protestants were paying 85 per cent of the taxes in Boston. Yet the Romanists had in the park department of the city 263 Romish employees, while there were only seventeen Protestants. In the printing department there were 104 Romanists and only 17 Protestants. In the public grounds department there were 121 Romanists and only 16 Protestants. In the street department there were 3,176 Romanists and only 320 Protestants. In the water department there were 599 Romanists and only seventy-five Protestants. The Romanists employed in the public schools received \$700,000 in salaries. It is said to be even worse now than then. Does not this show the marvelous activity of Romanists in manipulating city politics in favor of their own members to the detriment and robbery of the rights of Protestants who pay nearly all the taxes which go to pay this vast army of employees?

Ex-Governor Foss, of Massachusetts, has come out clearly and strongly for national prohibition. The announcement of his position startled his co-guests at the closing exercises of the Franklin Union, where it was made, so the papers say. He said he thought it was about time for him to stop voting for the licensed saloon. He declared it inconsistent for him to have a rule that any of his men who were addicted to drink should be discharged, and yet for him to support an open saloon near his place of business where his men had to pass back and forth several times a day. It is certainly fair and consistent in him to adopt the prohibition view for the nation. He rightly said it was impossible to enforce prohibition in a state surrounded by liquor states.

Secretary Bryan, in a letter to the Democratic National Committeeman from Iowa, advises Democrats of that state to take a stand for prohibition, and declares that the Democratic party can hope for success only when it gives expression to high ideals, and makes itself the champion of the noblest principles and best politics. Right, Mr. Bryan, and it is devoutly to be hoped that Mr. Wilson can be brought to see these palpable and paramount truths politically, and that he will agree with Mr. Bryan in his evident leaning toward national prohibition as an issue in the next presidential campaign.

The conviction of the Mayor of Terre Haute, Ind., and twenty-six of his co-defend-

ants, on a charge of a conspiracy to corrupt the election in that city last November, was a merited and severe blow against a most corrupt political machine. Now let Kansas City take the same steps for the conviction of the election thieves who infest our city, and we can have clearer sailing and cleaner government. The penitentiary is the only right cure for such thieves, be they high or low, rich or poor.

The proposed Dixie Highway from the Great Lakes to Florida Coast is a great enterprise, and if successful will prove a strong incentive to the building of better roads all through the country, through which the new highway will run.

From the Congregational Year Book are gleaned the following: The membership of that church increased last year 12,989, the total membership being now 763,182 members. The Sunday school membership is 757,873, an increase of 56,413 for the year.

It was something unusual in state matters for a governor to issue a proclamation for a "Go-to-Sunday-school Day," as Governor McCreary did for Kentucky, setting Sunday, the 25th day of April as the day.

The American Bible Society, acceding to the request of the Panama-Pacific Exposition managers, has decided to hold in San Francisco a World's Bible Congress. The date is August 1 to 4.

The House of Representatives of Massachusetts voted on the bill prohibiting the granting of public money to sectarian schools. The bill received 107 votes favoring and there were 117 votes against the bill. The friends are encouraged by this vote, though it lost the bill. In the last vote on a similar bill there were only 87 votes for it, which shows a gain in friendly sentiment. As usual the Romanists fought it vigorously and publicly. Massachusetts is a desperately Rome-ridden state, and we would be more than pleased to see some sign of deliverance from the galling yoke. The *Boston Transcript* pronounced this bill an "A. P. A. bill." Of course all Rome-ruled dailies, as are most American dailies, will fight anything Rome is against, no matter how plainly it may be against the best interests of America and true Americans.

Billy Sunday is having a struggle in Paterson, N. J., with a great combination of Unitarians, saloons, Romanists, anarchists, and society devotees and sundry worldly elements in all churches and in no churches. He declares that through God's help he will win in the fight for a great revival.

More than fourteen thousand probationers were enrolled in the churches of the Philadelphia conference of the Methodist church, the past year.

Bishop Nuelson reports a great revival wave sweeping over Norway. The Bishop belongs to the Methodist Church, and refers to the work of that church in Norway.

John D. Rockefeller, it is announced, is to devote a large part of his immense fortune to the work of medical missions in China in con-

nection with existing Mission Boards, and their work already in hand. He has been for years carefully investigating conditions and needs and methods in China through parties whom he has sent there to personally inspect affairs, and has now reached his decision to inaugurate the work in connection with existing Mission Boards.

The *Congregationalist* calls attention to the talk of Dr. John R. Mott before the students of the University of Kansas, recently, on which we made adverse criticism at the time. It was in regard to "belief having to follow investigation," and that when facts of science and religion conflict, that religion must step aside. The *Congregationalist* says, in mentioning this teaching of Doctor Mott, that while he was delivering this kind of pabulum to these students, "Billy Sunday was tearing higher criticism to shreds, slapping evolution in the face, and wielding a baseball bat on science generally, harvesting the converts, even within the shades of universities, Princeton, Pennsylvania, and the like. . . . Moreover, almost at the same time with Doctor Mott, Henry J. Allen, the Kansas editor, was telling a Kansas City audience of his conversion by Sunday, and how, with other laymen, have been added in the Wichita territory besides Billy's five thousand converts, fifteen thousand more."

Power of Influence

This power attaches to the little things — even the smallest — as well as the larger things of life. This truth is too often not sufficiently considered. If it were only remembered always, how much discouragement would often be saved. Let us remember that God does not allow our smallest deeds to go unnoticed or unrewarded. All that goes to make up life come into His account with us. The little foxes spoil the vines. So the little deeds go to help or hinder souls in their march to the great eternity to come. An exchange gives an illustration, very striking, of this great truth about little things influencing under God's providence:

My friend tells me of a young lady who once made her home with his family. He says she would rise early in the morning and come down stairs thanking God for salvation. By the time she would get to the cistern for a bucket of water she would be whistling and singing till all the birds in the neighborhood would join in like to split their throats. The old colored man in the barn lot would hear her, and he would start up. A man hitching up his plow for the day's work would catch the tune from old Uncle John and his horses would have their text for the day. A farmer passing on to the town heard the lit of melody floating across the fields and brought it into the busy city, where this one and that one caught it up through the day. "And," said my friend, "so far as I know it did not stop until it went around the world."

Science tells us that a pebble dropped into the sea starts in motion a circle of waves that do not cease until they reach the farthest shores. Thus it is with the influence of our lives. While in the case of a dropped pebble, the waves will decrease in power the wider they extend, the influence of a human life may increase and grow in power, creating new centers to send out new waves, until the tiny wave of a girl's song shall in some distant place become the mighty tide which shall be for the salvation of a people.

My brother, my sister, if we could see the mountain of good or evil that eternity will reveal as having grown from the influence of our small, common, daily lives, they would not seem so insignificant and trivial.

That frown, that careless word, that loving act passed by which saddened father's heart and put a cloud over mother for a whole day would be seen to grow into a storm of angry threatenings for judgment. The cheery word to the urchin of the street, the trifle of courtesy

"Is the Young Man Safe?"

"Is the young man safe?" The heart-wrung cry

Has an age-long ring that brings it nigh.
'Tis the nameless dread at the father's heart,
As he sees his son from the home depart;
'Tis the burden of many a mother's prayer
For her boy who wanders she knows not where;
'Tis the harrowing fear that will not sleep
Till it plows in the forehead its furrows deep.

"Is the young man safe?" Can he safely tread

In a path with crime and pitfalls spread?
Can he pass unscathed through the devil's snares

That are clustered thick in the city's squares?
Can he rest secure when he little knows
That his seeming friends are his subtlest foes?

"Is the young man safe?" when in very truth

His path is strewn with the wrecks of youth!
Safe? when the state protects the den
That glutts its till with the lives of men?
Safe? When a man for a paltry toll
May set a snare for a fellow soul?

"Is the young man safe?" when our laws con-
done

The "Thou shalt nots" on the slab of stone?
Is the young man safe? Let the church and state

Heed David's cry at the city gate;
Let the city guard as its choicest wealth
The young man's vigor and moral health.
God make us wise — for the hour is near
When the youth is gone and the man is here.

—Record of Christian Work.

to that poor, old man, the little sacrifice of some pleasure for the sake of some one at home — these would be seen to go forth rolling up eternal rewards.

There can be no little thing in a life that Jesus Christ was willing to die to redeem. Its hourly influence reaches out beyond time and rolls upon the shores of eternity.

Saving Others But Not Himself

How true it is that we can save others, but not ourselves. That is, differently stated, we best save ourselves when trying to save others. There is a divine law underlying altruism, that only when earnestly and unselfishly given up to the work of trying to save others, are we really doing aught toward saving ourselves. This truth has been a thousand times demonstrated. We come across an illustration of the truth, as copied from an old publication of the year 1860, called *Hutching's California Magazine*. It was quoted by *Christian Observer*:

"In helping others, we also help ourselves. A beautiful story is told of two brothers, traveling in Lapland, which illustrates this truth more than whole volumes of aphorisms.

"It was a bitter, freezing day, and they were traveling in a sledge, wrapped in furs from head to foot — but notwithstanding this, they were almost frozen in the fearful cold.

"By the wayside they discovered a poor traveler benumbed and perishing in the snow.

"Let us stop and help him," said one of the brothers, "we may save his life."

"Yes, and lose our own," replied the other. "Are we not ourselves freezing in the cold? None but a fool would think of stopping on such a day as this! I would not throw off my cloak of fur to save a hundred travelers!"

"I am freezing as well as you," said his brother, "but I cannot see this stranger perish, I must go to help him."

"He was as good as his word. He went to

his relief, chafed his temples and gave him wine from his bottle to drink. The effort that he made brought warmth to his own limbs, and he took the traveler on his back and bore him to the sledge.

"Brother," he said, "Look! I have saved this stranger's life — and also, I verily believe, my own. I am quite warm from the effort I have made."

"But his brother did not answer. He was sitting upright in his furs on the sledge, cold and dead."

Do It Tomorrow

By James Elmer Russell

"There's a whole day tomorrow, and it hain't been teched yet," say the Tennessee mountaineers when the outside world tries to hustle them.

To a generation brought up on the strenuous maxim, "Do it now," this proverb of the mountaineers is a needed sedative, for, after all, there is something more in life besides rushing for trains and teeth grimly set with the purpose to get the day's stint of work done before the whistle blows. Certain natures with a languid disposition undoubtedly need the spur of "Do it now," but there are a multitude of others forever on strain who need the word of relaxation, "Do it tomorrow."

He who is so cumbered with much activity that he regards every interruption as a subtraction from the day's necessary output should be reminded of the familiar words:

"More careful, not to serve Thee much,
But please Thee perfectly."

Only he has a right to make "Do it now" his motto who can in the midst of toil maintain his tranquility and keep

"A heart at leisure from itself,
To soothe and sympathize."

If, with the pride of achievement hot upon him, a man loses patience when his day's schedule is broken in upon, he needs the message of the mountaineers, "There's a whole day tomorrow, and it has n't been teched yet." — *Congregationalist*.

Dave's Awakening

Some years ago, in a poor schoolhouse in a back district, a boy at the foot of the class unexpectedly spelled a word which had passed down the entire class.

"Go to head of the class," said the master, "and see that you stay there. You can if you work hard."

The boy hung his head. But the next day he did not miss a word in spelling. The brighter scholars knew every word in the lesson, hoping there might be a change to get ahead, but there was not a single one; Dave stayed at the head. He had been an indifferent speller before, but now he knew every word.

"Dave, how do you get your lessons so well now?" said the master.

"I learn every word in the lesson, and get my mother to hear me at night; then I go over them in the morning before I come to school. And I go over them at my seat before the class is called up."

"Good boy, Dave," said the master. "That's the way to have success; always work that way, and you'll do."

Dave is today the manager of a large company, and he attributes his start to the words, "Go up to the head, and see that you stay there; you can if you work hard." — Selected.

Own Up to It

Why not say, "I was in the wrong"? That is the noble part.

"Some people imagine, once they have made a mistake, it is nobler not to confess it. . . . Here is the great missionary, the chief of the apostles, at the end of his life writing down his confession: 'I made a mistake about a young man years ago. Barnabas was right, I was wrong. Mark had another chance through Barnabas, and he has been profitable to me.'"

Yes, indeed. Many a heartburn would be healed if we were great enough to say: "I was wrong. I am sorry. Forgive." — Selected.

THE OPEN PARLIAMENT.

Are We in a Rut?

Written by FRED MESCH



FULL GOSPEL ought to reach the fullest number of people. But is it? Is it not a fact that evangelists with methods often shoddy are reaching the largest crowds? The people are being deceived by the platoons with a hand-shaking, card-signing, burlesque on real revivals. It is not denied that a few get genuinely saved. It is a fact that the multitude do not. Nor do we refer to all union propagandas. Some are better than others. We are simply saying that they reach the people.

Are we, as a church, reaching the un-churched crowds? Let us bravely face some facts. Is it not true that we have practically the same crowd from one revival to another? Many of them are fearfully hardened by years of Holy Ghost preaching. There may be some exceptions, but most of our churches reach only a very limited few. Our evangelists are often embarrassed by being forced to preach to "the saints," when they have a burning desire to reach the outsiders. It is often heart-breaking. No evangelist can convert folks who do not attend.

Is there a remedy? How can we branch out? There is one way we cannot do it, that is, by continually working over our own crowd. Many of us, we fear, in order to have converts, have turned our attention to technical and hair-splitting trimming of "the saints." Each evangelist, as a result of the varying personalities, presents a different viewpoint. One stresses perfect love; one insists on "the fire" (often mistaking fierceness for fire); another is strong on demonstration; still another lingers over the question of dress and jewelry; and yet another puts emphasis on matters in which the consciences of people differ, as Sunday car riding, milk buying, eating pork, or hot biscuits, etc. Each insists that if you do not see it and have it just his way, you have either backslidden, or have never really been sanctified wholly. What is the result? Brethren, we know what the fruits are. We have a running back and forward to the altar that is as disgusting as it is disgraceful. It reflects no honor on the blood. This serious condition has impressed us deeply time after time when reading over the reports in our paper. A score or more of revivals held, great preaching reported, glorious times experienced, many seek-

ers at the altar, and a lot of happy finders, but none or only a meager few joined the church. Nineteen out of twenty mention nothing about any uniting with the church. Something is the matter with us. Most of our seekers and finders have sought and found under many other evangelists.

Outsiders have become confused and have been hindered in larger numbers than we know. I hope I am understood. I believe a church ought to be and must be stirred in order to a genuine revival, but a church ought not to throw away its faith and experience. It can move forward without admitting it never had left Egypt. We do not refer to backsliders. If they have sinned wilfully and gone back, they ought to return and repent. What has this to do with our subject? Everything. We are not getting the crowds, because we are not after them. We are after "the saints." We are developing a morbid introspection. We are so busy saving ourselves, we do not have time to save others. Let us face the music and step to a better tune.

There is a cure. It is in going after other people and helping them. Finney contended that there was no better way to arouse and strengthen Christians than by the conversion of sinners. Christians need to be led to higher ground and deeper exploration into Canaan and not to be everlastingly doing over their first works. They are to go on to Perfection and not around the trail of first principles. Let us turn our attention to sinners and we will get them.

How shall we reach them? Shall we wait around for them to come in? Shall we depend wholly on the Lord to send them in? Shall we merely look for their coming through a few cards and dodgers sent out? In the newness of our movement, the announcement and a little shouting brought the crowd. The novelty has worn off. The novelty wore off John Baptist's preaching till he was jailed with seemingly no protest. Many preachers blame the piety of the people, when they are working by methods gray with age. They smell musty.

The Lord's Little Ones

Written by GEO. W. BUCH

WE read in the prophecy of Zechariah, "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of Hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones" (Zech. 13:7). That this prophecy has reference to the crucifixion of Christ and the sad scattering of His disciples is made apparent by reading Mat. 26: 31, and Mar. 11: 27. Read also Isa. 53: 4, 5. But our Lord also said, "Fear not little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 32). These little ones or the little flock are the few that shall be saved (Mat. 7: 14). Here is a revelation of God's peculiarities. Although God has myriads of celestial bodies, He has still more empty space

than is filled. There is no bulk but is formed of atoms. There is no composition but is made of elements. The world or air is pressed full of evil spirits with few good or divine influences. There is a multiplicity of sinners, but few saints, or holy people. And there are many cultured and matured men in the world, but infancy, innocence with a scarcity alone brings praise to God (Mal. 21: 16). God peopled the world by means of one pair of souls. He twice reduced the church to be of one family. And Jesus chose but a few disciples by which to apprise the world with the preaching of His gospel. The sound of this truth has now gone forth into all the world. As the Jewish age of civil and churchly progress once passed by; so also the time for Gentile

Some of these very preachers are using sermon outlines and illustrations worn to a frazzle by themselves or others before them. Others of these preachers eat three good, big, square meals a day and talk and sight-see much of the day. It is poor policy to blame anybody till you have turned every stone, and worn some stone by turning, trying to get a hearing and results. Then, if you fail, it is still poor policy to beat the sheep. They likely get plenty of that from other sources. Try feeding them and watch them come out.

Someone suggests already, "What is your prescription?" We would rather stir someone older to come forth. But let us make one or two suggestions. Would it not be wiser to hold less meetings and have bigger ones? Would not one big, sweeping meeting bring better results than two or three little ones? A small affair with a song, a prayer, and a sermon, is failing to attract attention. Let us think and talk out of our hearts, brethren. We entered the evangelistic field with a burning desire to reach the unsaved and unsanctified. Our ardor has not cooled. We are forced to believe we must try a new tack. We must do something to attract the attention of non-church goers. We have our own plan. We feel it is of God. It is not easily worked out. We will try to assemble a group of four or five strong workers—all good musicians, one an exceptionally able singer and soloist, one an exceptionally talented musician, all sanctified wholly and out for souls. Immediately someone asks, "How will you support them?" We will have to trust to God and the people, and share our prosperity and adversity. The financial hitch has deterred too many in such an attempt. If God sits on the throne and we are doing real salvation work, we do not fear the money question. The money question is a drawback to quite a few good evangelists. Is there not a place in our work for such a combination? They would certainly assist very materially in attracting attention and drawing a crowd. While the singing and playing would be an entertaining feature, it would be intensely spiritual, and bring conviction. We have the talent in our movement, if wholly consecrated to God. We would like to hear from others and how they feel. We must enlarge our vision and broaden our scope of work. Our churches need to be stirred to undertake bigger things.

conversions is about ended. At present there are but a few who accept the Lord as their Deliverer. And consequently there will be but a few of living humanity ready to embrace the Lord at His second coming, for there be but a few who have faith, righteousness, and sanctification. As Christ is ever rejected, disowned and persecuted by the many, he will find but a few who will hail His coming. But the masses of men will be ready to encamp against Him and the saints when He will come and claim His Davidic and sovereign authority upon the earth (Rev. 19: 19). At present the world is being reduced by wars, debts, and disease. All this precedes the Lord's millennial reign (read Rev. 19: 11; 20: 1). In the general resurrection there will not be room on earth for

the billions, but hell is enlarged (Isa. 5:14). "The multitudes and their pomp, and he that rejoiceth shall descend into it." But the meek, the despised, and suffering, "shall inherit the earth" (Mat. 5:5). They will be crowned to reign with the Lord Jesus Christ.

The foregoing is not present-day prophecy, it is Scripture declaration.

Jesus Christ, rejected of Israel, took a long journey to obtain His kingdom (Luke 19:11). His returning is near at hand. Israel is His first-born, but He also has a few second-born Gentiles (Acts 15:14, 16; Heb. 12:22, 23). These will be the escorts of the Lamb among the angels of God. "And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh" (Luke 21:28).

At present the trade shops are full, but the church has many empty seats. The theatres and shows are crowded, but the prayer and

praise meeting finds few attendants. Madness for political fame, graft, robbery, and murder, is the craze of the day, but the Bible is neglected by the many. It will not always be so. The "little ones" shall rule, though still they are widely scattered. The disciples of our Lord suffered their hopes and expectations to die with the crucified One. Poor, dishearten, frightened, and grieved sheep, they could not discern how the Shepherd could die for the sheep and be raised to active life again. But when He had arisen, and once more they saw Him, how their bleeding hearts were healed and their spirits and joys were revived! And why? Because they all loved Him. Dear Mary of Magdala; she had once been a great sinner, but Jesus had saved her. Her love pressed her heart to be at the grave among the first on Sunday morning with spices to offer tribute to the dead Master. But, oh, the surprise to find and behold her

Savior alive! Peter, in the fright had denied his Lord, but the bitter tears afterwards showed that he still loved Him, in his fall. Jesus appeared to him that day. The secrets of that meeting are not told; but we may surmise the intense emotions that troubled Peter's heart till he was relieved. Two disciples going to Emmaus confess that their hearts burned within them as He talked to them by the way, when at evening they became conscious of His presence. His dear old aunt, Mary, who was mother of them called His brethren, met Him also by the way home from the grave, with other women, to whom He said, "All hail." "Oh, their sad hearts, how they awakened, and at once they worshiped Him. Then, with "great joy," they all tarried till they received the baptism with the Holy Ghost. This led them from the valley of sorrow up the hill of ecstasy and shouting.

Beebe, Ark.

Nature's Methods Stop Short of Creating Living Things But Insure Their Continued Existence.---I

Written by GEORGE HARE, M. D.

THE fabulous sphynx of Darwinian atheism will have to fall before the doctors' histology. This science shows that bones can be formed only by bone corpuscles, and their intercellular substance; and that every diverse tissue can be maintained only by its own special process. In this way variations of any sort of animals will all be confined to its own tissues; and never can extend to origination of a new and diverse tissue. No amount of variations of any kind of animals can ever result in wings made of feathers if there were no feathers in the original stock. The variations of a kind of animals only flesh, are confined to the same character of tissue. That which has only flesh-making cells can build nothing but flesh. The first living things and beings had no feathery wings, no bones, no brains, no angelic mind. Those animals could no more make a bone than they could make a feather; they could no more make a feather than they could make a brain; they could no more make a brain than they could originate the faculty of abstract contemplation; they could no more create the faculty of abstraction than they could create an angel.

Science of Histology, Bailey's Revised Text Book, p. 149—"The specific cells of the organ carry on its functions; and, though nerves traverse and mix with the diverse tissue of an organ, their existence is maintained by their own specific cells."

P. 126—"The nerve cell, with its intercellular substance, is so different from others that science calls it by another name, neurone."

P. 68—"The association of a particular type of cell with a particular type of intercellular substance is known as a tissue. The character of a tissue depends upon the character of its cells, of its intercellular substance, and their relations to each other." The particular type of tissue is determined so specifically by the particular type of cell with its own particular type of intercellular substance that a definition of any tissue should include its own building cell. This limitation of the making of tissues, every one to its own type of cells, absolutely debar origination of a tissue not possessed by ancestors.

Reflections suggested by p. 81—By the first unimproved microscopes cells could hardly be distinguished from one another. Much error has thereby been promoted. The improved

microscopes have shown that not only are cells distinguished from one another but that the intercellular substance of the specific bone-cells widens greatly the differences in nature's methods of building those tissues which are diverse from one another. The hardness of bone is altogether due to the intercellular substance of the bone-corporcles, while the flesh-making cell simply builds itself into the flesh. Nature's two processes for making flesh and bone are those seen to be diametrically different.

P. 103—"So that there is not the same definite and fixed relation between cells and intercellular substance as in other tissues." Science is here speaking of the fluidity of the blood which allows it to carry through arteries food and chemical salts and more than one kind of cell, so that there is not the same definite and fixed relation between its cells and intercellular substance as in other tissues; positively teaching here as elsewhere that there is a definite and fixed relation between cells and intercellular substance in all tissues but the blood. The flowing blood carries away at once waste from the tissues and conveys oxygen, mineral salts and nourishment to the neurones of the nerves, to the cells that build flesh, to the corpuscles of the bones and to cells which grow feathers. Jehovah, the Creator, has simply raised a barrier against the floodtide of atheism by forming His creations of feathers, vertebrate animals, and the spirit that can reason abstractedly concerning ideas which are beyond perception by the senses of the animal body. We open our eyes in a great light by which the Father of mercies "may save some."

What appears on the scene as not caused by nature or not accomplished by natural process, will have to be considered as effected or caused by a cause acting outside of or beyond nature's processes. It is axiomatic that the First Cause must be self-acting. Stubbornness in acknowledging an intelligent Mover of all beginnings, is not becoming in creatures.

Frey's Text Book, p. 93—"Histologists as a rule have now [1875] abandoned the theory of cells without parents (parent cells), accepting in its stead that of formation alone from others previously existing." There has actually of late been a general abandonment of some old theories that contributed to the Darwinian theory. It is to the credit of the

scientists that they did as a rule abandon right away a theory after it was demonstrated to be an error. This quotation is a striking summary concerning origins. Add to this the requirement for the peculiar specific cells to construct every diverse tissue, and our contention is completely maintained. I refer to the scientific formula thus correctly expressed: "The cells of one organ cannot discharge the function of another. Each group of cells can perform only its appointed work." Nature's methods are restrained from originating a living organism or cell; cells cannot transcend their limitations; therefore, the origin of all lives must have a source that is beyond the confines of nature.

It will be further impressive to quote in this connection Bailey's Text Book, revised edition, published about thirty-eight years after Frey's work, p. 52—"The overthrow of the long-held biological fallacy of spontaneous generation was soon followed by the downfall of a similar theory regarding the origin of progressive approach. Just about forty years ago, Frey wrote that Remak, a persevering investigator, had so completely demonstrated that no spontaneous origin of new and diverse cells occurred which could construct new and diverse tissues that histologists as a rule had abandoned the former theory of the origin of cells without parent cells. Bailey, writing thirty-eight years after, records the complete overthrow of what he calls the "fallacy of spontaneous generation."

Bailey, p. 69—"Muscle and nerve are the most highly specialized tissues and are peculiar to animals." Connect with this Frey's reference to the scientific law of origins, p. 93—"Vegetable cells, which spring from others already in existence." These quotations, in the light of general biological science, suggest this reasoning. A vegetable can only evolve what is of its own natural substance. Living, self-acting flesh and nerves are outside of vegetable substance; therefore, flesh and nerves are not derivable from the vegetable kingdom, there being no vegetable nerves to vary into animal nerves; nor vegetable flesh to vary into muscles. Therefore, again the vegetable tissues could not originate the animal kingdom.

Make a rule and pray to God to help you to keep it, never, if possible to lie down at night without being able to say, I have made one human being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think and pleasanter.—Charles Kincaid.

A Conversation With Money

Written by THOMAS KANE

IN our previous conversation, you said that while God is your Owner, I can do as I please with you while in my possession. What are my relations to God in the use I make of you?"

"Your relations are those of stewardship. You are a steward for my use. In other words, a trustee."

"Am I a steward for all of you that comes into my possession or for only a part?"

"For all, but your stewardship for one-tenth of your gains or income is very different from that of the other nine-tenths."

"In what respect is it different?"

"As evidence and acknowledgment of His ownership of all that enables you to make gains or have an income, God requires that you return, pay back, as it were, one-tenth of the increase by acting as His steward for its use in making His other children in the world outside of your own family and those naturally dependent upon you better and happier. This tithe or one-tenth of your income God asks you to regard as holy, and the use of it as an act of worship, of divine service."

"Can I worship and serve God by the use of money?"

"You might well ask if you can truly worship and serve Him without the use of money. Remember that I not only measure value, I am a receptacle of value. Can there be any real worship or service where there is no added gift or sacrifice of value? Which has most value, words or deeds? Prayers for missions, or money for missions? Words of sympathy for the poor or money to buy the food and clothing they need?"

"Don't you believe in prayers for missions and missionaries?"

"I most certainly do, but it must be real, genuine prayer, not mere words and good wishes. Mission schools, churches, hospitals, and the necessary equipment for them, cost money, and missionaries, teachers, physicians, and helpers are as much entitled to liberal pay for their work as you are. Prayer for the success of missions, unless you give your full share of money to enable them to succeed, is exactly like counterfeits of me, they are of no value. In giving of me for the success of missions and other good causes you are acting as a wise and faithful steward of God's tenth of your increase and at the same time you are giving to your fellow men the only conclusive evidence that your prayers are anything more than words."

"Is the amount of money we give from God's tithe to help in making his other children in the world happier and better a correct value measure of the good we do and the good we receive in thus using it?"

"Emphatically no. The penny from the little child's dime; the ten cents from the clerk's or the laboring man's dollar, which may represent a whole day's work; the dollar, a duplicate of me, the tenth of the lawyer's or physician's fee of ten dollars; or the thousand dollars a year, are all on exactly the same footing. They all represent sacrifice, a gift of value. By the payment of God's tithe each, in addition to the act of worship, has made acknowledgment, not in words only, but in deeds, that God is the owner of all that enables Him to produce an income. As He expresses it, 'It is God that giveth thee power to get wealth.'"

"Is the tithe, the tenth of our income, a debt to God?"

"Yes, and the payment of it by acting as God's steward in doing good with it is one of the sweetest as well as the most enduring pleasures in your lives."

"Are the people who spend one-tenth of their income doing the most good they can with it, happier and more prosperous as a class than others in like circumstances who do not?"

"Without question, Yes. I ought to know and I do know. I know who possesses me and what is done with me. I know with what interest they plan to use me wisely, and I know the happiness, peace, and prosperity God sends to those who use His share of me in doing good."

"Is not a desire for gain a low motive to appeal to as an incentive for doing good?"

"That depends entirely on what you want to do with gain when you get it. If you intend to spend your gains upon yourself or for selfish purposes, yes, it is a low motive. If you desire gain that you may be more useful, that you may do more good, that you may be a faithful steward for larger amounts, your motives are high and pure."

"To what purpose and causes would you advise that I give God's tenth of my income?"

"My mission as an agent and as a measure of value naturally gives me a wide outlook. Of course, it is the first duty of every Christian to care financially for the support of the church of which he is a member. Beyond that I am delighted to serve my possessor as an agent for his use of God's tenth to do anything, yes, anything that in his judgment will honor God as a faithful steward desiring to do the most possible good with God's share of his gains."

"Your answers indicate that I am to be guided by my own judgment in the selection of objects to which to give the Lord's tithe. Do you mean just that without qualification?"

"In substance, Yes. You must never forget that your stewardship for God's share of your gains is to God alone, not to other men, not to the church nor to any cause of the church. If you are wise you will realize and act upon the knowledge that team work with other stewards in behalf of objects in which they and you are alike interested will, as a rule, accomplish more and better results than individual effort, but you cannot turn over to others the responsibility for the wise use of God's share of your income."

Our Mission as a Church

Written by J. B. McBRIDE

OUR mission as a church, as it appears to the writer, is to spread scriptural holiness over these lands: thus bringing a full Gospel to a lost world. The inevitable result will be the conversion of sinners and sanctification of believers, the hastening of the end of the age, and coming of our Christ in glory.

To spread scriptural holiness necessitates a clear, sensible, sane preaching of all the cardinal doctrines of the Bible without mutilation, or compromise, for all vital Bible doctrines, no matter from what point of salvation's circumference they start, trend toward holiness. The hub is the center of a wheel, and all spokes, no matter from what point of the circle they start, drive to the center of the hub. Holiness is the hub of God's salvation; the spokes are

the doctrines, and drive to the center of the hub — holiness.

The Pentecostal Church of the Nazarene in its mission, if it is carried out under the auspices of the Holy Ghost, will reindoctrinate the people, and holiness will be the outcome. No greater mission was ever given to any organization. In the historical pages of the old Methodist Discipline, which many of us loved so well, Mr. Wesley, stating the purpose for which God had raised up himself and his brother Charles, said that it was to "spread scriptural holiness over these lands." Thousands of us who were Methodists of the Wesleyan type, with many brethren and sisters whom God has given us from other churches, with the same desire, experience, and mission in life, have assumed another name to carry out the purpose for which God has saved and called us.

Our mission is not to build a strong, well-manned and well-equipped ecclesiasticism, like many of our sister organizations, that we may cope with them and attract attention of worldly, professed Christians, and swell our numerical strength to the detriment of carrying out our real mission.

The fields are white unto the harvest; sinners are going to hell; church members in all churches are hungry for holiness. Brethren, let us preach Bible holiness! It brings conviction to believers for a deeper experience, and meets the sinner's ideal of a Christian life. There is absolutely nothing in our way if we keep filled with the Holy Ghost, and stick to our job.

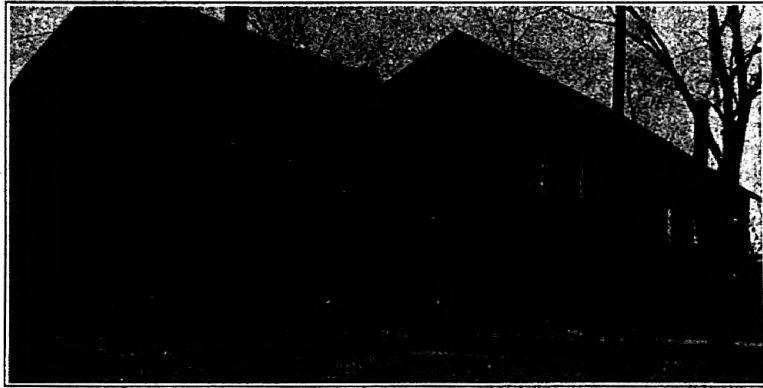
A church that has for its object the spreading of scriptural holiness and the salvation of the world, must have a ministry free from office-seeking or the building up of reputations, or coveting honor from men, or laurels from the world. It must have a ministry burning with the fire that is produced by the abiding of the divine personality, the Holy Ghost, in a passion for souls — a real soul-burden. The church must also have a membership wholly sanctified, who bend every energy to the saving of men; who are not concerned about merchandising, farming, dairying, or following any pursuit in life only to pay expenses, and use their profits in the spreading of holiness to the ends of the earth. At the very least the tithe should be paid into the church for this purpose, thus enriching them to all eternity. We believe, however, in Mr. Wesley's statement relative to such matters: "Make all you can [legitimately], save all you can, and give all you can." If all who are interested in the mission of our church would make this the rule and practice of their life, our debt to the Publishing House would soon be paid, our \$50,000 slogan for missions would be realized, the pastors, District Superintendents, General Superintendents, evangelists, and all the claims of the church, including our schools and rescue work, would be amply cared for, and holiness soon belt the earth and our mission culminate in the coming of Jesus. Then we could exclaim with the Psalmist, "Holiness becometh thy house, O Lord, forever."

1251 Sierra Bonita Avenue.
Pasadena, Cal.

Not always is it good to have one's wish;
What seemeth sweet full oft to bitter turns;
Fulfilled desire hath made mine eyes to weep.
Therefore, O reader of these lines, if thou
Wouldest virtuous be and held by others dear
Wish ever for the power to do right.

—LEONARDO DA VINCI.

What concerneth every man is not whether he fail or succeed, but that he do his duty.—
Ian MacNaclaren.



IT does not take much stretch of imagination, as we look at this picture, to see a face with two wide eyes, and an open mouth, as if shouting Hallelujah! And, indeed, that is what this little building alongside the Publishing House has been — a hallelujah church. Since our first service in it, January 1, 1913, God has honored it with His presence. Hundreds will remember it in eternity as the place in which they sought and found God. It is not to blame for being too small to hold us longer.

The Fourth

of the Pentecostal Church

First Church, Kansas City

THE picture below this paragraph is an ex-
 costal Church of the Nazarene of Kansas
 General Assembly; and from it there is now go
 opening services of April 25th; and three souls p
 persons — have set themselves to the task of financ
 sume \$1,500 of the expense of entertainment for
 June 1st, and \$1,500 November 1st of this year
 or ten years. Three hundred persons buying one
 vides for the first payment. We believe God v

May 16th, Great Cash and

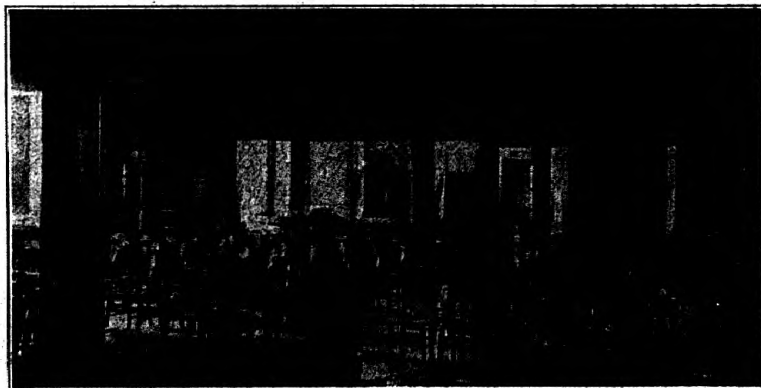
CONCERNING THE PROPERTY

FOR more than two years the members of the First Pentecostal Church of the Nazarene of this city have been worshipping in a small stucco house built on the Publishing House ground, as shown in the accompanying picture. In answer to your prayers and ours, the Lord has made it possible for us to possess a magnificent property, at Twenty-fourth and Troost, especially adapted for the meeting place of the General Assembly, for which we render thanksgiving and praise. We believe that to the whole Pentecostal Church of the Nazarene will blessing come through the ownership of this building. This beautiful stone structure, formerly owned by the Congregationalists, was erected at a cost of about \$40,000.00, and is as good as new. More than a year ago it was vacated, and we began to pray that the Lord would help us to acquire it. The building is ideally located. It is on Troost Avenue, the main car line, and almost in the geographical center of this great and growing city of 350,000 people. It is only two and one-half blocks from the Publishing House. This imposing building of native stone stands on a corner lot with one hundred feet frontage. The auditorium, elegant yet simple in its architecture and furnishings, will hold seven hundred and more. The windows, chaste in design, are very beautiful. On the lower floor are the Sunday school rooms, with capacity for about four hundred. The building is all completely furnished, ready for immediate occupancy. To acquire this property is a great undertaking for a small band of about one hundred and forty people; especially, when we consider recent obligations on the old building; that our benevolences average more than sixty dollars a month above our current expenses; that we are holding a month's campaign, and that we will entertain the General Assembly, towards which we pledge fifteen hundred dollars! The Lord has opened the door. We enter. He will not fail us. You will not forget us.



First Pentecos
 Kansas City, Mo.

ONE of the prime necessities for the successful working of an Assembly is ample committee rooms, close to the meeting place of the sessions, yet where there may be undisturbed privacy. In this our new church offers a fortunate arrangement. In this picture we are looking into two rooms of ample size for even the largest of the Assembly committees. They are closed by the dropping partitions when in use, insuring perfect privacy, and at other times, the partitions being raised, they become a part of the larger room.



THE Board of Trustees of First Church, C. A. Kinder, Secretary-Treasurer, 2216 Troost Ave., Kansas City, Mo., has arranged to issue shares in payment for this splendid property. The total sum — which provides for interest on deferred payments and a small sum for necessary improvements — represents 2,500 shares at \$10 each, payable as outlined in the conditions printed on the application blank here with reproduced. This arrangement equalizes the burden, and permits of any one anywhere having a part in the purchase of this

No. _____ Bu
 First Pentecos
 24th and

I hereby make applica
 in this fund, subject to the
 ther condition, that upon
 shall receive a Certificate

Signed:

1. One twentieth of the to one-twentieth on or before October 1st of each succeeding
2. This fund shall be used the property above located.
3. All unpaid subscriptions
4. The Board of Trustees
5. Shares may be transferr

General Assembly

Nazarene is to be held in
beginning September 30th

reproduction of the new home of the First Pentecostal Church of the Nazarene building will be held the sessions of the Fourth General Assembly. God was manifested in the revelation at the altar. The local congregation — about 135 members — will campaign with Brothers Mesch and Wilde; to attend the assembly; and to pay \$1,500 of the purchase price of the building, \$15,000 with interest, in the succeeding nine months, and to be paying for it by November 1st of this year, proportionally for us, and the three hundred will respond.

Offering for First Payment

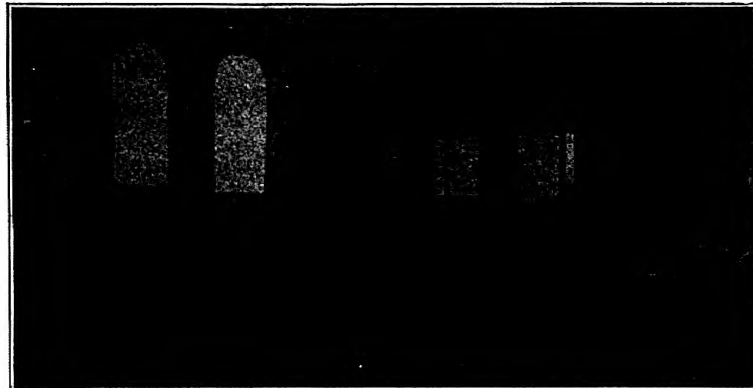


of the Nazarene
Matthews, D.D., Pastor

und _____ 191_____
of the Nazarene
City, Mo.
Shares, at \$10 each,
set forth; and upon the fur-
of payment of each \$10, I
and bearing the seal.

paid on or before May 16, 1915;
the ninth of the balance on or before
use of purchase and improvement of
the death of the subscriber.
subscriber from further payment upon
Board of Trustees.

property, which, because of the location of the general boards of the church in Kansas City, is largely the central home for the entire church. The purchaser of one share pays 50 cents on or before May 16, 1915; 50 cents on or before October 1, 1915, and \$1 each year thereafter until the remaining \$9 is paid. Ten shares means only \$5 by May 1st, \$5 by October 1st, and then \$10 each year for nine years; less than twenty cents a week. Three hundred persons buying one share each, and paying for it by October 1st, meets the first payment.

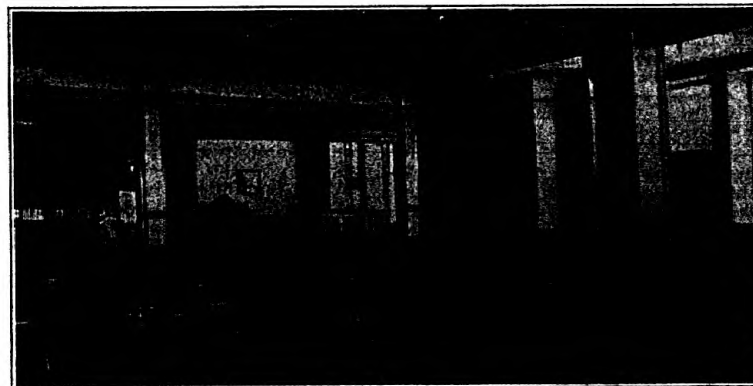


THIS view of part of the auditorium of the church serves to show the almost severe plainness of the interior—scarcely any attempt at ornamentation. Stability and utility characterize every feature, yet withal there is a fine sense of proportion and a beauty that becometh holiness. The auditorium is admirably adapted for the sessions of the General Assembly, there being ample room for all delegates and officers of that body, while the balcony will allow visitors to see and hear all the proceedings.

NEEDS AND ADVANTAGES

OUR need for this building is supreme. We need it for our local work. Our little house is no longer adequate for our growing congregations; especially for our Sunday school. We need it for great holiness gatherings, Assemblies, and conventions, where holiness may be preached with renewed vigor, and where Pentecostal fires may constantly and increasingly burn. We need it in connection with our publishing interests. We must have a church edifice commensurate with the increasing growth and world-wide interests of our great Publishing House with its increasing output of holy literature. We need it because, in a great sense, this is to be a center for preaching and conserving holiness, not alone in Kansas City, but in the whole earth. We need it for the benefit of the whole church. Our outlook here is as large as the total hopes, aspirations, and plans of the entire church. This property is for you and your interests as well as for us. We need it, for this building will afford suitable quarters for the meeting place of all the Church Boards. For, *this is their legal home*. Here they must incorporate. The members can more easily assemble here for their annual meetings than at any other place. We need this building in connection with our world-wide missionary interests. This is the home of our General Missionary Secretary. We can use this house for great missionary gatherings. We need this great structure to stand in the very heart of this great city, beautiful, accessible, commanding, as a testimony, reared in stone, to the great fact that Jesus Christ baptizes with the Holy Ghost to this very hour. In this city, with its many religious vagaries, and occasional extravagances of holiness people, we need such a place in which to preach, and testify to biblical holiness. People coming from all parts of this country must find here that which adequately expresses and embodies the great doctrines for which we stand. The possession of this building, together with the coming of the General Assembly to this place, should and doubtless will arouse tremendous interest in the vital doctrines we preach.

THE church being built on the side of a hill—Beacon Hill! Significant name—there is afforded an abundance of air and light for the lower story. In what is the main Sunday school room, a beautiful, well-ventilated room, the General Assembly will be our guests at meal time. Every thing will be clean and neat and wholesome, and the surroundings, if not elegant as high-priced hostleries, at least such as you would be glad to enjoy in company with your friends. The room will accommodate 300 at table.



MOTHER AND LITTLE ONES

The Whispering Footprints

"Eddy, oh, Eddy, where are you?"
"Here, mother," came a shrill, little voice from the back yard.
"Come here, Eddy; I want you to do something for me."
Then the back door opened and Mrs. Taylor heard the soft thud of bare feet along the passage. But when Eddy entered the sitting room, and stood by his mother's sewing table, she only said, "Why, Eddy, what's the matter?"

Now, there were no cuts or bumps or bruises about the little boy. Why should the mother think anything was the matter? Because his brown eyes, which generally looked right up at you, like two little birds flying out of a cage, now had an uneasy look; neither here nor there, but away.

"Nothing's the matter," said Eddy, looking out of the window; what did you call me for, mother?"

She had wanted him to run down to the village postoffice to mail a letter, but the letter was forgotten now. Mother was silent for a few minutes; then, seeing something between her table and the door, she spoke:

"I am sorry my little boy has disobeyed me about going to the apple bin without leave," Eddy gave a little start. "The reason God put me here as your mother, Eddy, is because He thinks I know better what you ought to do, and ought not to do, than you do yourself."

Eddy did not answer. He was asking himself how mothers knew everything a fellow did. "I am especially sorry that you should disobey me by sneaking through the coal room window," said Mrs. Taylor. "I would much rather have you say, 'I won't mind you,' and go in before my eyes, than go in by telling a lie."

"Why, mother, I did n't say—" began Eddy, glad of a chance to defend himself.

"Do you think you talk only with your lips?" interrupted his mother. "What do you suppose has whispered to me that you have been in the apple cellar, and that you went through the coal room?"

"I can't imagine," said Eddy, honestly. "Look behind you."

The little boy turned, and there, between him and the door, were five coal-dusty footprints on the white matting! Mother could not help smiling at the look of surprise and dismay on the little face, but it was a rather mournful smile.

"Do you think we can ever do wrong, Eddy, and not leave marks of it somewhere?" she asked. "And oh, my little boy, the marks that sin leaves are on your heart, which ought to be clean and white for God's eyes, instead of being all tracked over by wrong-doing."

"Won't they come out?" asked Eddy. He meant the footprints on the matting, but his mother was thinking about those other marks, when she said, "The blood of Jesus Christ cleanseth from all sin. You must ask Him to forgive you, Eddy, and to take away your guilt, and to make you hate sin, which leaves such ugly footprints on your life."

And then, for a punishment, and for a reminder, mother kept the footprints on the sitting room floor that whole day, so that Eddy might see them and remember how every wrong deed left dark stains in his little heart. — Ex.

A Piece of Blue Kid

Constance hunted out her own little scissors and thimble and a piece of blue kid, and began to make tiny patterns and to turn them thoughtfully about so that they would fit to advantage upon the small piece of leather.

"What are you trying to make, Constance?" inquired her mother.

"Oh, I'm going to make Rosa Ella a pair of slippers," responded Constance, happily; "she has needed them for ever and ever so long. It's a great wonder she has n't had croup, too."
"What a pretty piece of material. Where did you get it, dear?"

Constance hung her head. Perhaps it had not been quite right, after all.

"It was on the floor, mamma," she cried, "and I thought it would be swept up, so I picked it up."

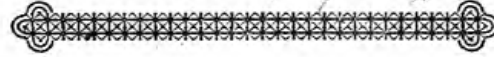
Just Keep On Keepin' On

If the day looks kinder gloomy
An' your chance is kinder slim—
If the situation's puzzlin'
An' the prospect's awful grim,
An' perplexities keep pressin'
Till all hope is nearly gone,
Jus' bristle up, and grit your teeth,
An' keep on keepin' on.

Fumin' never wins a fight,
An' frettin' never pays;
There ain't no good in broodin' in
These pessimistic ways.
Smile just kinder cheerfully
When hope is nearly gone,
An' bristle up, and grit your teeth,
An' keep on keepin' on.

There ain't no use in growlin'
An' grumblin' all the time,
When music's ringin' everywhere
And everything's a rhyme.
Just keep a-smilin' cheerfully,
If hope is nearly gone,
An' bristle up, and grit your teeth,
An' keep on keepin' on.

—New Orleans Democrat.



"Do you mean to say that you took it from Mr. Burton's shop when you went for your shoes?" questioned Mrs. Blake.

Constance made no reply.
"Tell me about it, daughter," insisted her mother, gravely.

"I did n't mean to do anything wrong," she explained, with a quiver in her voice. "The kid lay in the scraps, and I asked Mr. Burton for it several times. I could n't make him hear, so I—I just picked it up. It would have been swept out with the rubbish, truly it would, mamma."

"Did he see you pick it up, girlie?"
Again Constance shook her head.

Mrs. Blake laid aside her work and drew the little girl to her side. They had a long, serious talk that no one heard, not even Rosa Ella.

"You must take it back, Constance, and explain to Mr. Burton that you took what did not belong to you, that you are sorry and are bringing his property back."

"He is so deaf, mamma, that I'll have to shout so that everybody will hear me," she sobbed.

"Yes, that will be hard, I know, but it could n't possibly excuse you from doing right," her mother answered, gently. "You may have until tomorrow at 3 o'clock, but by that time the blue kid must be where it belongs."

It was a very miserable little girl who looked from the windows the remainder of the afternoon. She had permission to go immediately, but she delayed. Next morning the task was harder yet.

It was ten minutes to three. She resolutely entered the cobbler's shop. For a moment her courage failed her. Instead of a deaf old man, whom she had almost hoped would not hear her after all, his pretty daughter Alice stood behind the counter.

Alice and Constance had long been good friends, and it was humiliating to have to tell the big girl the story of the piece of kid.

With tear-filled eyes Constance advanced, and bravely told the whole story, not sparing herself, even acknowledging that she had picked it up while Mr. Burton was wrapping up her shoes.

Alice Burton took the three-cornered clipping with a simple "Thank you."

It was only three days later. Constance's croup was entirely over, and Rosa Ella and she were having a tea party, with real cake, on the glass-covered porch, when Alice Burton came up the walk. She carried a small package, which she handed to Constance.

"It's for you, Connie. No, I cannot come in, but you may tell me another time how you like them."

On the package was written: "For the little

girl who dared to do right, although right was not easy to do."

When the small box was opened there lay the greatest, cunningest little pair of blue kid slippers! They were just Rosa Ella's own size, and made by a really, truly shoemaker. They had the daintiest little heels, and tiny rosettes of blue ribbon.

"What beauties!" exclaimed Mrs. Baker, "and I do believe they are made out of that very piece of kid."

Constance laughed gleefully, as she drew them on to Rosa Ella's chubby feet.

"It is nicer after doing right than when you are doing it, isn't it, mamma?" she asked.

"Yes, dearie," her mother answered, as she smoothed her little daughter's curls, "it nearly always is so."

"Whenever it is hard to do right," Constance said, soberly, "I am going to think of the blue kid slippers." — Selected.

Bessie's Temptation

Bessie was a girl about nine years old. She is a woman now, many years having passed, but the memory of a great temptation is very fresh in her mind.

She went one afternoon with her grandmother to call on a lady. Mrs. Brown's parlor had few attractions for the little girl, and the ladies' conversation was not interesting to her. Mrs. Brown told her she might go out and amuse herself in the grapery. This was a small conservatory leading from the parlor, where there was a fine grape vine, at this time loaded with large bunches of the finest grapes. There were a few flowers on shelves. The grape vine was trained back and forth across the roof and the luscious fruit hung down very temptingly. There was a seat all around the grapery, and where the roof slanted, Bessie could kneel and easily touch some of the tempting grapes with her head.

The view from the window kept her busy for a while. She watched the people, the teams, and the boys and girls playing around, and wished she were with them, having fun. But the aroma from the grapes soon brought her thoughts back to them. She had not often tasted hothouse grapes; they were too expensive. Such as these would cost at least a dollar or more a pound.

Her mother was sick at home, and she soon began to wish she could have some of the grapes for her. Then came the tempter, "How nice a bunch of those grapes would be for your dear mother!" It was almost as if she heard the voice softly talking. "You can easily reach a bunch and drop it into your pocket. Mrs. Brown can't see from where she is sitting, nor can your grandma."

"That's so," thought Bessie; in fact, she softly whispered.

"It is for your mother," the voice continued. "You know you cannot buy her any—they cost too much—and they would taste so good!"

"Yes, and it isn't as if I wanted them for myself," said Bessie.

"Well, just try and see if you cannot reach that bunch above your head."

"Yes, I can reach it. See! My hat easily touches it; but, O it would be stealing! And God can see me; my dear mother said so. He can see me all the time. O do go away wicked tempter!" And kneeling right there, the child prayed: "O God, please help me. I do n't want to be wicked; but I would love to have some grapes for my dear mother."

Then she tried her best to look out on the street, and keep away from the grapes, and she did not hear the tempter's voice again.

It seemed a long time, but really it was not many minutes, before grandma called Bessie to go home, and Mrs. Brown at the same time began telling her what a nice, well-behaved little girl she was, and that because she had been so quiet she was going to cut three bunches of grapes for her to carry home—one for mamma, one for grandma, and one for herself.

When Bessie knelt to pray that night, she did not forget to thank the dear Lord for helping her in the time of temptation. "Resist the devil, and he will flee from you," the Bible says. — Rose of Sharon.

BESIEGED BY MONKEYS.

To see a railway train besieged by monkeys is an experience not soon forgotten.

Indian trains are not like American railway trains in that they are divided crosswise into separate compartments with a door for each compartment on each side of the car. These various compartments have no communication with each other, so one riding in them feels he is riding in a little room all by himself, which indeed he is. This is very nice for a family or party traveling together for there is generally room for about a dozen people.

This morning as our train stopped at a station in north India called Hardwar, about twenty-five ginger-colored monkeys came trooping over the station roof and over the yard fence—an active, inquisitive crowd—toward the train. They ran on top of the train, under the train, up and down the sides of the cars, into the car windows and along the station platform in search of something to eat. They perched everywhere and tried to steal everything.

This was a sight of a lifetime, so we all stepped out through our compartment door onto the platform to get a better view of their pranks, and my two little girls, Martha and Olive, threw bread on top of the car to them. There was keen competition to get the pieces of bread. Suddenly we saw one dash through the open window on the opposite side, into our compartment where baby Philip was fast asleep, but he did no mischief and only gained an apple core from the floor. He was hastily chased out and the window closed.

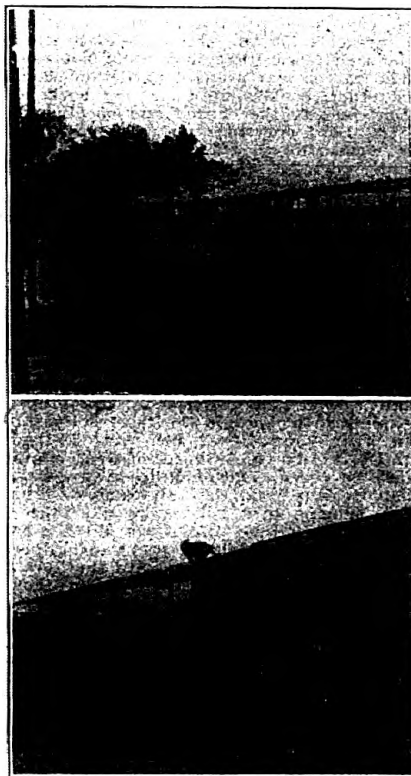
They became so bold that one even attempted to enter the door of our compartment from the top of the car while we were standing within three feet of the door, and resented by an angry showing of teeth my preventing him from doing it. While I was steadying my camera against the door-frame to get a time picture of the row sitting on the edge of the station roof, one was about to jump on my back from the top of the car. But when one bold fellow deliberately snatched a piece of bread from Olive's hand, we thought it was time to go into our compartment and close the door.

The native men selling fruit, sweets, etc., marched up and down the station platform crying their wares and brandishing a stick over the tray on their heads to drive off the free customers.

In due time the train started and the monkeys scampered in all directions watching us from the fences, roof, trees and piles

Incidents of Missionary Life in India

By SUPT. L. S. TRACY.



of freight. One was perched on an outside water tap trying to get a drink. But the train went only a few feet and stopped again and on looking out we saw a native man climbing the veranda post to the station roof almost as nimbly as the monkeys themselves. A monkey had carried off an article of clothing from one of the other compartments of the train. When it was recovered, we said good-bye to our very interesting but rather too friendly friends and proceeded on our journey.

VISITED BY A TIGER.

I have the following from Miss Olive Nelson in a private letter, dated January 18th:

"We stayed about a week at Chikhli then went to Pimpalgaon and stayed a week. We were going to a big fair across the hills, but the night before we were leaving a tiger visited the camp. The men heard the dogs barking—two dogs from the village were at the camp—and while we were praying in the evening, I heard the dogs barking but never thought of a tiger. Huscin and Waman took a lantern and went back of my tent and saw him standing on a big rock just back of my tent, just about five steps away. He was scenting the bullocks and when he saw the men began to growl. They were all very much frightened and sat up all night to watch. We burned a lot of grass and fodder and made big fires and he left, but must have lingered near from the way the dogs howled all night. One of the workers had chills and fever next day. He had hurt his foot, so I suppose it was from that.

MORE THIEVES.

"The thieves robbed a surveying official of a thousand rupees (\$333.00) on the road between Chikhli and Mehkar. They stole it from the tent at night and it seems no one has been able to catch them. I think there must be some bribing in it or they would be able to catch them.

"The head man of the village of Pimpalgaon said there had been a theft from an officer at or near our camping place, so he ordered some petty police of the village to come and sleep near my tent."

Our missionaries do not parade their trials or successes, because some of them seem so trivial, but I think they are all to be commended for their quiet determination to get the Gospel of life to the heathen despite thieves, animals, diseases, etc., that all our missionaries on both sides of India are facing more or less continually.

Perhaps it will be interesting to let the readers of OTHER SHEEP see what we do on Sunday in Japan. It is quite different from what we have been used to doing for twenty years in the home land, and for a while was very hard for us to get used to. However, we are not here for personal blessing and spiritual feeding in the fine pastures of the blessed, as we are to help lost Japanese to God. We must get down where they are. And go where they stay. It is mission work really. Some of it right close up to the slums, too.

Suppose I take last Sunday as a topic, and tell you about it. One Sabbath is much like another in the main, as to kind of work done. I left my home at 9:30 a. m. bound for one of our Sunday schools, perhaps two miles or more away. I took with me something over 1,100 tracts and 100 portions of the New Testament. It made a heavy load to carry. When I arrived, the worker had commenced the Sunday school, ten minutes early according to my watch. I would not think of complaining of that, as so many of them are habitually late in their services I am glad to find one who is prompt in beginning. He had the children singing one of our Gospel songs translated into Japanese, and written on a large sheet of paper and hung up where the children can all see it. This saves the expense of song books, and seems to do about as well. I am not much account in Sunday school as yet, not being able to speak to the children in Japanese to amount to anything, so after leaving the cards with the worker, to be given to the children at the close of the school, I armed myself with tracts and a bunch of portions and made a strike for the street where I could do something. Soon I found myself the center of a great crowd of children, boys

A Sunday in Japan

By SUPT. L. H. HUMPHREY

and girls and young men, and farmers coming from the country, draymen with their hand-drays, and general passers-by. All wanted a tract and a portion. As long as my stock lasted I had business aplenty. They pushed and crowded to get near enough to get a tract. Many thanked me kindly for it. I do not as a rule give the children the portions, for fear they will not be used as they should, but hand them to the older people whom I feel sure can and will read them. My, what a time I did have! If I cannot preach in Japanese, I can hand out the Gospel which another has prepared, as fast as the next one. Soon my stock was exhausted. After securing the remainder of my pack, with the exception of a hundred, which I gave to the worker to distribute on his way home, I returned to the street and began anew. In one hour's time I had handed out over one thousand tracts and nearly a hundred portions. As I returned home I mused that if these tracts were all read as I have reason to believe they will be, I had preached to a congregation of not less than a thousand people, and perhaps with as good attention as the average American audience listened to their pastor on a Sunday morning, especially so where any considerable number get sleepy and wish he would close the service. Why, much of the

time during that hour and a half on the street I was literally besieged by a crowd of people calling for tracts and portions. It would have inspired your hearts to see the eagerness of these people. They would call out "Sense, sense, ichimai, ichimai. Dozo, ichi hon kudassai." Which means, "Teacher, teacher, give me one, give me one. Please give me a book." Where could you go in an American city to experience such eagerness to secure Christian literature? I believe God who says, "My word shall not return to me void," will see to it that the truth thus scattered shall bear fruit.

In the evening, at the mission, Miss Pool preached a good, strong holiness sermon to us, a congregation of about forty having assembled, and two seekers remained for prayer and instruction in the way of life. We returned about ten o'clock tired in body, but happy that God had used us in His great harvest field in some small degree. The others of our band were just as busy in their special line. All have Sunday school work to do during the morning and afternoon hours. Miss Pool and Miss Williams are opening work in some of the large factories where there are hundreds of girls who do not have the privileges of the Gospel. An effort is being made to secure a permit from the government for services in the prison in the city, where we are told there are 1,430 prisoners. The officer in charge volunteered to distribute Christian literature to the inmates if we would furnish it for him. I would like to furnish Testaments for all, and tracts as well, if we had the money to pay for them. Who will send us about \$10.00 for this purpose? That amount will put a Testament and two tracts into the hands of each inmate in that prison, so I estimate.

THE WORK AND THE WORKERS

TELEGRAM

Great Battle at Spokane

SPOKANE, WASH.,
April 25, 1915.

HERALD OF HOLINESS:

Tremendous battle on at First Church, under the close preaching of L. Milton Williams, with great opposition to the truth. A landslide of victory with sixty seekers at the altar Sunday night. Glorious victory assured.

C. V. LaFontaine, Pastor.

Announcements

ASSOCIATION CAMP—The Southern California Holiness Association camping will be held July 22d to August 1st. S. A. Danford, evangelist; W. P. Pinkham, Bible readings; Earl F. Wilde, song leader. Huntington Beach grounds.

DISTRICT CAMPMEETING—The Alabama District camping, of the Pentecostal Church of the Nazarene, will be held in Jasper, Ala., beginning July 30th, continuing ten days. Brother Fred St. Clair will do the preaching. We are looking forward for the great things from the Lord. Pray, plan, and come.—Rev. P. M. Covington, Chairman; W. G. Jackson, Secretary.

HOLINESS CAMPMEETING—At Donalsonville, Ga., will be held from May 27th to June 7th, under the large, new campshed, lighted by electricity. There is an abundance of excellent water from a deep well on the grounds, and in a few feet of our large, beautiful holiness college building. All are asked to pray earnestly for this meeting, and attend if at all practicable. Rev. Z. B. Whitehurst, D. D., president of the college, will be assisted by a number of able preachers and laymen.

EVANGELISTIC—Having felt God's call for me to give my undivided time to the ministry, I have dropped all educational work and will give my whole attention to preaching. Those who may be interested in securing my services for revivals may address me at Peniel, Texas.—J. W. Stroke.

HOLINESS RALLY—Evangelist Will O. Jones will be with us ten days or two weeks, beginning May 20th. We expect this to be a great meeting.—E. V. Potter, Pastor, Blackwell, Okla.

EVANGELISTIC—Evangelists C. E. Roberts and May Roberts will hold meetings as follows: Homer, La., April 28th to May 16th; Shreveport, La., May 17th to 26th; Sherman, Texas, May 30th to June 16th; Austin, Texas, June 17th to 27th; Balmorhea, Texas, July 1 to 11th; Saragosa, Texas, July 15th to 25th; Howe, Texas, July 27th to August 8th; Pilot Point, Texas, August 12th to 22d.

District News

KANSAS DISTRICT.

There are only a few months until District Assembly. This means that what is done toward the completion of the studies assigned for this year must be done soon. Your examiners feel a real brotherly interest in each of you, and will do their best for you, but you understand that they are governed by church rules, which must be respected by all concerned.

For the benefit of those taking the following studies: Manual, Practical English, All About the Bible, and Psychology, I am preparing questions covering these books, from which your examinations will be given. These questions will help you in getting the leading points in the studies, and prevent any catch questions in examination.

If you have finished a part of your course already, and desire an examination before Assembly, write your examiner, and he will arrange for the same.

JAMES J. BALLINGER, Chairman,

1324 Lincoln St., Topeka, Kas.

DAKOTAS-MONTANA DISTRICT.

We left our home March 10 for a missionary tour through Montana. Our first stop was at Grantsdale, in the Bitter Root Valley. This is a

lovely country, a rich valley, mostly given to fruit raising. We commenced our meeting in a Presbyterian church. Sister Markham, of Oklahoma, came there about one year ago and commenced to testify to holiness, just like all Nazarenes do. She saw the condition of her community and called me to hold this meeting. As she had advertised me as a holiness preacher, it aroused their curiosity to know how that holiness preacher looked. They imagined he had long hair and were very anxious to know how he would act. So they came, and filled the church, and listened to the preached Word. It soon took effect on them in such power that they could not shake it off. The church was aroused until they would go to each other, confess up their old, back scores, and then come to the church and openly confess. Truly the Lord did work on those stiff Presbyterians wonderfully. One Catholic woman and her three scus got gloriously converted. Three out of another family were saved. I was cordially invited to come back in August and give them another meeting. Now they are having cottage prayermeeting, something they never did have before. When folks get converted they will pray.

Our next meeting was at Rollins, Mont., in the Methodist church. Rollins is on Flathead Lake, about twenty-five miles from Somers. This is a lovely country and a fine climate. Brother Hess, from the Nazarene church at Spokane, Wash., came there about one year ago, found things spiritually dead, and commenced to pray and testify among the people to true holiness. It was an awful mixture of believers, Methodists, Seventh-Day Advents, Church-of-God, Catholic, Plymouth Brethren. Once-in-grace-always-in-grace, Christian Science—and they all came to meeting. You can imagine how holiness would take with this people. In all my life never did I get into such a mess. But we kept on prophesying, preaching on all kinds of sins and sin until the Lord took hold on their hearts. When we began they all tried to get in the back seats; when we preached the last message to them, they all tried to get in the front seats. Prejudice was melted down. We could only stay ten days. A number asked us to come back again and give them another meeting. Also, some wanted us to move into their midst and live there. How the old arch-deceiver of souls gets so many good meaning people crossways with each other, so that the Holy Ghost can't work at all. Brother Hess is a godly man, one who really knows God. He is to run a midweek prayermeeting, in hopes all can get to praying and get holiness, so they will be one.

Our next meeting is at Judith Gap, Mont., in the Methodist church. This town is on the Great Northern Ry., and has several saloons in it. Brothers Wilson and Williams and their wives came here about one year ago. Of course, as Nazarenes commence to testify and preach it every where, as they worked as call boys for the Great Northern Ry., they preached to the railway boys. Then they came in contact with two Methodist preachers who were proving up a homestead.

The Trial of John Barleycorn; or, Blood and Thunder, Booodle and Booze

By Evangelist Andrew Johnson

THIS unique production is a lecture which has been given to large audiences in a number of our principal cities, as well as among our churches.

All who have heard the lecture will want to help circulate the book, and those who have not heard it will be especially interested in reading such a presentation of truth.

Order it now and circulate it among your friends.

Paper; 64 pages,
Ten Cents

PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2109 TROOST AVENUE

Through those two boys they got sanctified, and then went out into the country and held a meeting with the boys. God blessed them with a good revival. In this meeting the Lord is getting some through good. Others are under conviction. Sunday, April 11th, we organized a Pentecostal Church of the Nazarene with eight members, all heads of families. Brother Williams was called as pastor until the District Assembly. There is a good outlook here for a strong work. We are in need of some real, Holy Ghost men for this great West, for pioneer work; just to go in and possess the Land; take it for holiness.

LYMAN BROUGH, Dist. Supt.

NEW YORK DISTRICT

The New York District Assembly opened at Danbury, Conn., on Tuesday evening with a platform meeting. General Superintendent H. E. Reynolds presided. Rev. G. N. Buell, organizer of the State Holiness Association, led in prayer. The pastor, Mrs. L. Henderson, then gave the address of welcome, after which District Superintendent E. J. Marvin urged the attendance of every member at the early morning devotional service, as the keynote of success of the Assembly, after which General Superintendent Reynolds preached a powerful sermon from the text: John 14:12. The glory fell on the prayer service that followed.

WEDNESDAY—The tide is rising; victory is on. The new church not being completed the Assembly is held in a fine new department store building.

C. A. RENEY, Press Reporter.

EASTERN AND NEW ENGLAND NEWS

The blessing of the Lord is attending the Philadelphia campaign. Over a thousand persons have made public confession of Christ as their Savior. The press has criticized the Philadelphia meetings because, as they say, each convert cost over two dollars. This is exceedingly cheap, for the revival series in which we were converted would have been exceedingly cheap if it cost ten millions of worlds.

Evangelist St. Clair has phoned us from North Scituate that God is giving him a great meeting in the Pentecostal church of that place. A great break has taken place among the people of that village.

Pastor Domina has been very ill of late with pneumonia, and was unable to press the battle in the late series of meetings in his new field of labor near New Bedford. Evangelist Mrs. Cooper, the converted nun, was engaged as the special worker, and she tells us that God gave them a good company of seeking souls for pardon and purity. Evangelist Gibson led the singing.

The blessing of the Lord is still upon the Wesleyan Pentecostal Church of Providence. Good attendance, unctuous meetings, freshly anointed saints, and seeking souls at the altar.

The Unitarians in and about Patterson, N. J., are so stirred over the evangelistic campaign conducted there by Billy Sunday that they are going to try to get some of the big guns of their cult to offset to some extent the work of God now going on. Sunday says that he fears them no more than he does the saloon keepers.

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The writer attended the last preachers' meeting held in Lynn, Mass. The next meeting will be held in June, in our Lowell church, which will be the last of the season.

Portsmouth campmeeting will hold its annual meeting over the last Sunday of July and the first Sunday of August. Fuller particulars as to the workers, etc., will be given later.

It is reported through the press that Andrew Carnegie, the great steel magnate, has some doubts about his going to heaven. If this great multi-millionaire unbeliever will repent of his sins like every pauper in the world will have to do, after a godly manner, he will find his doubts will vanish to the four winds; otherwise his doubts will be fully realized some sad future day. He says his only hope of getting to heaven is in his attempts to help his fellowmen, but this is climbing up some other way than the Bible teaches.

While in the regular order of events, Dr. E. F. Walker, one of the General Superintendents of the Pentecostal Church of the Nazarene, was due to preside at the Eastern Assemblies this year, he will be prevented from these official duties on account of his long and severe illness. It will be well for all of our New England Assemblies to pause a few moments in their deliberations and pray God to fully restore the life of Doctor Walker to us and the great holiness cause in general. We need him for many years to come.

The New York District Assembly is now in session in Danbury, Conn., General Superintendent H. F. Reynolds presiding. It was in New York state that brother Reynolds settled it with God that he would leave the Methodist church and join what is now the Pentecostal-Nazarene movement. We are expecting good news from the Assembly, as New York folks know how to get blessed.

Evangelist Bud Robinson is now storming the forts at Malden, Mass. Bud finds the conservatism of New England quite a barrier in getting people saved to God—more than is found in the Western fields of labor. Still the Lord is blessing his meetings, and will give them a blessed sweep before he leaves the hub.

Next week our New England pastors and delegates will turn their faces to Malden, Mass., where their District Assembly will meet. There are to be some changes for the next Assembly year, as a number of our pastors close up their present fields of labor.

Sister Whittimore, founder of the Door of Hope mission, spoke in Providence recently, in the Randall Square mission. The blessing of the Lord attended our sister's message. God has honored this handmaiden to open over eighty homes for fallen women. Among them, a Door of Hope has been opened in China and Japan. Surely multitudes will rise up in the day of judgment and call this woman blessed!

Singing Evangelist Ingler, formerly of New England, is now holding meetings in the Western states and Canada. The Lord is letting Brother Arthur see precious souls seeking and finding the double cure.

Good news reaches us that Evangelist F. L. Stevens, formerly of Boston, but now of the Pacific Slope, is being blessed of God in preaching the truth and pointing seeking souls to the Lamb of God which taketh away the sins of the world. Many of the New England friends of Sister Stevens will be glad to learn that she has greatly improved in health since her trip to California.

Pastor-Evangelist G. G. Edwards, of East Wareham, preached for the Wesleyan Pentecostal Church, of Providence, R. I., on Easter Sunday. His visit was made a blessing to us all. God has greatly blessed the pastoral labors of our brother in his home church. Not only have souls been saved and sanctified, but a church building and parsonage built as well.

"KEEP ON BELIEVING."

DALLAS DISTRICT

We had a delightful visit to Cedar Hill. It was a time of refreshing to our souls. Brother and Sister Nelson are being greatly used of the Lord in building up this church. They have one of the best Sunday schools on the District, having grown from a membership of thirty-five to one hundred and twenty-five in the past six months. Brother Cox is an ideal superintendent.

We spent one night with Dallas First Church at the close of the Williams revival, and had an interesting business meeting. The revival was a great success.

I spent Sunday, the 18th, with Rev. J. A. Sharp at Rocky Point schoolhouse, near Ben Franklin, where he has been preaching for some time, and had things ripe for a Nazarene class, so we organized a church with encouraging prospects for a permanent work. Brother Sharp will serve them as pastor.

I am now at Lufkin, where I will spend a few

Central Nazarene University

Having been connected with Central Nazarene University, Hamlin, Texas, as member of the board of directors, I wish to speak a few words in behalf of this inestimable Christian institution of learning which God has raised up for conserving and spreading of holiness in the earth in the various walks of life.

This institution was planned and work begun under the leadership of Rev. W. E. Fisher and other faithful souls, when times were prosperous. Shortly after the work began the country was visited with a great drought which continued for years. Still in the providence of God's goodness, the work has gone forward in answer to the prayers and faithful efforts of God's people scattered over the country. Last year God made it possible for about \$1,000 of indebtedness to be paid and running expenses to be met. One of our neighbors loaned the school \$9,000 for six years at 8 per cent interest, which paid off the indebtedness against the school. We feel that every Nazarene should praise and thank God.

Now if our people will send in liberally of their tithes to be placed in a sinking fund, this debt can be lifted without crushing anyone with special financial burdens.

Let us be willing and cheerful supporters of the institutions of the church. If all our people will tithe their income and give free-will offerings as God prospers them, properly dividing the same, our people and the work will prosper in a financial way, and our church with all of her needs will be supplied. Please remember Central Nazarene University with your prayers and a part of your tithes. We feel the burden has rested too heavily on just a few.

Let us pray especially for Rev. Oscar Hudson, our faithful business manager, and Rev. J. E. L. Moore, our faithful president. God bless our church with all her people and institutions!

Your brother in Christ, sanctified now,
J. WALTER HALL.

days with Brother Fulbright on his charge, then on to Kerbyville for a few days' meeting, beginning April 28th.

Brother Park reports a revival spirit in his church at Sherry. They have had fourteen professions and seven additions to the church in the past four weeks, and no extra services except they are having two prayermeetings a week instead of one.

Brother Moores reports increased interest on the Blossom charge; some salvation work in the regular services.

The church at Peniel is enjoying great spiritual services almost every week. Last Sunday was a day of special blessing. Brother Bates is proving to be an excellent pastor. The church is growing. The school is closing out the year's work with a spirit of devotion and Christian enthusiasm that is encouraging. The prospects for next year are good. Don't forget the great convention in connection with our commencement this year. Rev. Will H. Huff will be the evangelist for the occasion. The date is May 13th to 18th.

Rev. J. W. Stokes has returned from several months' work in Kansas, and will now do evangelistic work in Texas. He is a strong preacher of the Word. If you need his services, address him at Peniel.

The Gilmore band have just closed a successful meeting at Whitesboro. They will begin a tent meeting in Tyler, April 30th.

Rev. R. T. Williams is engaged as the special evangelist for a great union meeting for all the holiness churches of Dallas, to begin the first Sunday in May. He is now in a revival at Colfax, Louisiana.

We have an interesting programme for our District preachers' meeting, to convene at Sherman May 27th to 31st. Free entertainment for all visitors.

P. L. PIERCE, Dist. Supt.

SOUTHEASTERN DISTRICT

I am now in Miami, Fla. This completes my first round for this Assembly year. Some of our little churches are doing well, and are much encouraged. Some are holding their own. Two or three are not succeeding. Our preachers and people, as a whole, are pushing against the enemy,

and at some points winning. I find that plans throughout the District are being laid for a general campaign. God is with us, and we expect to strengthen our church. By faith also we see new organizations springing up.

The work is well-manned with pastors and evangelists, and the fire of holy love and zeal is burning in our souls.

Rev. E. H. Kunkel, our pastor at Miami, is keeping two evangelists busy.

Rev. David G. Bacon, of Alliance, Ohio, who recently came to our church, is in a promising revival at Little River, six miles north of Miami. He is a strong, logical, Bible preacher. Also Brother Hutchinson, wife, and singer are in a promising meeting twenty-five miles south of Miami. I believe we will get an organization at both places.

Miami is a beautiful little city of about twenty thousand in winter. Our church there is well located, and our people are full of faith and the Holy Ghost, walking in the fear of God, keeping in the middle of the road.

I was much pleased with our work at Donaldsonville. The pastor and people are working well together. The church is prospering. The school will be a real success. Dr. Z. B. Whitehurst, the president, without a school building and with the financial stringency, has succeeded in carrying on our infant school. Now the building is soon to be finished and furnished. With an ideal location, a lovely people, and an Holy God we shall succeed at Donaldsonville.

I found our Carmel church in better condition than when Rev. W. E. Melton took charge some months ago. Here we have some good people. They have been sadly neglected, and much discouraged; but they are steady. They love their pastor, and are looking forward for an early summer revival. God bless them much!

Boykin is not succeeding. The Devil is well entrenched at this place. I believe our pastor, W. E. Melton, will locate the "old boy," and dig him out. Pray that God may save our church at this point.

Rehobeth is in fine condition. The pastor, Rev. C. E. Shaw, and the church are in perfect harmony and are pushing the work. Here sinners are being converted, believers sanctified, and members added. I count it a real blessing when I can visit these lovely saints.

Barnesville is in the storm center. Here the Devil has hurt the work, but we have some who hold steady with God. Brother F. A. Gennett is steadily planning and pushing with all his might to this end.

Rev. George W. Grice, our pastor at Claxton, Adrian, and St. Paul, is holding with God and looking for victory on his work. I hope to visit his churches soon. He is a good man, a good preacher, full of faith and the Holy Ghost.

Rev. S. M. Stafford, of Donaldsonville, is our District evangelist. He is ready to go anywhere to hold meetings. He is in the middle of the road in the holiness movement. He is a good pioneer worker. If you want a meeting, write him.

WALTER R. HANSON, Dist. Supt.

MICHIGAN DISTRICT

We held meetings every night for a week at the Luman schoolhouse for Rev. A. H. Levely. This is a new class in a new country, but the prospect is good for a work here in the near future. We also preached in the Log Schoolhouse, another of Brother Levely's preaching places. This work was lately opened, but promises fairly; there are a few well saved people here already. Brother Levely, though young in the work and only saved a few years ago, is doing substantial work.

My next stop was at Hope, with Rev. A. C. Clark, whom we found sick in bed. Though he was given up to die by his friends and the doctor, God, in answer to prayer, is raising him up again. We preached a few times on his charge, and held communion service with the few saints that are there.

Later I stopped with Rev. Charles C. Hanks and wife, at Harrietta, where our Rev. B. T. Flanery, of Wisconsin, met us, who was called by Brother Hanks to assist in a revival effort. We had a profitable time together for a few days, and saw a few souls at the altar. We left them to continue the fight. They will no doubt report results later. Brother Hanks is much encouraged with his work, and God is rewarding him for all the sacrifices he made.

A. H. KAUFFMAN, Dist. Supt.

IOWA DISTRICT

We had a profitable meeting with the people at a point called "The Pioneer Community," about five miles from Dexter, Ia. God honored His own truth, and blessed the souls who accepted it. On

Sunday, April 18th, we organized a church with fourteen members, all heads of families. Immediate steps were taken for the erection of a building in which to worship, which we expect to dedicate before fall. The newly organized church requested the District Superintendent to send them a pastor as soon as possible.

The District campmeeting will be held at Sac City, Ia., July 1st to 11th. The District Superintendent and pastors of the District will be assisted by Mrs. Mattie Wines, evangelist, and Rev. B. D. Sutton and wife will have charge of the singing. Sac City is a new point for our work, but we are looking for God to open the way and give us an organization at the close of the meeting. The Chautauqua Association has offered us the use of their beautiful ground and buildings free of charge for this meeting. We are looking for a general rally from all the churches of the District.
E. A. CLARK, Dist. Supt.

General Church News

PENIEL, TEXAS.

FROM EVANGELIST ROY T. WILLIAMS.

Since my last report to the HERALD of HOLINESS, God has wonderfully blessed in two successful revival campaigns. For two weeks I was with Brother Joseph N. Speakes, pastor, Little Rock, Ark. In all there were about forty professions of conversion and sanctification. The attendance was all we could desire, and interest good in every service, and conviction always deep. We found the work at Little Rock in good condition. Brother Speakes has a congregation of fine people, and he is doing a great work for the church and for the Kingdom of God in Little Rock. It is needless to say that Brother Speakes is a strong preacher, and a very successful pastor, as he has established this reputation. The other campaign was in Dallas with Rev. H. B. Wallin, pastor. In many respects this was a remarkable meeting. I was never in a meeting that moved along with greater ease. The people came willingly to the altar and quickly prayed through. As I remember, not one who came forward failed to get through during the meeting, and only two or three had to come the second time. The church in Dallas, under the wise and efficient leadership of Brother and Sister Wallin, is making remarkable progress in all lines. Brother Wallin is an excellent preacher, a good singer, a clean, consecrated, holy man of God. His people love him dearly. We prophesy great things for the church in Dallas. During the meeting there were more than fifty professions, and quite a few are coming into the church. Miss Mahard, of Peniel, Texas, was a great blessing to the meeting in singing solos. Brother Wallin led the singing; all the music was excellent. Our next campaign is at Colfax, La., after which we return to Dallas for a union meeting.

JUDITH GAP, MONT.

We began meeting here April 6th, with Brother Brough, our District Superintendent, as evangelist. He is a mighty preacher and power for God. Several had told us we could not have a meeting, but every night the crowds were larger, and on Sunday at each of the three services the house was crowded. In the afternoon and evening services people had to stand. Many people were convicted of their sins. But Brother Brough could not stay to finish the work begun on account of his urgent business and preparing for the District Assembly. He will be back in the fall or winter. We organized a Nazarene church and Brother Williams was appointed pastor. We also have a nice Sunday school.—WILSON AND WILLIAMS.

WILDA, LOUISIANA.

God is wonderfully blessing the Nazarene church at this place. Our pastor has just closed a successful meeting with us. Brother Slocum is a man of God and is doing a good work here. Conviction fell on the people from the first service. The meeting closed with one profession, and four uniting with the church.—A. M. TERRELL.

ANDERSON, INDIANA.

As we are about to begin a great tabernacle meeting in the city, with Brother Allie Erick and wife, of Pilot Point, Texas, as evangelists, we ask that all who know the worth of prayer will re-

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

member this place and meeting at the throne. This truly is a needy field, and a new work as we just organized a Nazarene church here February 2nd. We have forty-nine members who are true, loyal men and women. We are believing for great things. We have a tabernacle 72x48 feet, seating about six hundred people.—J. A. WILLIAMS, *Pastor.*

MINOT, NORTH DAKOTA.

I left Newport, Ky., March 22d for Minot, N. Dak., where I have been engaged in a meeting with the Nazarene folks. I found a small band working hard to build up a work. The Lord has been

blessing in the meeting, with something like twenty-five converted, and some of that number reclaimed or sanctified. I will be here until Sunday, April 25th, and then will be glad to give a meeting at any place in North Dakota, South Dakota or Montana. I will come trusting the Lord for the financial part if you will do your best. I am a Nazarene preacher, and have with me my wife and baby. The Lord has been blessing me in the work and giving many souls.—Address Rev. W. H. BRYAN, care D. C. Plank, *Minot, N. Dak.*

TRINIDAD, COLORADO.

Our meeting held by Brother and Sister Cagle, of Buffalo Gap, Texas, came to a close last night. Notwithstanding the rainy weather, and the indifference of the people, God gave us a great meeting. Not being able to secure a church in town, we accepted the invitation of the Salvation Army to hold our meeting with them. They turned the hall over to us, and took their hands off, thus giving us perfect liberty. Also they were there and worked faithfully with us. God bless the Army. Thirty-three prayed through to a definite experience. Truly Brother and Sister Cagle know how to get hold of God and preach, pray, sing and shout, and hold on until God convicts sinners and un sanctified, and until He gives victory. If this is the kind of evangelists you like, give them a call and you will be blessed. The most mysterious feature of the meeting was a Mexican who could not understand English got under conviction, came to the altar, and prayed through and was saved. He, on the spot, quit his tobacco, liquor and other vices. After a few days he got under conviction for sanctification, came to the altar all broken up and prayed through. The Captain gave him a Testament, which he reads continually. Also three of my Mexican Sunday school prayed through to regeneration. God gave us sixty-three souls in the two meetings they held. We had only thirty cents when we began to plan these two meetings, and God supplied our needs, which were not less than \$150.00, and we came out with \$3.25.—J. D. FRANKLIN AND WIFE.

LA LANDE, NEW MEXICO.

After about six months in from the field, helping to take care of my mother, who has been sick with typhoid fever, and a little spell of sickness myself, I am now ready to go to work again. I have been acting as supply pastor here during the time I have been at home. However, as my call was to evangelistic work, and having had nearly six years experience in that kind of work, I am anxious to get at it again. If you are planning for a meeting, and have not made arrangements for a helper, when you are talking to Father about it, please remember to ask Him about me. It doesn't make any difference whether it is a campmeeting or a school-house meeting; wherever God opens the way, as He leads I'll follow.—C. M. KING.

SAN FRANCISCO, CAL.

The work of holiness in San Francisco has been forging ahead. God's blessing is bestowed richly upon it, especially during this Assembly year. The last five days have been days of glorious revival. Rev. C. W. Ruth, of Indianapolis, Ind., Rev. J. L. Glascock, of Cincinnati, Ohio, and Rev. G. W. Cooke, of New York, a sweet singer, held an interdenominational holiness convention under the auspices of the holiness commission appointed at Chicago, October, 1913, in the First Pentecostal Church of the Nazarene, San Francisco, Cal., from the 14th to the 18th of April, inclusive. Each service was attended with divine manifestations. The singing by Brother Cooke melted hearts and the preaching was tremendous. At every service seekers were at the altar and the last evening, after a searching sermon by Brother Glascock, twenty souls found God in pardon or purity. It was by far the best meeting of our life. There was weeping, shouting, and great joy. Truly, it was grand, marvelous, and glorious! Our God is marching on. The World's Fair has paled into insignificance. We are greatly encouraged, enthused; our faith is victorious. Our tenth annual District Assembly will convene May 19th to 23d, inclusive, in the First Pentecostal Church of the Nazarene, San Francisco, with Dr. E. F. Walker, our general Superintendent, in charge. It will be the greatest assembly held in the San Francisco District.—THOMAS MURRISH, *Pastor.*

SPRING REVIVAL AT MERIDIAN COLLEGE

The Meridian College has for many years followed the practice of inviting some successful evangelist twice a year to hold revival services in the college. This spring the revival was held by the Rev. John E. Owen, of Boaz, Ala. It proved a happy selection. Brother Owen is a college man,

The Heart of Blackstone

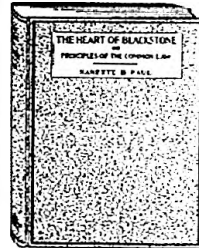
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The Liquor Problem

By NORMAN E. RICHARDSON

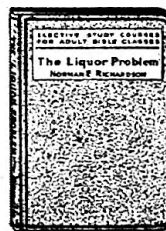
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having been educated in the University of Chattanooga, Tenn. He is a young man and knows how to sympathize with young people. He is a strong young preacher, and already ranks among the best evangelists of the country. He is quiet, refined, studious, humble, and deeply spiritual. He won the hearts of every one who attended the services. He took no undue advantage of the audience, used no clap-trap methods to get them to the altar and no gymnastic exercises to get them through after coming to the altar. The Holy Spirit was mightily manifest and many came seeking pardon and purity. The work of the revival was genuine, and we believe it will be lasting. The singing was of a high standard of excellence that is customary at this college. With so many trained consecrated voices, a great pipe organ, piano, and orchestra it would be difficult to find better singing than is found here at the revival when the spiritual tide is high. The offering was spontaneous and liberal. The meeting from first to last was a success, and will make a lasting impression on many hearts. Brother Owen said it was the most satisfactory meeting he has ever held.—**J. W. BEESON, Pres.**

LOS ANGELES, CAL.

FIRST CHURCH

First Church is suffering some through the financial depression, as numbers of our people have been and are now out of employment. But we expect to move steadily forward, despite all untoward circumstances. The congregations are large, and the general interest is good. We enjoy a healthy tide of revival, and we are constantly seeing persons converted and sanctified wholly. The church will conduct a home campmeeting, beginning April 30th and continuing until May 9th. The pastor will do the preaching, and the whole church will unite to push the battle. We are anticipating some encouraging results.—**C. E. C.**

DUKE'S CHAPEL, TENN.

We report victory. We expect to finish our new church soon. I preach twice a month, and the services are well attended. We have prayer-meeting every Saturday night, and a flourishing Sunday school. Our revival meeting begins the second Sunday in August. Pray much that we may have a real old-time Pentecostal revival, and that many precious souls may be brought into the kingdom of God. Some one please give me the postoffice address of Evangelist J. H. Ralston, as early as possible. Address me, G. C. HESON, Lafayette, Tenn., R. F. D. No. 2.

MUKILTEO, WASH.

Last Thursday this church held another profitable all-day meeting, with the following visitors present from other places: T. H. Marsh, pastor Second Free Methodist church, Seattle; Ora Ogle, pastor Second Church of the Nazarene, Seattle; C. D. Erb, pastor, and Mrs. Ronsberg, Marysville; D. L. Rice, pastor, Monroe; Brother Olson, local preacher, Free Methodist, Mrs. Dr. Lewis, Miss Mullard (latter superintendent Life Boat

mission), G. W. Edwards and wife, singing evangelists, all of Everett. Rev. J. F. Harvey, of First Church, Seattle, had been announced for the morning service, but owing to sickness was unable to be present, and Brother Erb gave the first message, speaking from Mal. 3:16. At noon a bountiful spread was prepared for the friends and guests, for which our grateful thanks are due the ladies of the church. In the afternoon Brother Marsh preached a powerful discourse on Elisha, which was received with appreciation by all present, and which we feel confident will leave a lasting impression. At night Brother Nilson brought an evangelistic message of power, resulting in conviction, several coming to the altar. This service was preceded by a street meeting, which the Lord blessed. One feature of the day's meeting was a song service, conducted from the porch of the church overlooking the town and harbor, the singing being heard for a long distance. We feel that God is honored in these all-day meetings, which prove a source of much inspiration and strength to our people.—**D. L. RICE, Reporter.**

OSKALOOSA, IOWA

We are glad to report victory here and feel much encouraged for the future of our church. There is not a doubting one among us, but all are full of faith and very zealous for the work, and expecting God to work in an unusual way in our midst. The saints are spending much time in prayer, realizing this is the key that unlocks heaven's storehouse. As we were passing through deep waters we had the blessed assurance that they should not overflow us. While we did not understand all things which the Lord permitted, He held us firm and unwavering, and we were enabled to keep the fire on our souls, and march steadily on to victory. It is grand to know our God is not one of circumstances, but when we are in need He comes to our rescue and brings things to pass in His own way. Very often we hear it said, "Impossible," but we encourage ourselves in the promise, "With God all things are possible," which promise He is verifying unto us at this time. We were without a pastor for some time, but in answer to prayer God sent Rev. and Mrs. O. A. Overholster to push the battle against sin in this place. They came to us full of faith, and with the blessing on their souls, and God is using them in rebuilding the walls, "For they have a mind to work." It is not an easy task to take up this work at this place, but we are expecting our God to help Brother Overholster in getting a proper understanding of the situation, and everything will move on to His glory. The work once laid down has been taken up again, and plans are being made to go on with the construction of the church building. Our regular services are times of refreshing, and God is helping Brother Overholster in declaring His Word in a very clear, definite manner. The attendance at our services is increasing, and we feel we have reason to praise our God who has so marvelously delivered us. We would not forget to mention our Sunday school, which is growing in interest and increasing very rapidly. The young people of our church are strong in faith, and are abounding in the work of the Lord. They are of the stamp you can depend on, standing firm and unflinching for what they believe to be right, and we feel God has great things in store for them. Our midweek prayer services are means of great encouragement to the saints, and "Heaven comes down, our souls to greet, while glory crowns the mercy seat." We are expecting great things from the hand of our God.—**REPORTER.**

PORTLAND, ORE.

SCANDINAVIAN CHURCH

I want to let the HERALD of HOLINESS family know that we have a Scandinavian Pentecostal Church of the Nazarene in the city of Portland, Ore. It is four years since we laid the foundation of this work, and we have been doing excavating work most of the time, but now the building is beginning to show up. Since our last Assembly a wonderful spirit has been felt among us. On the first Sunday in January of this year, the ice broke, and since that time has been an almost continuous revival. Souls have been getting through to God. Sunday, February 21st, four were added to our membership, and at our Easter service six more united with us. Rev. J. G. Bringedahl, our pastor, knows how to feed his flock and lead them up the mountain to the beautiful peaks of holiness.—**J. E. PETERSON, Church Secretary.**

ONTARIO, CAL.

Our tent meetings continue with much opposition. Holiness preaching and singing do not seem to be popular here. A soaking rain hindered all meetings today, but we thank God for the inter-

vention and press on in triumph to greater victories. Souls are finding their bearings, and launching forth into blessed experience and work. On Monday it was our privilege to motor across the charming country to Pasadena, where we found some old friends and enjoyed their fellowship. We met the students of the University in chapel service, and were delighted to see such a large, intelligent, and spiritual body of young men and women. They are inspiring. Our souls were blessed in singing and speaking to them. Rev. F. L. Stevens, the evangelist in charge of the Ontario meetings, gave a stirring address to the students, admonishing them to faithfulness in school life and encouraging all to make the most of their opportunities. He is a forceful and apt teacher and a fearless minister of holiness who is now entering the evangelistic field. I heartily recommend him to our people and to all churches and campmeeting associations. He is a man of pulpit ability and winning in his manner, yet uncompromising in his preaching and altar work. He may be addressed: Rev. F. L. Stevens, 121 North Ave., 65, Los Angeles, Cal. We have a growing church here in Ontario, a city of 10,000 people, forty miles east of Los Angeles. Brother Griffin is the successful pastor, having made 1,100 calls during the year. They have a splendid church building and parsonage, and we are being royally entertained therein. The Lord seemed to bless the saints on Sunday morning as we sang and preached to them, and felt His smile upon us. Mail will reach me, while in California, at 121 North Ave., 65, Los Angeles, in care of Rev. F. L. Stevens.—**ARTHUR F. INGLER, Evangelist.**

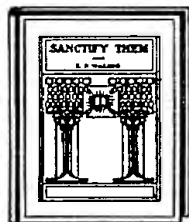
'SEQUIM, WASH.

When we came here six months ago, we found a church building not finished; we now have it finished inside, except seats, have in the electric lights, and only about forty dollars indebtedness. We encountered determined opposition. We have services twice on Sunday, and a young people's society started. Folks are beginning to look pleasant at us, are inviting us to their homes, and coming to hear us preach the Word. And we give the Word as it is written in the Holy Bible. We believe when a preacher can not find anything in the Word about the power of the Holy Ghost and the efficacy of the blood to cleanse us from all sin, he had better go back to the ranch or the shop and cease throwing blocks in the wheels of progress of those who know what perfect love is.—**JAMES P. G. LOMES, Pastor.**

KANSAS CITY, MO.

FIRST CHURCH

We moved up from our small building, 2115 Troost Avenue, to the great Beacon Hill church, corner of Twenty-fourth and Troost Avenue, Sunday morning. The march as we went up in a body, in column of fours, to take possession of the new place in the name of our God, and for the spread of the doctrine and experience of holiness, was a revelation not only to the people along the avenue, but to ourselves. The frequent exclamation was heard, "How did that crowd get into that little church!" Indeed, it quite filled the auditorium of the large building. The Sunday school had grown beyond the capacity of the small building. As a description of the new Nazarene home in Kansas City will appear on another page of this issue, it will suffice to say that our entrance into this larger place and wider opportunity was signally



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honored of God. His presence was manifest in glory at all the four services of the day. At night, the old pine benches which had been used for an altar at the former church having been brought along as precious possessions, were brought into use, and people knelt there for the first time in that splendid edifice to seek entire sanctification. Of course God was present to meet their need. The street meetings have begun, and there are large and attentive crowds in the most thronged thoroughfares who stop and listen to the full gospel. The church is ready for the Mesch-Wilde month campaign, which begins this week. Help us to pray for a thousand souls.—CHURCH REPORTER.

WATERVILLE, OKLA.

The third Sunday in April was a great day for the church at Waterville, three miles west of Valliant, Okla. This is a young church, but the Lord has visited them, and they are on fire for His cause. Our dear District Superintendent, Brother Cassler, was with us and gave the message of God with the power of the Holy Ghost, and we got a new grip on God. We had the Lord's Supper at the night service, and His presence was felt. Brother Cassler preached a stirring sermon on Foreign Missions, which all appreciated. One united with the church.—GUSSE MORRIS, Pastor.

FROM SONG EVANGELIST JOHN GIBSON

The meeting at Mattipoisett opened on March 31st, by Brother Domina, but the following day he was taken down sick, and laid aside for a few days, and Sister Cooper of Fairhaven helped out and gave us the truth every night, and over the Sabbath. After closing with Brother Fogg, at Everett, I commenced with Brother Domina, April 5th. The meetings have been going on for three weeks, and the Lord is blessing our brother as he preaches. The people seem to be hungry for the truth. This is a new work seven miles from New Bedford, and looks very encouraging for a Nazarene work. Quite a few have found the Lord in conversion, and others have found the blessing of holiness. There is a fine company of young people and they are good singers. Brother Domina's preaching is bringing people to their knees.

BROOKLINE, MO.

We opened at this place on the 18th. While it is a busy time with the farmers, people are coming from far and near, and we have crowded houses. This is a new field. They don't know a thing about holiness. God is helping us to preach the Word. We have our heads up and a go in our souls.—BERTHA GILBERT CROW AND MISS STELLA REED.

ROGUE RIVER, ORE.

The meeting reported lately in the HERALD OF HOLINESS was held on Evans Creek, nearly two miles from Rogue River. The last two weeks is was continued at Rogue River, resulting in both meetings in ninety-five cases of justification and sanctification, and an organization of a church with fourteen members. It looks now as though it would all come into the Nazarene church. If this should materialize there will be two preachers and a nice little church building. Brother Hawkins labored with untiring zeal in this meeting.—J. C. SCOTT.

WARREN, PA.

Our three weeks' campaign, under the leadership of Rev. Martha E. Curry and Mrs. F. Ednah Reynolds, was a time of blessing and power, the impulse and inspiration of which is still felt in

all departments and services of the church. The ministry of those elect women was blessed of God in saving, sanctifying, and edifying results and power. Sister Curry was at her best in preaching, and those who know her will agree at once when they read this that what we heard was the equal of anything we could have heard, no matter whom we had called. Sister Reynolds' singing was an inspiration and blessing. The work at the altar was thorough and good. Our church is in an encouraging state from any point of view. We are praising God and going on.—JOHN GOULD, Pastor.

NEW BEDFORD, MASS.

Brother Gibson and I closed the revival we have been holding the past two weeks in Mattipoisett last Sunday night. This is the new work I opened up last fall. God gave us a glorious time—the best revival the town has seen in years. The attendance was large for that place. The last two nights there was all of one hundred and fifty people, with great conviction on; some twenty-five seekers—good cases—young men and young women. They got salvation good, and went after others. We were just getting started when we had to close as I was sick. The finances were good for a new work. We have opened a fine little church that had been closed for two years, and we have it free. This is the best new work opened up in New England for years, and the best field and promises to be in time a strong church with large numbers of young people—good talents. I expect to look after them this next year, with the New Bedford work, as this church gave me a unanimous call, every member present at the annual meeting voting. I expect to stay providing that I look after Mattipoisett church with it. Mattipoisett work can take care of me easily this year if I would go there. The church in New Bedford is coming up spiritually, although we have suffered a good deal through the enemy's work and some ten or twelve of our good members have moved away to other fields the past year. Some new members will be taken in next Sunday. We are to put in a week of revival meetings this week, running up to the Assembly with Brother Gibson to assist me. We had a great meeting Monday, it being a holiday. Brother Edwards, from East Wareham church,

preached. There were several seekers in the afternoon meeting. Some of our Mattipoisett young men got sanctified wholly and two young ladies from the Sunday school converted. We purpose to mind God and push ahead while the croakers are croaking and the fussers are fussing.—F. W. DOMINA.

SANTA ANA, CAL.

Since our last report two months ago the work here has moved on victoriously; better attendance and interest than ever. Rev. Fred Mesch was with us in a two weeks' revival in March. Other churches in the city as well as our own were greatly helped by these meetings, some praying through good. Dr. P. F. Bresee and wife were with us Sunday, April 4th, the Doctor preaching three great sermons during the day to a house well filled with people. Saints and sinners wept, and many shouts of victory were heard. Mrs. Seth Rees preached for us Sunday morning, April 11th, and Rev. Seth Rees preached a wonderful sermon on Rescue Work in the afternoon. In a few minutes \$124 in cash and subscriptions was given for rescue work. Thursday, April 15th, Rev. J. T. Black and wife, of Pasadena, Cal., began a two weeks' tent meeting in the eastern part of Santa Ana, a locality without churches and somewhat neglected. From night to night the tent is filled with people; extra chairs have been supplied and the attendance still increases. A number have sought definitely, and there have been some clear cases of salvation. Brother and Sister Black are successful soul-winners. Their sweet Christian spirit and fearless preaching draw people to God.—EDWARD M. HUTCHENS, Pastor.

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40 cents



IT does not take much stretch of imagination, as we look at this picture, to see a face with two wide eyes and an open mouth, as if shouting "Alleluia!" And, indeed, that is what this little building alongside the Publishing House has been—a halcyon church. Since our first service in it, January 1, 1919, God has favored it with His presence. Thousands will testify to the ecstasy at the place in which they sought and found God. It is not to blame for being too small to hold the largest

The Fourth General Assembly of the Pentecostal Church of the Nazarene is to be held in First Church, Kansas City beginning September 30th

THE picture below this paragraph is an illustration of the new home of the First Pentecostal Church of the Nazarene of Kansas City. The building will be held the sessions of the Fourth General Assembly; and from it there is now being opened services of April 30th; and three sons of persons—have set themselves to the task of financing the same \$1,600 of the expense of entertainment for June 1st, and \$1,600 November 1st of this year or ten years. Three hundred persons buying and paying for the first payment. We believe God will for us, and the three hundred will respond.

May 16th. Great Cash and Offering for First Payment



THIS view of part of the auditorium of the church serves to show the almost severe plainness of the interior—agreeably and attractive in ornamentation. Stability and utility characterize every feature, yet without there is a fine sense of proportion and a beauty that breathes holiness. The auditorium is admirably adapted for the session of the General Assembly, there being ample room for all delegates and officers of that body, while the balance will allow visitors to see and hear of the proceedings.

CONCERNING THE PROPERTY

FOR more than two years the members of the First Pentecostal Church of the Nazarene of this city have been worshipping in a small stone house built on the Publishing House ground, as shown in the accompanying picture. In answer to your prayers and ours, the Lord has made it possible for us to possess a magnificent property, at Twenty-fourth and Tenth, especially adapted for the meeting place of the General Assembly, for which we render thanksgiving and praise. We believe that to the whole Pentecostal Church of the Nazarene will blessing come through the ownership of this building. This beautiful stone structure, formerly owned by the Congregationalists, was erected at a cost of about \$40,000.00, and it is as good as new. More than a year ago it was vacated, and we began to pray that the Lord would help us to acquire it. The building is ideally located. It is on Tenth Avenue, the main east link, and almost in the geographical center of this great and growing city of 250,000 people. It is only two and one half blocks from the Publishing House. This imposing building of native stone stands on a corner lot with one hundred feet frontage. The auditorium, elegant yet simple in its architecture and furnishings, will hold seven hundred and more. The windows, classic in design, are very beautiful. On the lower floor are the Sunday school rooms, with capacity for about four hundred. The building is all completely furnished, ready for immediate occupancy. To acquire this property is a great undertaking for a small band of about one hundred and forty people, especially when we consider recent obligations on the old building; that our benevolences average more than sixty dollars a month above our current expenses; that we are holding a month's campaign, and that we will entertain the General Assembly, towards which we pledge fifteen hundred dollars. The Lord has opened the door. We enter. He will not fail us. You will not forget us.



First Pentecostal Church of the Nazarene, Kansas City, Mo. Matthews, D.D., Pastor

NEEDS AND ADVANTAGES

OUR need for this building is urgent. We need it for our local work. Our little house is no longer adequate for our growing congregation, especially for our Sunday school. We need it for great religious gatherings, assemblies, and conventions, where business may be preached with renewed vigor, and where Pentecostal news may constantly and impressively come. We need it in connection with our publishing interests. We must have a church edifice harmonious with the increasing general and world-wide interests of our great Publishing House with its increasing output of holy literature. We need it because, in a great sense, this is to be a center for preaching and renewing holiness, not alone in Kansas City, but in the whole earth. We need it for the benefit of the whole church. One outlook here is as large as the total world, a platform and pulpit for the entire church. This property is for you and your interests as well as for us. We need it for this building will afford suitable quarters for the meeting place of all the Church Boards. For this is their best home. Here they meet in person. The members can more easily assemble here for their annual meetings than at any other place. We need this building in connection with our world-wide missionary interests. This is the home of our General Missionary Secretary. We can use this house for great missionary gatherings. We need this great structure to stand in the very heart of this great city, beautiful, accessible, commanding, as a testimony, reared in stone, to the great fact that Jesus Christ reigns with the Holy Ghost in this very hour. In this city, with its many religious societies, and occasional extravaganzas of holiness people, we need such a place in which to preach, and testify to biblical holiness. People coming from parts of this country must find here that which adequately expresses and embodies the great doctrines for which we stand. The possession of this building together with the coming of the General Assembly to this place, should and doubtless will arouse tremendous interest in the vast districts we preach

ONE of the prime necessities for the successful working of an Assembly is ample committee rooms, close to the meeting place of the sessions, yet where there may be undisturbed privacy. In this our new church offers a fortunate arrangement. In this picture we are looking into two rooms of ample size for even the largest of the Assembly committees. They are closed by the dropping partitions when in use, insuring perfect privacy, and at other times, the partitions being raised, they become a part of the larger room.



THE Board of Trustees of the First Church, C. A. Kinder, Secretary, Treasurer, 2216 Tenth Ave., Kansas City, Mo., has arranged to issue shares in payment for this splendid property. The total sum—which provides for interest on deferred payments and a small sum for necessary improvements—amounts to \$2,600 shares at \$10 each, payable as outlined in the conditions printed on the application blank here with reproduces. This arrangement contains all the details, and permits of any one anywhere buying a part in the purchase of this

By _____ 191__

First Pentecostal Church of the Nazarene, 24th and _____ City, Mo.

I hereby make application for _____ Shares, at \$10 each, in this fund, subject to the conditions set forth; and upon the further condition, that upon the completion of payment of each \$10, I shall receive a Certificate of _____ and bearing the seal.

Signed _____

1. One twentieth of the balance on or before October 1st of each succeeding year.
2. This fund shall be used for the purpose above located.
3. All unpaid subscriptions shall be paid from further payment upon reasonable grounds.
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property, which, because of the location of the general headquarters of the church in Kansas City, is largely the central home for the entire church. The purchase of one share pays all costs on or before May 16, 1916; 50 cents on or before October 1, 1916, and \$1 each year thereafter until the remaining \$9 is paid. Ten shares must be paid by May 16, 25 by October 1, and then \$10 each year for nine years; less than twenty cents a week. Two hundred persons buying one share each, and paying for it by October 1st, covers the first payment.

THE church being built on the side of a hill—Beacon Hill. Significant name—there is afforded an abundance of air and light for the lower story. In what is the main Sunday school room, a beautiful, well-ventilated room, the General Assembly will be our guests at meal time. Every thing will be clean and neat and wholesome, and the surroundings, if not elegant as high-priced hosteries, at least such as you would be glad to enjoy in company with your friends. The room will accommodate 300 at table.

