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EDITORIAL

IS THERE NO TRIBUNAL?

A METHODIST pastor in Kansas City recently discussed from his pulpit the matter of going to the theatre, playing cards, drinking wine, and wagering on a chance, and his conclusion was that it was a matter for the decision of each individual whether it was right or wrong. A Methodist preacher of New York improved (?) upon this Kansas City preacher, by declaring from his pulpit, according to the *New York Sun*, "that the church rule forbidding Methodists to attend the theatre, circus, or horse races, is a dead letter. He said that the church law would have been revised by the General Conference a year ago had it not been for the negro vote." This progressive divine also very naturally had a good word to say for the moving-picture shows.

WE WOULD simply ask if there is not a tribunal for the settlement whether a thing is right or wrong? The Word of God distinctly forbids conformity to the world. If these practices mentioned are not of the world worldly, what are they? Are they conducive to piety or spirituality? Are they means of grace? Are they calculated to draw us closer to Christ? Would Jesus, if here with us, be found a frequenter of a theatre or the race course or the ball room or the gambling table or the saloon? If not, why not, if they are innocent recreations? Is the tendency of these indulgences to make boys and young people more pious and more honest and more orderly? What are the ordinary and natural fruits of these practices? No mortal man will dare claim that any one was ever made better or purer or more upright or reliable by them. On the contrary, everybody knows, except miserably back-slidden and cowardly preachers, that thousands of young men have been made seducers of innocence by the dance, defaulters and thieves by the race course and the gambling table, drunkards by wine-bibbing, and that the theatre is worldly in the extreme and is often the prelude to the dance hall and the bagnio.

WHEN men claiming to be preachers drop to the defense of these devilish practices, which are the antipodes of everything like the spirit and the fruits of true religion, why can they not do the decent thing by resigning a calling which they disgrace? By no sort of legerdemain can they make it appear that Christ would endorse or tolerate for a moment any one of these things. They would receive His sternest anathema because they are subversive of that very life and character in human beings which He died to make possible. Why will men continue to preach in His name when they condone or defend those things which are so diametrically opposed to Him and His spirit and the results in human lives which He died to secure? It is the ghastliest inconsistency in men to remain in a ministry when they run counter to the loftiest aims and objects God has in view in calling men into His gospel ministry.

THE IDEA of relegating these things to each individual's personal decision in the name of liberty, is absurd. You had as well refer to individual decision the question whether it was right or wrong to lie or to steal or to commit adultery. There is a large class of people who claim the right to settle these very things each for himself, and they have as much reason and common sense and Scripture for their position as the preachers above quoted have for referring the matter of the dance, the theatre, the race course, dram-drinking, and the gaming table, to individual decision.

It is painful to have to write so plainly, but the absurdity and defiance of such preachers as we are discussing make it necessary to write thus strongly in defense of the truth for which our precious Redeemer died. We recommend to the Kansas City minister, and also to the New York minister, to take for their text next Sunday morning the following Scripture, and we would like to hear their treatment of the verses: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

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ONE OF OUR GREATEST NEEDS

UNQUESTIONABLY one of the greatest needs of the Pentecostal Church of the Nazarene is loyalty on the part of our church membership and pastors. We would warn at the outset that we are not advocating narrowness, and yet we are not to be deterred from the most faithful and conscientious loyalty to our own local church society by the false and foolish cry of narrowness, which inconsiderate people may raise. We must stand by our own local church, and make it our chief and primary concern, always and everywhere, whatever may be going on elsewhere. It is grossly unfair and unkind to your pastor to leave your own church services every time there is a tent meeting or revival held in reach, and attend such service in preference to your own church service. If one member has the right to do this, all members have the same right. And if all make a practice of this, it means the destruction of your own church, for the time at least, and the repetition of it will mean the ultimate ruin of your church.

MAY BE the plea is made that some noted evangelist comes around to conduct the meeting in question. This is no justification of a Nazarene going elsewhere when there is service in his own church. There will be ample opportunities to hear others at such meetings, at hours when there is no service at your own church. Personally, we can not see how a loyal member of our church can get his consent to neglect his own church service to go anywhere else to service. We are a young and small church, and God has a mission for us as a church, and each individual member has a personal obligation which we owe our church which we can not pay without unflinching attendance upon its services, and a liberal use of our means for its pastor's support, and other causes. We dare not neglect these high and holy obligations. If we are not true to our church, and do our utmost for its upbuilding, nobody else will do it for us.

THE PLEA is sometimes made in justification of this suicidal practice that these outside meetings are holiness meetings, and run by holiness preachers. That is no justification whatever. These brethren have their methods and their work to do, and we wish them success. But we can not afford to injure our own method and our own work to help forward theirs. These brethren see it this way, we are sure. They are one corps and we are another corps of the same great army, battling for the same great cause. But does this fact warrant the demoralization and disorder and inevitable hurt sure to result by deserting our own ranks, and running off to some other standard every time there is in sight a company of these holiness workers?

What order or system or regularity would there be to depend upon if this practice prevailed in warfare? For this very reason such desertion is punished most severely in military armies. This is necessary to secure that concentration of forces and a condition that can be depended upon.

Suppose when an engagement of opposing forces comes, it is found that half, or a very large proportion, of one general's command is absent and are in another command as spectators, and upon examination it is found that there is not a single corps entire, but that this intermixture prevails throughout the army. This would mean defeat for that army when the battle came off. There is no surer way to defeat our work, as a church, than this habit of forsaking our own church every time some other meeting is in progress. Let us make it an unvarying rule always to be at our post every time the church doors are open for service, unless providentially prevented. Then when we have no service at our own church, we can go elsewhere. This is a safe rule, and a very much needed one in some places.

WE HAVE not stressed the injustice of this practice to our own pastors. It is unfair to them to leave them empty pews to preach to just because there chances to be services elsewhere. God has committed to us a method of work which we believe to be providential, and He expects us to be true to His trust. We must be loyal and true to our church scrupulously, and God will bless us and cause His face to shine upon us. There is a great future for our church, but it will require a union of forces, and a constancy and loyalty on the part of every one of us to accomplish all the possibilities before us.

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A CONSTITUTIONAL AMENDMENT NEEDED

WE need an eighteenth amendment to the constitution of the United States. This amendment should prohibit polygamy. This Mormon atrocity can never be put down save by thus placing it entirely under federal jurisdiction. Statehood to Utah was a capital blunder, if not a crime, but was secured by the most sacred pledges of Mormons that polygamy would be and had been forever abandoned. As soon as they had secured statehood they returned to polygamy, and today this Mormonism is America's blistering curse and shame, which in the interest of decency and civilization she must eradicate. We see no method save by a constitutional amendment making it a high crime.

THIS need has been felt for a long time by thoughtful men, but all suggestions to attempt it were met by the discouraging argument that it was impracticable because no amendments had ever been successfully undertaken since reconstruction days just after the late war. This has so far proved a successful barrier to any attempt at an amendment for the destruction of polygamy. Now, however, as the *Continent* has pointed out, this objection has disappeared, and the day of our opportunity has come. Two amendments have received the necessary number of state approvals—one authorizing an income tax, and another providing for popular election of senators.

LET NO American deceive himself or allow himself deceived by the false plea that polygamous practices have been abandoned by Mormons. No representative Mormon of the Utah branch has ever repudiated polygamy, or announced the opinion that it was wrong morally, or was undesirable socially. They believe in it as earnestly today as they ever did. All Mormons who are true to the essential principles of Mormonism believe in polygamy and openly declare it as their belief that the day will come when all men will come to believe in it and accept it as the best and ideal social state. This is just why the revelation commanding the Mormon church to practice polygamy stands today unchanged in its "Books of Doctrines and Covenants." The latest 1912 edition of the official Mormon theology, "Compendium of the Doctrines of the Gospel," still prints unchanged the chapter commending plurality of

wives. In it is contained these words: "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

MORMONISM is a moral and political poison and cancer, and must be suppressed in the interest of sound social principles and morality, as well as of principles of good government. It has long enough hid behind the plea of religious toleration. The plea is made that to suppress it would be a religious assault on Mormanism. It must be remembered that all movements against Mormonism are against polygamous Mormanism, and in the interest of general social welfare, and are not against any religion. Mormonism represents, and by her practices and her doctrinal standards and universal teachings stands for, polygamy, and this is what America does not and never will stand for or tolerate.

This is the issue, clear and distinct, and all had as well get it well in mind, for the time has come to demand a constitutional amendment, which is as sure to come as the abolition of the Louisiana Lottery, or of American slavery came in response to a great moral sentiment. Let the demand be made with insistence, and let this cancer be cut out of the American body politic. There is absolutely no hope save in federal interference which Mormons have shrewdly and by false promises sought to protect themselves from by statehood.

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SPEAKING THE TRUTH

IT IS important to speak the truth, but it is far more important to speak the truth in love. The truth can be spoken in ways to do harm. One can speak the truth in scorn, but no good purpose is served by thus speaking it. Only a scar of bitterness and resentment is left. The truth may be spoken in harshness, but who is helped, or what cause of righteousness is helped by so doing? Only hurt to somebody is left by speaking the truth in harshness. Perhaps an easier and oftener way of speaking the truth is in sarcasm. This only leaves a sting which is hard to forget or forgive, and injures instead of helps. Still again the truth may be spoken in anger, but this only arouses and intensifies strife. We submit that none of these results are among the divinely ordained purposes of the tongue's use. The tongue should never be used so as to embitter, or stir resentment, or leave a sad scar, or stir up strife. A soft answer turneth away wrath.

WE ARE to speak the truth in love, and in no other way. However unpleasant or unwelcome the truth may be, if it is spoken in love the result will be beneficial and not stir up opposition or resentment or bitterness. Preachers especially, in these degenerate days, need caution just here. The devil is very anxious to have preachers speak the truth in a harsh or angry manner, and it is very easy to do this when called upon to denounce sin. But when sin is denounced in any of these forbidden ways, the end in view is defeated, for it stirs up a spirit which hinders and hurts the wrong-doers instead of helping them. If the very same truths are uttered in love and tenderness, the chances are ten thousand times better for those in the wrong to feel their wrong, and desire and seek amendment. The truth must not be so declared as to divert the attention from the truth to the one declaring it, and this is what the wrong way of speaking the truth does. The message and not the messenger must be the central thing. Spoken in love the truth enters and softens and convinces and helps.

SPEAKING the truth in any other spirit than love renders us liable to say things which should not be said. The entrance of passion into our utterance weakens us, and allows self to enter, and we can not be as wise or judicious or self-controlled or as good as we would be unimpassioned. We must have the mind which was in Christ, and speak in His spirit and with His love and tenderness. Approaching the city which hated Him and sought His life, and which He well knew would finally

compass His death, Jesus pauses on the slope of the hillside, and though called to pronounce its doom, we hear not one word of bitterness or harshness. He even utters their guilt which He had to pronounce, with evident regret and pain, but dwells lovingly on His own love and pity and His oft-repeated desire and efforts to save them. There is the cadence of genuine love and pity in the truths the blessed Master spoke when He said: "O Jerusalem, Jerusalem, thou that killest the prophets and

stonest them which art sent unto thee, how oft would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

WE ARE never safe when away from the spirit and example of our great Exemplar. Let us keep close to Him, and drink deeply of His spirit, and follow closely His commands, and we are safe. "Let this mind be in you, which was also in Christ Jesus."

THE EDITOR'S SURVEY

HAIL! SOVEREIGN LOVE

(The following beautiful poem was written by Major Andre a few days before his execution:)

Hail! sovereign love, which first began
The scheme to rescue fallen man!
Hail! matchless, free, eternal grace,
Which gave my soul a Hiding Place.

Against the God who built the sky
I fought with hands uplifted high,
Despised the mention of His grace,
Too proud to seek a Hiding Place.

Enwrapped in thick Egyptian night,
And fond of darkness more than light,
Gladly I ran the sinful race,
Secure, without a Hiding Place.

And thus the eternal counsel ran,
Almighty love, arrest that man!
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant justice stood in view;
To Sinai's fiery mount I flew;
But Justice cried, with frowning face:
"This mountain is no Hiding Place."

Ere long a heavenly voice I heard,
And Mercy's angel soon appeared;
He led me at a placid pace
To Jesus as a Hiding Place.

On Him almighty vengeance fell,
Which must have sunk a world to hell;
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.

A few more rolling suns, at most,
Shall land me on fair Canaan's coast,
When I shall sing the song of grace,
And see my glorious Hiding Place.

OUR RELATION TO OPPORTUNITY

We have much more to do with our opportunities than we often think. We are not, as is too often supposed, to simply wait for opportunities to come to us. The opportunity is largely determined by our attitude. We are in a large measure to shape and create our opportunity by our preparation to meet and successfully discharge it. Supineness is not a preparation for anything. It certainly is infinitely distant from a preparation for opportunities. Preparation, providence, opportunity—this is the divine order. We are to diligently seek to be ready for great service by careful, conscientious preparation. Then providence will kindly trend toward us the opportunity which God sees we are ready for. Fidelity by the smaller duties as they come along is a preparation for larger opportunities later. Improvement of the fewer talents is preparation for and a guarantee of larger bestowals of responsibilities and opportunities. To wait supinely for the coming of the greater openings is but hiding the one talent away in

a napkin. We find the following sensible words on this subject in an exchange:

The character of the opportunities which come to us depends very largely on the character of our preparation. The opportunity which came to Lincoln was one of the sublimest in history, but it never would have been his if it had not been for the other opportunities he had improved when by the flickering light of the fire he worked out mathematical problems on pine chips or read the volumes he had tramped weary miles to borrow. The ambition to begin work without undergoing an apprenticeship, to accomplish something great without doing anything tiresome or painful, is one of the temptations of young people today. But the opportunity for preparation must not be overlooked. If this is lost, others will pass you by, to be grasped by some one who has made himself equal to them.

THE OLD PREACHER

Tread softly and speak with bated breath in his presence, for he is in age and feebleness extreme, and moves with unsteady tread adown the last stage of life's declivity. Uncover your head in his sacred presence, for in him you behold a life worn to shreds in service of divine unselfishness and love—a sight seen all too seldom in this restless, rushing, selfish world. What memories lie behind the old preacher, as his trembling steps feel their way along the dark Valley of the Shadow. The unresented wrongs, the unrequited toil, the tears he has dried for others, the burdens he has shared with others, the sorrows he has assuaged, the deaths he has illumined by introductions to Him who conquered death, the broken hearts he has bound up, the imprisoned he has liberated by his holy, efficacious mediation with Power Divine, the blind he has led to the recovery of their sight, the Acceptable Year of the Lord he has so long and faithfully proclaimed—these make up an unwritten record which means heroism, devotion, sublimity—all combined in and illuminating a character of God's true preacher. Though unwritten in earth's calendars or histories, thank God this record is kept in the Book of Life, which is imperishable, and which will fade not away. Though unrewarded of earth, or even of the church too often, thank God these faithful of earth are not to be denied their "great reward" which they are now so near. How heaven's glories will burst upon their astonished vision ere long, and with what rapture they will look upon the face of Him who was pierced, and whose message they have not compromised. How puny then will seem the crosses and sacrifices they have borne

here below, and how unspeakably real and glorious will be seen to be the joys and rapture and songs of the redeemed and ransomed of the Lord. How glorious will be the joy of meeting again the multitudes they have helped on the upward way in this world. What glad surprises await these loved veterans, in numbers who will greet them on the other shore whom they helped mightily here, but unconsciously. God bless the old preachers, and may their last days be their happiest and brightest. Let us all do our utmost to make it so. Never forget these blessed men of God for in honoring them we are honoring God. We heartily endorse the following from an exchange on "The old preacher":

He is the last of his generation, and like a forgotten tree in the deadening, he stands alone; he is, however, "the grand old man" of his time; his head is a crown of glory, for his feet have walked in the ways of righteousness; he is closing up a hard, weary day of useful service; he is sun-browned and weather-beaten; he bears the marks of hard-fought battles, and the glow of victory lingers on his face; he has given the strength of his mature years in the service of the King; he has led many souls to the mercy seat, and witnessed their happy conversions from sin; he has been the first caller to congratulate the parents upon the birth of their babe, and the last to leave in the hour of bereavement; he has been the pastor of influential churches; he has addressed hundreds of audiences upon many topics, and received the applause of admiring hearts; he has labored with faith and zeal, in the vineyard of the Lord, and that too, in the heat of the day; he has been a comfort to bleeding hearts and a joy to the young and hopeful; he has rejoiced with them that rejoice, and wept with them that wept; he has officiated at the marriage of the young and conducted funeral services of the old; he has said, "Earth to earth and dust to dust," at the grave of many an idol of human hearts; he has been the central figure of many a large circle of friends and admirers; he has not faltered nor faltered in the thickest fights of his ministry; he has loved and been loved through all his years; he has kept a faithful watch over the flock of God, as the Holy Ghost made him overseer; he has exhorted and rebuked with all long-suffering and gentleness; he has been an example in righteousness before all the people, under all the circumstances of his life; he has borne burdens, and carried grief wholly unknown to the people; he has been sorely smitten and grievously reviled, yet he reviled not again; he has spoken kindly and given good advice; he has been considerate of the poor and dealt justly with the rich; he has traveled alone, and at times borne the burdens of hopelessness, and felt himself forgotten; but he has come to old age; his form bent. The years of toil are past, but he is every inch a king and worthy to be crowned and enthroned, which honors he will receive by the hand of Him whose youth at the time of death is a guarantee of life's perpetual

PERNICIOUS TEACHING

The devil has made a great success in his latest attack on truth. Not blatant atheism, not any of the grosser forms of skepticism promulgated by avowed unbelievers, is the devil's method today. He has sought the church from which to spread his deadly poison. From the mouths of professed ministers and Sunday school teachers he now issues forth his poison by which to defeat truth and debauch the minds of the young. As an angel of light, posing as a devout believer in the Bible and in religion, he now dilutes truth, and divests it of all energy and power, and insinuates doubt in the inspiration and authority of the Word of God, and thus destroys more effectually the bulwark of our hope and strength than was ever done by outright atheism, or any of the grossest forms of infidelity. The wisest of all his diabolical strategies is his latest tack in seeking and securing access to our young people through the Sunday school literature which is being issued from certain quarters. Much of this is positively vile and pernicious as to the bald perversions of truth being taught, and the miserable doubts being injected into the young, plastic minds of our Sunday school pupils. It now seems to be the rage with multitudes to seek to discredit the Scriptures. College professors, editors, preachers, teachers, infidels, scientists—all seem to have joined in a diabolical federation for the destruction of the integrity of the inspired Scriptures. Ingersoll was wiser than witty when, being remonstrated for ceasing to deliver one of his lectures which was a ruthless attack on the validity and integrity of the Scriptures, replied that there was no longer any need for his services in this business, as the preachers were doing it so much more effectually than he could. He well knew that the confidence which people had been taught from childhood to repose in preachers gave them a tremendous advantage in assaults on the Holy Bible over one who was known as an avowed unbeliever and hater of the Bible. *Free Methodist* thus forcibly delivers itself upon this most momentous question of the hour:

Is it not a serious thing that faith in the integrity of the Bible is being undermined in so many places and by so many persons? Preachers, teachers, editors, skeptics, scientists, are all engaged in this work of belittling the Scriptures. We send our children to church to learn to respect the Bible, reverence the church, and worship the Lord, and there they hear from the pulpit that which shakes their confidence in the teachings they have received at their mother's knee. We send them to college to secure an education, and there some blatant professor will make a show of his ignorance and ridicule the stories of the Bible, and perhaps cast reflection upon the character of the mother of Jesus and deny the divinity of Christ, and the children's minds are poisoned as a result. Ingersoll and other infidels used to have a monopoly of the business of teaching infidelity, but in these days ignorant college professors and backslidden preachers do the devil's dirty work instead. Not content with poisoning the minds of the young men and women who endeavor to secure an education, the enemy of righteousness has now attacked the children in the Sunday school, as the following extract from the *Evangelical Christian* will show:

"Is it not time for some one to cry out when

the young minds in our Sunday schools are to be poisoned with the 'assured results' of higher criticism? Charles Scribner & Sons are issuing a new graded series of lesson helps for the Sunday school—and the viewpoint of this 'up-to-date' series can be judged from the following extract from 'The Intermediate Teacher.' Concerning the New Testament account of the life of Christ it says:

"It is easy to see that the age that produced the gospels would not be anxious for scientific accounts of the deeds of Jesus, but that it would expect of Him exactly the acts that are attributed to Him. It is possible therefore that some events, like the restoration of the centurion's servant, were simple coincidences; that others, like the apparent walking of Jesus on the water, were natural deeds which the darkness and confusion caused to be misunderstood; that others, like the turning of water into wine, were really parables that became in the course of time changed into miracles. As nearly all of the miracles not of healing had their prototypes in the Old Testament, many of them at least were attributed to Jesus because men expected such deeds from their Messiah, and finally became convinced that He must have performed them."

"Again, the Junior Teacher for younger children, proceeds to explain why the story of Ananias and Sapphira is left out of the edition of the Bible which they publish for junior classes. They refer to it as giving an interpretation of God which is inconsistent with the Christian conception of a loving and patient Father. 'On account of the primitive ideas which it reflects the story has been omitted from the Junior Bible.'

PUBLIC WORSHIP

In our swing from a superstitious reverence for the mere brick and mortar composing the church edifice, we have gone to the opposite extreme, we fear, of a lack of due reverence, at least for the sanctity of the church as a place of worship, and for the worship itself, and for the God whom we worship. It is shocking to hear the noise of conversation and laughter in a congregation carried on right up to the very moment the preacher rises to begin service, and then the hubbub to be resumed immediately upon the pronouncing of the benediction. People should be taught to maintain absolute quietness in the house of God. The opposite course tends to dissipate the spirit of worship, and to unfit us for real, profitable worship in God's sanctuary. Not only should there be quiet, but the few moments before service should be spent in devout, silent prayer. This would greatly help us as worshipers, and would also greatly help all assembled for worship as well as the preacher in charge of the service. Rev. H. M. Campbell says in *Herald and Presbyterian*:

We firmly believe that in almost every instance the effectiveness of public worship could be increased to a surprising degree if all who assemble were to do so only after fervent prayer for God's presence and blessing in connection with the service, and if they were to spend the moments while the people were gathering in reverent thoughtfulness and in silent expression of desire for the help of the Spirit. Few preachers but have felt that on some occasions the service was a drag; that something essential to true worship was lacking; while at other times they have been able to pray and to preach as though their lips had been touched with a coal from off the altar of God. The reason oftentimes for the coldness and formality of a service is to be found in the absence of the spirit of reverence and prayer on the part of those who listen.

LITTLE FAULTS—SO-CALLED

It was the "little foxes" against which we are warned in Scripture, and which we are urged to catch, for these are the ones "which spoil the vines." Many suppose they are in fine case if they are free from lying, stealing, adultery, and such coarse vices. This is merely eluding the jail or penitentiary. This is negative morality which may consist with the most despicably selfish character. The shunning of these things mentioned, is not what yields the delicate touches which give glory to character and tremendous influence to life. These more delicate touches are the finer tone, the brotherly spirit, the potency of a sympathy with the troubled, the unselfish expenditure, unseen, of time and prayer and help for the unfortunate, the word in season to the young about to be entrapped—these are the things which give the glorious hues to character, and neglect of any one of these, and such like, are certain, if uncorrected, to put a stain upon character which in time will prove fatal. Little neglects, little sins, as they are called, though they be unknown to those nearest and dearest to us, will eat into and corrode character until finally in ruin and wreck we will lament unavailingly our irreparable loss. There is a warning in the incident of an Arabian princess:

An Arabian princess was once presented by her teacher with an ivory casket, not to be opened for a year. The time came at last—and lo! on the satin lining lay a shroud of rust; the form of something beautiful, but the beauty gone. A note said: "Dear pupil, learn a lesson. This trinket had only a spot of rust; by neglect it has become the useless thing you now behold. So a little stain on your character will, by inattention and neglect, mar a bright and useful life, and in time leave only the dark shadow of what might have been. Place herein a jewel of gold, and after many years you will find it as sparkling as ever."

CORRECTION

Concerning a catechism which appeared in these columns in a communication from Rev. C. E. Cornell we have received a communication from a party denying that said document was a Socialist catechism. Desiring to be perfectly fair, we quote as follows from this communication. Newell Fields, of Santa Barbara, Cal., says: "We sent that article (of Rev. C. E. Cornell's) to the *Christian Socialist*, of Chicago, who returned us an eye-opening letter, after a thorough research, with the privilege of using any part of it." This letter referred to, signed by Wm. H. Watts, contains the following: "The alleged Socialist catechism is not a Socialist catechism at all, but an atheist catechism. Who 'Geringer, of Chicago,' is, we have no means of knowing. There is no such concern in the classified list of the Chicago telephone directory, latest edition, either under 'Printers' or 'Publishers.' We never heard the name before, and the largest Socialist publishing house in America does not mention 'The Little Catechism' in their catalogue. . . . The catechism in question does not have the endorsement of and is not used by any Socialist organization."

THE OPEN PARLIAMENT

USING THE UNEMPLOYED OF THE CHURCH

REV. C. E. CORNELL

A Christian church member, to maintain any degree of spiritual life and development, must be active in some line of church activity. A mere spasm of effort is not enough. We must have men and women who have a vision of advanced effort in the interest of the kingdom of God, and who will select *something* that he or she can do, and then *do it*.

To this end, suppose pastors should submit a series of questions about as follows:

1. Will you do *something* up to the limit of your ability and strength?
2. If assigned to a duty will you try to do it?
3. Would you teach a Sabbath-school class?
4. Have you time, strength and disposition to go out and get a class of your own, a new class?
5. Do you think you can do "personal" work for Christ? That is, approaching the unsaved with tact and intelligence?
6. Could you work about the altar? That is, are you capable of leading an earnest inquirer into the way of life?
7. Have you ever had any special training for either *personal* or *altar* work?
8. Would you make an effort to call upon five persons (especially strangers) each month for one year, strength and health permitting, inviting them to the church?
9. Have you ever had any experience in open air meetings?
10. Do you believe in this class of Christian work?
11. Have you the strength, time and disposition to help hold open air meetings?
12. Suppose we organize "shop meetings" to be held at the noon hour, once a week, or more often, could you be there to help if notified in time?
13. Could you address working men at a shop meeting?
14. Could you sing with others at a shop meeting?
15. Could you sing a solo or help in a duet at a shop meeting?
16. Could you play any kind of a musical instrument with some degree of skill at a shop meeting?
17. If asked to take charge of one or more shop meetings a week, would you do so, securing speakers, singers, music, etc.?
18. Do you read music?
19. Could you sing in a church choir? Would you do so?
20. Can you play any kind of a musical instrument that would fit well into a Sabbath school orchestra?

21. Would you join a Sabbath school orchestra?

22. Is there any "special" work not named here that you feel that you can do for the advancement of the church and the kingdom of Christ?

Many of these questions can be answered "yes" or "no." Prayerfully fill out this blank and hand to your pastor. Of course, just filling out the blank will not be sufficient, but it will give the pastor an idea of what might be accomplished by each member of the church.

Let there be no drones in the ranks of the Nazarenes. With fire, fervor and faith, we must win.

"I would be waking, Lord,
Each day, each hour, for Thee;
Assured that thus I wait Thee well,
Whene'er Thy coming be."

SOME ARGUMENTS IN FAVOR OF TITHING

L. H. HUMPHREY

We ought surely to do as much as they did in the olden times under the law. Their light was dim and their privileges were poor as compared with the noonday glare of this twentieth century age. The light of six thousand years of God's dealing with men is pouring in upon us. We have their experience, their successes, and their exhortations to aid us and spur us onward. God was not false to His promises to them, surely He will honor His Word to us.

Can you suggest any other method which has proven itself to be a greater success than the one laid down in the Bible? I feel sure that none will ever be able to stand the test. All that I have ever heard of have proved a lamentable failure as compared with the scriptural method.

We are stewards of this world's goods. God expects us to be honest. Tithing is a good test of our honesty. A clerk who is dishonest is soon discovered in his trickery, discharged in disgrace and punished for his cupidity. The doings of a partner who is untrue to his fellow partner soon lead to a change in the business management. Can we hope to enjoy the fellowship of Jesus if we are dishonest and keep back the part that especially belongs to Him? He is wonderfully kind and great-hearted to even take us into the business with Himself, furnish all the capital, most of the implements of the industry, and a large per cent of the labor and experience; then to place nine-tenths of the income in our hands for our maintenance and for further investments is certainly a most magnificent and unheard of business proposition. Does it not look to you that the person who would keep back a part of Jesus' share—the remaining tenth—must be extremely shortsighted and unspeakably low and selfish in his soul?

Wise business men are very careful of

their credit. They seek to keep it good with the public, the bank, and the wholesale house. Should we not keep our credit good with the Almighty? Can we expect Him to honor our paper if we do not? I fear this is one great reason why so many prayers go to protest. They are sent back unpaid. Why? Your credit is no good. Pay up and make a new contract with the bank of heaven and then do straight business in the future and you will be surprised at the way God will honor your prayers. You can get any amount of credit when the firm becomes assured that you are thoroughly reliable.

You say, "I am in debt." Very well. You had better pay the Lord first. Your obligation to Him is a preferred indebtedness. The very best way in the world to keep out of debt is to keep clear of debt to Him and then you will have His favor on all you do. His blessing is worth a thousand times more in the way of success than your selfish methods and His curse. See Malachi 3:10, 11.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of Hosts."

REDLAND, CAL.

"Go out, God will go in;
Die thou, and let Him live;
Be not, and He will be;
Wait, and He'll all things give."

PREACH THE WORD

II Timothy 4: 2

J. H. VANCE

The above text was Paul's solemn charge to Timothy, and was given by divine inspiration from God, who also said that the time would come when people would not endure sound doctrine. If ever there was a time when God's called ministry should sound out the Word it is at this present time. The pulpits of the various churches are being filled with men who are seeking to please the people by smooth sayings, something to cover up sin instead of preaching the Word of God. Thousands of souls are being blinded by these false prophets, who are crying peace, peace, when there is no peace.

The man who stands in the pulpit today and declares the whole counsel of God, and cries out against the popular sins of the day, is looked upon as being a heretic by these false teachers and their followers. God's Word is true; they will not endure sound doctrine. The preacher who cries out against card playing, theatre going, worldly amusements of all kinds, church entertainments, and the divorce and re-

marriage question, will surely run up against opposition from world-loving, pleasure-seeking, Christ-rejecting, Holy-Ghost-opposing professors. I pray that God will give His called and anointed ministry the courage and grace to stand and cry out against the modern sins of this age, by declaring the whole counsel of God, and preaching His Word, whether they will hear or forbear.

The Word preached in love will find its way to the hearts of honest people. The people do not need abusing, but they do need to know the "thus saith the Lord." I find that when God's Word is explained to them in love, many will receive it into their hearts, and pray through to victory. The gospel of Jesus Christ is still the power of God unto salvation to every one that believeth. Rom. 1:16. It is also the sword of the Spirit, and will cut to the heart of those who hear it, if it is preached in the power of the Spirit.

What this world needs today is Holy Ghost-filled men who will go forth to preach God's Word at any cost. The man who seeks to please the people is an untrue servant of Jesus Christ. Gal. 1:10. It is this man-pleasing spirit that has been the downfall of thousands of preachers who sought to evade criticism and censure from the people, and have displeased God, and grieved the Holy Spirit by their unfaithfulness to declare the whole counsel of God.

Again I say, preach the Word, for in it God has given unto us the word of reconciliation. What we need today is men who will declare the terrors of a broken law to the sinner until he gets so convicted of his sinful life that he will go through the ordeal of repentance, take the back track, and straighten up all that is within his power, amend the wrongs he has done, and pray through until he gets the witness of the Spirit that God, for Christ's sake, has pardoned him of all his past sins. The preacher who fails to hold his seekers to repentance by godly sorrow, confession, prayer and faith, will have a lot of shallow professions, and such will not stand. Preach the word of repentance until men repent and cry to God for mercy, and get the experience of regeneration, which makes them new creatures in Christ Jesus. But don't stop here; begin next to preach on the fall of man, showing the workings of the carnal mind, and that the old man must be crucified as the only safeguard against backsliding. Jude says we are to contend for the faith that was once delivered to the saints, so this means that we must preach holiness as a second work of grace. But if we tell the people that holiness is a requisite for heaven, we will again find that they will not endure sound doctrine.

Shall we ease up, and give them something that soothes the conscience, and covers over the sins of men's lives? I say no! But let us instead let the gospel plow down a little deeper, and uncover sin of every form. It will cause a stir, but Paul says to preach the Word, and by the help of God the writer of this article means to stay with God's Word, and give the

people God's terms of reconciliation whether they will hear or forbear. So I am studying to show myself approved of God, a workman that needeth not to be ashamed.

"Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsam.
And that balm shall heal thine own."

THE MAIN LINE

E. M. ISAAC

We must stay on the main line if we are to make long runs successfully. Side-tracks are short at best, and are used largely for empty cars. The fast trains bearing valuable express packages and registered mail have no time to stop on the side-track. Before any train can get on a side track it must stop and do some switching, thus lose valuable time. If they have any useless or "bad order" cars they must put them on the side track, for that is one of the purposes of having such a track.

Then again, the main line always has two rails. One rail will not do. There has been some experiment of late with a one-rail track, but they have not succeeded in getting the right balance. If they run fast enough they might get along for a time, but there is always a nervous feeling because of the fact that there is but one rail. Others have thought that it might be well to have three rails, but that was given up some time ago. It increased the friction, and made it necessary to have more wheels, hence more machinery, and more to get out of order. But the two rails are just right. We need and must have the two rails of regeneration and entire sanctification. All we need on these is high-pressure boilers, a good supply of the water of salvation, and underneath, the fire of the Holy Ghost. Water and fire is a fine combination. Both are necessary if steam is to be produced. Then there must be pressure. The safety valve must be screwed down to the point of one hundred and sixty-five pounds to the square inch if the engine is to pull a heavy load. Of course if you simply want to blow the whistle, five pounds will do. So many want to blow the whistle, and they seem to think that if they do, it is evidence that they have high pressure in the boiler. You can't fool an old engineer that way. When engineers want to make a hard grade they often screw down the safety valve so they can carry more pressure. Some people seem to think they ought to let it up and blow off steam instead of confining it to the boiler. Steam that escaped through the whistle never pulled a train, but when it passed through the cylinder there was a disturbance among the wheels, and things began to move.

They never put an engine on the main line without high pressure in the boiler. Often when the flues leak, and the pressure gets low, and the train stalls, they put the engine on the side-track for repairs, or to be pulled into the roundhouse to be fixed. Sometimes high pressure engines are side-tracked because of hot-boxes. This is the result of not having every journal properly oiled. The wise

engineer is as careful to have oil as he is to have water and fire. He knows that to have high pressure in the boiler, and start things going at a great rate of speed without oil will result in serious disaster. So if the engine is to remain on the main line it must be properly oiled. How many are today on the side-track in the holiness movement because the oil ran out, and they tried to run without it, and the boxes became a blaze of fire, the bearings were destroyed, and the passengers alarmed, and the brakes were applied so that the people could get off; for who wants to ride on a train when all the bearings are on fire? Fire is essential, but it must be in the fire-box and not on the bearings. Some do not seem to know the difference, and think that fire on the bearings will do as well, but you can not convince the passengers of it, and they will not stay on the train.

Our need today is good engines made in the machine-shop of heaven, high pressure boilers, clear water that will not foam, good gospel coal ignited by the Holy Ghost, the safety valve screwed down to at least one hundred and sixty-five pounds to the square inch, plenty of oil on the bearings, the throttle wide open, for the road we travel is all up-grade. Put this kind of an engine on the main line of two good steel rails and you can couple on a long train which it will deliver on time in the Grand Union Depot of the skies.

Not names in gold emblazoned here,
And great and good confessed,
In heaven's immortal scroll appear
As noblest and as best."

THREE OLD WELLS

S. L. FLOWERS

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called them after the names by which his father had called them." Gen. 26: 18.

Water is needed in heaven, earth and hell. And God has supplied an abundance of it in heaven and earth, but none for hell. There the constant cry for water to cool the parched tongue, is only met with: "Son, remember," and the scoffs of the black-winged demons of the pit.

No matter where you go in this world, where you see houses, people, stock and herds, you know there is water. Though there may not be a river in sight, you know there must be water where there is life, for in the absence of water, life soon dies out.

Abraham was a great well-digger. Wherever he went he dug a well and built an altar. Isaac his son also dug wells and unstopped those his father had digged, and which had been stopped up by the Philistines. Shame on those uncircumcised heathen! Why should they stop the wells? Was it because they had no part in digging them? or was it because they hated the one who digged them, because he was a man of God, and they children of the devil? I dare say the latter.

You have no doubt met folks of this

character. Nothing was of any consequence unless they had at least a hand in the doing of it. They spent their time in stopping or trying to stop the wells digged by others; and while they were not able possibly to entirely stop the wells, they succeeded in hindering the work and undoing a great deal of good that might have stood, if they had kept hands off.

The three old wells of our subject, however, are not those digged by human hands alone, but are nevertheless wells from which thirsty millions have slaked their thirst, and where there is plenty more and to spare. They are, first, a well of Scripture, second, a well of prayer, and third, a well of experience. *Three old wells of salvation.*

First, a well of Scripture. Genesis gives no account of any well in the Garden of Eden. There was a river of pure water there. The water was all on the surface, cool and limpid, not a microbe or poisonous insect in it. The young couple placed there as gardeners could drink of its life-giving draught and fear nothing. In Paradise restored, of which John the Revelator gives us a glimpse, there is no well, but a pure river of water, clear as crystal, proceeding from the throne of God. The tree of life on either side with its twelve manner of fruits, and whose leaves are for the healing of the nations. Thank God for the tree of life now! What will it be when we are permitted to stand under the shade of its heavenly boughs, and eat of its fruit? Then we will be free from the many things earthly, that now so many times mar our happiness. Then, there will be no bitter mixed with our sweets. The sweets will come unadulterated. Glory to His precious name, forever and ever.

The very presence of a well indicates there is something the matter. The water that God intended should flow on the surface is hid, no doubt because of man's sin, and you have to work and dig to get it. And just so, the very presence of this book we call the Bible, is an evidence of sin in the world. The Bible is a well, and there is much that is earthly about it and you have to dig down into it to find the hidden vein of living water.

Fifteen hundred years was this old well in digging. Moses struck the first blow and John the last. Every one was ordered by the Lord, and every obedience to its commands and every plea for its promises will be rewarded by the Lord. This is a wonderful well, very deep. In fact so deep that no mortal man has ever found bottom. Some have found water in abundance, yea, even to spare, but none have found bottom. Many do not go down far enough to find water, and return saying there is none. We even have men nowadays who have declared that the old Book is not inspired because they have dipped down with their little critical scoops, not daring to go deeper than the first layer of stones and dirt, and have decided, therefore, that God did not inspire the writings. If they had only let the One who inspired it into their hearts before they undertook the task, their report would have been far different.

As incredible as it may seem, there are some who would try to stop this blessed old well. They write, preach and labor against it, but it still stands. Thank God! Instead of being a lot of "old wives' fables," as some claim, it is the best drink that a poor, fallen man ever took.

Here is a man for whom death holds nothing but dread. To him the end of this life means the beginning of terror. He drinks of this blessed old well, lays down in peace, and dies with heaven written all over his once sad face. Is this not enough to persuade anyone to leave the well open? The trouble is, it is too plain-spoken. It reaches the very innermost thoughts of man, and this is not at all acceptable to one who does not intend to straighten up his life.

Second, a well of prayer. There is a crystal ocean up there in heaven, from which we can draw to our heart's content, if only we will pay the price and go through with the Lord. How many of us fail to draw as we should, and thereby go lean in our souls, and unable to help the one who is needing our help. You have seen in the old wells of the east, two buckets on a chain, one going down and the other up, brim full of cool, refreshing water. It is the same with the Christian and his prayer, only that the buckets go up empty and come back full. The empty buckets are his prayers going to heaven, and the full ones are the answers coming from the throne of God full of sparkling, life-giving blessing that He only is able to give. The golden chain that carries the buckets whose links are the promises of God, is propelled by the windlass of prayer and faith. The more we turn, the more we will get from the Lord.

The early church did not have very much of this world's goods. They had no steepled churches, pipe organs, paid choirs, high salaried pastors or multimillionaires to her support, but thank God! she knew how to draw from the well of prayer, and when they went to prayer the Spirit of the Lord began to work upon the hearts of the people, and something was done in the way of salvation of precious souls. The great trouble with the church today is that she does not take this matter to heart as she should. It means vastly more than many think to belong to the blood-washed few. There are but few, comparatively speaking, these days, who are willing to pay the price and go through. We are constantly praying to the Lord to send us showers of refreshing, when all we need is the grip of faith that will lay hold of the promises of God, and draw from the great ocean of His love. We can flood the whole land with the very thing we are crying for and are not getting. May God wake His people up to a sense of their privileges, and help us to take advantage of them when we have discovered them.

Many young men and women grow up to honor God and the church, and in early life are careful to give reverent attention to these things, but when at school they hear from the professors that it is no use to go against the laws of nature; that the

Lord Himself could not interfere without violating these laws. They relate how the Lord made the world and set it spinning, and now lets it work automatically: how that fire will burn, water drown and poison kill, and that it is no use to try to overcome any of these, either by prayer or any effort on our part. If the three Hebrew children were cast into the fire in these days of scientific research, and psychological phenomena, there would be nothing left of them except three cinders. If Daniel should happen to be cast into a lion's den, it would be the last of Daniel. If Jonah should chance to fall into the jaws of a monster whale in this advanced age, it would be the last page in the history of his rebellious life. The laws of nature, in these days, are everything. If I should let go this book, in obedience to the law of gravity, it will fall; I can interpose my humanity and stop it, but God can't. The great God who is the author of all law, in this case would be more helpless than I, one of His creatures.

Yes, there are those who would stop this blessed old well of prayer, but as they have failed in their effort to stop the well of Scripture, so will they fail in this. There always has been, in the history of the church, a few who have known this glorious secret, and in spite of the strenuous effort of the skeptics to hinder, have left behind them "footprints in the sands of time," that have blessed and helped this old world to get nearer to its God. May the dear Lord increase their number.

Third, a well of experience. Christianity is not a creed, a code, or a mere mental affair. It is a life hid with Christ in God, a life of "true holiness." Thank God, there is such a thing as living up to one's testimony, and glorifying God in the life. It is a well from which we not only draw to our own soul's health and comfort, but those who have no supply of their own may draw and be satisfied. If there were more wells of experience in place of some of the rivers of testimony there would be vastly more good done in the world.

There are many ways whereby this well may be stopped. We mention the main one: that of disuse. In the Old Testament we are told that "with joy shall ye draw water out of the wells of salvation." Isa. 12:3. But Jesus told the woman of Samaria that "the water that I shall give him shall be in him a well of water springing up into everlasting life." This is the artesian well experience. These wells get their water supply from the far-away hills, clear out of reach of the enemy. No danger of poisoned water here. The source is hidden, and the force is such that it throws off everything dropped into its mouth. Glory to God for the artesian well experience!

Beloved, let's unstop the wells and give again to this lost and ruined world the water of a holy life that it so much needs. The time is here when it takes more grace to stand than it ever has, and most folks are using all they get for themselves. This is not necessary, though, if we draw from God's great storehouse in the skies; from the three old wells of salvation.

Mother and Little Ones

WILLY'S SECRET

"Mamma, I've a secret," Willy said;
 "Tell it then before you go to bed."
 "Take me in your arms first, mamma dear."
 "Well, sir, now the secret let me hear."
 "Will you promise, mamma, not to tell?"
 "Ay, sir, and I'll keep my promise well."
 "In a whisper I must tell it low."
 "Well, you rogue, your secret let me know."
 "Are you sure you'll keep it safe and sound?"
 "Ay, so safe that it shall not be found."
 "Then bring nearer to my mouth your ear."
 "Now, then?"—"Hush! I love you, mamma dear!"
 "Oh, you rogue, I'll shake you now—I will!"
 "Shake away—but I shall love you still."

—Ida Fay.

THE BRANDED BROW

I shall begin this article with a story, and a true one at that. It was a Sunday evening. The old minister had just returned from church, and sank, tired out, into the cosy armchair by the fireside. His little granddaughter, Margery, was allowed to sit up late on Sunday evenings that she might have a talk with grandpa before she went to bed. This was the treat of the week. And not to Margery alone, for the old man knew no relaxation more refreshing, after the arduous labors of the pulpit, than to take the wee girlie upon his knee, and let her prattle to her heart's content. But this evening her tiny brow was clouded. A problem baffled her.

"What is it, lassie?" asked the minister.

"I've been reading about heaven, grandpa, while you were at church, and there's one thing I can't make out. My Bible says that there shall be no sickness, nor sadness, nor sighing in heaven. I like that. And it says that those who are there shall never hunger nor thirst; and I understand that. But it says that 'His name shall be in their foreheads.' What does that mean, grandpa? Who will write the name of Jesus on their foreheads?"

"Why, they will write it themselves, of course, girlie."

"Write it themselves, grandpa! But how?"

"Why, Margery, we are every day writing the names of our masters on our foreheads. Some people make a sad mistake and serve sin and sin stamps its seal on their faces. Some serve care, and care brands their foreheads with deep wrinkles. Health, anger, hate, love, jealousy, joy all set their mark upon the faces of those who follow them. And those who love the Lord Jesus, Margery, and walk with Him, and do His will, write the name of their dear Master in their foreheads. They can not help it."

And Margery looked silently, wonderingly, up into her grandfather's face. She glanced at the shock of grey hair that, like a crown of glory, circled the old man's brow. She gazed tenderly upon that splendid face and massive forehead, so expressive to her of everything that was noble and beautiful and true. And then she cried, "I think I understand now, grandpa!" flung her arms about his neck, kissed him, and scampered off to bed.

Margery had solved a profound problem.

There is nothing arbitrary or artificial about that process. It is perfectly natural and easy and simple. The brand upon the brow is not placed there by others. We grave it ourselves. We choose the lords who shall have dominion over us; and everything else comes as a matter of course. Passion or purity, love or hate—serve whom you will; but in process of time the name of your lord shall be found in your forehead.

And now, having told my story, and pointed my moral—in the most orthodox and approved fashion—I shall subpoena a pair of witnesses. The first shall be an eminent photographer, and the second a famous

beauty specialist. The eminent protographer is Mr. Mendelssohn, of London, who has been taking the public into his confidence. In the course of a most readable article, he says that "one of the best evidences for religion is the type of face that the essentially religious life produces." Now think of that for a moment as coming from a professional student of physiogomy. "One of the best evidences for religion is the type of face that the essentially religious life produces." Have we not here a rare sidelight on the text that puzzled little Margery? "His name shall be in their foreheads." Of course it shall.

Now for the beauty specialist. He was asked the other day how to make the mouth truly beautiful, and to keep its lines perfect, and this was his reply: "No mouth," he said, "can show chronic discontent and fretfulness, and retain the slightest claim to good looks. Many women don't realize it, but the mouth is the most expressive feature of the face. Character marks it as it marks no other feature. Of course, a girl can't change her whole personality, but she can look in the glass every day and say, 'Am I getting set, cross lines about my mouth?' 'Has it a drooping, discontented expression?' If so, she can conquer that expression, and maybe, in doing so, she will get rid of some of the discontent that causes it. I'm not talking now about the 'noble discontent' with evils that can be remedied—that doesn't bring ugly lines—but of the morbid, useless discontent that some cherish. There is small use in applying toilet creams, massage, and all that, if a girl permits her mouth to take on the lines of morbid discontent. I say this, although I make my living by those same toilet creams and massages."

Have not these two witnesses—the photographer and the masseur—amply verified the exposition which the old minister gave to little Margery? Do we not choose the lords that shall have dominion over us, and straightway grave their names upon our foreheads? There is no doubt about it.

I was writing in this strain when I picked up, quite casually, a copy of the *Missionary Herald*. I was soon arrested by an article by Miss Shekleton on "The Uplift of Woman in China." She writes most graphically of the physical transformation which the love of Christ can bring about on the clouded faces of China's daughters. And, in support of her own statement, she quotes from "a critical non-missionary outsider." In "Changing China," this gentleman writes:

"The radiant peace and uplift of soul I have seen on some Christian faces reveal what a moral treasure the Chinese have kept locked up all these centuries.

"I do not wonder that villagers took a certain saintly woman to be 'some relative of God.' As in foot unbinding, so in mind unbinding, the missionaries have been the pioneers.

"To judge from the beatific expression on the faces of certain converts I have met, the gospel means to them what the opening of the hatches of a captured slave-ship meant to the wretches pent up in its hold."

But we have strayed a long way from home. We need not have gone to China. Principal Forsyth says that Roman Catholicism develops a certain peculiar cast of face that can be picked out on the street. And surely every minister and every city missionary—if they have worked with their eyes wide open—can recall countless instances of a very gracious and wonderful spiritual phenomenon. At the Water Street Mission, New York, the photographs of converts are preserved. And in the published record of that wonderful work a number of them are reproduced side by side with the same faces photographed five or ten years later. The change is amazing, almost indescribable. What has happened? Simply this: "His name is written in their foreheads." That is all.

"Did you," asks Dr. Alexander Whyte, of Edinburgh, in commenting upon the shining

face of Moses, "did you ever happen to pass a looking glass as you rose off your knees after an unusually long or unusually close season alone with God? Then you must have been startled and delighted to see that your plain, dull, old, and haggard face was for the moment positively youthful and beautiful. Or, again, you must often have seen two young lovers just parting, and, as one of them passes you, you turned and looked after him, for his face so shone out upon you. It was the light of heaven that filled his heart, coming out at his face. In Paradise, Dante tells us, the more they love the more they shine. In heaven you will recognize and discover the great lovers of God and of man by the exquisite beauty of their faces. His name shall be in their foreheads."

I began with a true story. I shall close with one. It happened one day that a party of monks were studying the Book of Revelation. When the reading was completed they discussed with each other the most enticing description of heaven that the chapters contained.

"I like this," said an aged brother, who had known great grief: "God shall wipe away all tears from their eyes."

"And I should choose this," exclaimed another, who knew what it was to wage continual warfare against evil forces within—

"To him that overcometh will I grant to sit with me on my throne."

"Ah," said a quiet young monk, who had not yet spoken, "but there is none equal to this: 'His servants shall serve him, and they shall see his face, and his name shall be in their forehead.'"

That quiet young monk was Thomas a Kempis, whose "Imitation of Christ" stands for all time as one of the chiefest treasures of the church's devotional literature. Thomas a Kempis knew what it was to have been initiated into the Brotherhood of the Branded Brow.—*Australian Christian World*.

ON THE TROLLEY CAR

She was such a sweet-faced, motherly-looking old lady, that more than one passenger looked at her with something like envy. There was a fresh color in her cheeks and her white hair was tucked smoothly away under a black bonnet trimmed with purple flowers. By her side were an umbrella and a basket covered with a snowy cloth. The car going to the city was soon crowded and a tall boy in shabby clothes took the vacant seat beside her.

The little old lady looked at him. She noticed the sad, gloomy eyes and the somewhat reckless expression on the young face.

"Going to the city?" she asked in friendly fashion, and with a smile.

The boy started. His thoughts had been far away and not pleasant ones. "Yes," he answered somewhat gruffly, but she did not seem to notice it.

"So am I," she said. "There's a big Sunday-school convention there today and Sarah Ann, she's the married daughter who lives with me, said: 'Now, ma, here's your chance. You can go to that convention just as well as not. You're always talking up Sunday-schools. Now's your opportunity to get into a real live convention and see how other people do things.'"

The little old lady looked at the gloomy-faced lad again.

"I took it," she went on happily, "though it was a real busy time, and I had settin' hens to look after, and hens just off with little chickens. I calculated that they could stand it for one day. I thought to myself that I'd better take Sarah Ann's advice, bein' as this convention don't come but once a year, so I brought my lunch along and I'm going to put in a full day."

She lifted the snowy cloth that covered the basket.

"Have a sandwich and a doughnut?" she said hospitably. "Do now—I brought plenty along."

"Thank you." The gloomy-faced lad took them and put them in his pocket. He did not tell her that he had had no breakfast, and no supper the night before; that he was out of work and discouraged and unhappy; that he had no place to lay his head. He did not tell her that. Perhaps she guessed it. If she did, she made no sign.

The little old lady smiled at him with her motherly eyes.

"Do you go to Sunday school?" she asked. The lad looked at her.

"Not now—I used to—once, but I drifted away. Got it into my head that the teacher didn't care much, so I left."

"Some teachers don't take much interest," remarked the little old lady, reflectively, then she smiled.

"I've got a class of young men about your age," she added. "We have real good times, too. They tell me all their worries, and I try the best I can to help 'em. The Sunday school is about half a mile from our house, and we go as regular as the Sunday comes. It's the best day of all, Sunday is. Once in a while I have 'em all come over, and I make 'em candy and the boys crack nuts and eat apples, and every summer I always have a strawberry feast. They look forward to that. But I'm getting old, and I won't want to fall into a rut. That's why I'm going to this convention. If there are any better ways of doing things than the way I go about 'em, I want to know it. I don't want my boys to get away from me."

The boy looked at her and smiled. His first smile, for the world had looked dark to him this morning. No one had given him a kind word, no one seemed to care. What was the use of trying to be good? He would give it up. At least, that was what he had thought until he had seen the little old lady with the purple flowers nodding on her bonnet.

"I think your way of doing things must be first-rate," he said with a boyish smile (another one). "I haven't thought much of Sunday school or things like that these last two or three years," he added, "but you—you kind of make one homesick for 'em. There was one song, I remember, we used to sing that I always liked. It was 'Onward, Christian Soldiers.'"

The little old lady saw the look in the brown eyes. She reached over and suddenly took his hand.

"You'd better come back," she said gently. "You won't find anything in the world as satisfying as the religion of Jesus Christ. It's the thing to live by and die by, too. I've tried to serve Him for over forty years and I ought to know."

There was a silence, then the little old lady said softly:

"Your mother—is she living?"

The boy shook his head. "No, she's dead—father, too, and I've made a mess of things. Gone from one thing to another until now I haven't a cent."

The little old lady looked at him reflectively.

The boy faced her.

"You needn't be afraid. I haven't done anything wrong yet."

"Of course not," she answered heartily, "and you're not goin' to either. You must think there's no place in the world for you. There is."

She looked at him again.

"How would you like to come out to my place and work for me?" she said. "We need some one right now. No, I'm not afraid. There's something about you I trust."

"Thank you," said the lad, still gruffly.

The car stopped.

"Well, here we are," said the little old lady, cheerfully. "The convention is out on Eleventh and Washington, but I'll be here at six o'clock tonight. Will you meet me here?"

The brown eyes met the anxious ones regarding him.

"Let me help you off the car," he said with a queer catch in his voice, and then added gently, "Thank you, I'll be here."

He helped her board the car, then he turned back and walked back to the station.

"Wasn't she good and thoughtful and motherly?" whispered the boy. "She has faith in me. Why shouldn't I have a chance? Why shouldn't I make good? I've been discouraged and I've lost heart, but she's given it back to me. She didn't pass me by. She thought enough of me to give me a kind word. I believe in her kind of religion. If more Sunday school teachers were like her there would be more boys reached and saved."

At six she came down to the station. He

was standing there waiting. "Was the convention good?" he asked.

"Good? It was great," she answered with the same cheerful voice. "And the singing, oh, it was something fine to hear them sing." And then she smiled. "They sang your song, 'Onward, Christian Soldiers.' I'm going back to do the best I can for our little country Sunday school," and she smiled again. "I've found out something. The city Sunday schools aren't doing it all. We turn out more useful citizens, more men that do things, more noted people, than do the city schools. Yes, sir, the little country Sunday school is doing a great work. I'm proud to be connected with one. You see, we haven't so much to take up our time as city people have. Our Sunday school comes first with us, and of course we succeed. We're not all the time going to moving-picture shows and theatres and dear knows what not. When our work is done you'll find us studying our Bibles, and when you find folks studyin' their Bibles, something is going to happen."

"I believe you," said the boy, soberly, and then he added:

"Here comes your car."

He waited. "Would she ask him again? Perhaps she had changed her mind." But the little old lady looked at him with a keen glance.

"Going back with me, are you?" she asked, and then she added: "I meant what I said this morning."

The boy smiled, and in the glow of it how young he looked, how different, for the light of a new purpose shone in his eyes and radiated from his smile. Even the little old lady did not at that moment realize the great work she had done that day.

"Yes," he said, "I am."

He flushed a little.

"I'd like to belong to your Sunday school," he said humbly.—Christian Standard.

A RACE FOR LIFE

"A man has been hurt by the cars across the river, and needs my attention at once. As the bridge has been washed away, my only way is to cross by boat. Who will row me over?" And the village physician looked about among the crowd of boys swarming on the banks for broken bits of wood floating past.

No one answered at first, so he repeated his question, and this time more earnestly. At length one acted as spokesman.

"Mister, we can't stop now, as we are so busy filling our boats."

Once more he asked the question, but met with grim silence, and then derisive laughter.

"Does the gentleman think that we have lost our wits that we should leave our work and run the risk of being capsized in this muddy stream? I guess not."

Then a keen-eyed lad quietly approached him. "My boat leaks, sir, or I would offer it to you."

The anxious look in the physician's face was dispelled. "If you will bail, I will try my hand at rowing, and possibly we can make it before it is too late."

It was a dangerous experiment under the most favorable circumstances, with a high wind blowing and the wreckage, moving along, liable at any moment to block their progress. But with a damaged boat added to the other disadvantages, the difficulties were greatly increased.

As they pushed out into mid-stream, it was found that the mud oozing in at the bottom of the boat had formed a plug in the opening and stopped the leak.

"What is your name, my young friend?" asked Dr. Ray, as the boy propelled the boat forward with swift strokes.

"Wenley Baugh," was the respectful answer, as he accompanied his words with bold dips of the oars.

"Is your mother living?" he asked.

"No, sir, she's gone to heaven, was the reply, in a sad tone. Swallowing the lump that crowded into his throat, he continued, "I live with my father, and we two, we fish mostly. Father went across the river this morning to sell pickerel, and get orders for more. He expects me to have a good catch for tomorrow."

"Then you took the risk of offending him when you volunteered your services for me?" queried the doctor.

"I suppose so," replied the boy with quiet courage.

"Well, I promise that you shall not lose anything. We had best keep in the center of the stream for a mile or so. By that time it will be easier to land on the other side, as it is not so swift there."

The wind was going down as the sun sank into its ocean bed, out of sight. The stars began to sparkle from the big vaults above. It was not so hard sailing now.

To relieve the intense feeling of the boy, Dr. Ray began: "Sometime you may come and look through my telescope, if you want to. Let us see how many stars we can name. There is the Big Dipper," and he pointed to the constellation familiar to every student of the sky. "The north star is the center of the celestial sphere," he continued. "Venus, Jupiter, Saturn and Mars look like stars, but they are planets and shine with borrowed light. The stars are independent, like our sun."

"Can you remember that bright star near the handle of the big dipper? It is Capella, very beautiful and brilliant, the brightest star in that part of the sky."

Wenley forgot his troubles for a while, as the doctor had meant that he should, and rowed on in silence as the kind man pointed out to him a few of the wonders of the great dark depths overhead.

"Safe at last," exclaimed his new friend, as they touched the bank and sprang on the ground. Securely fastening the boat, the two hurried away to the scene of the accident.

The unfortunate man had been taken into the depot. There they found him on a hard bench with two physicians working over him.

A large vein had been cut and no one had been able to staunch the flow of blood. It was evident that the man was growing weaker every moment.

With a brief word of explanation, Dr. Ray unlocked his medicine chest and poured some liquid from a vial into the ghastly bruise.

The flow of blood stopped in a short time. Bandages had been previously placed above and below the wound. An unfermented stimulant was administered. Soon the heart's action became normal and the deadly pallor of his face was replaced by a better color.

All this time Wenley sat in the corner, weeping as if his heart was broken.

"What is the matter? Is this man anything to you?" asked one of the attendants.

"He is my father," sobbed the boy.

"Your father!" exclaimed Dr. Ray in surprise. "My boy, God will bless you for what you have done tonight. In ten minutes we would have been too late. He is out of danger now. I will have him taken to the hospital and see that he is well cared for. Meanwhile, you can come home with me and I will give you work. Will you do it?"

It was Wenley's great opportunity. The best of it was that he appreciated the kindness of the offer.

"Yes, sir. I thank you more than words can tell for what you have done for my father tonight, and what you have done for me."

"He who lends a helping hand to another, helps himself most," replied the doctor—Miss Z. I. Davis, in Michigan Christian Advocate.

"Be sure your sin will find you out," is a warning that most of us vaguely refer to such things as murder or defalcation, and which we apply exclusively to other people. But all sins fall under the same law. A fit of temper, a lie, a bad habit, has to come to judgment as well as a forgery. "Your sin"—the warning is for everybody, individually and personally. There is nothing hidden that shall not be revealed.—Exchange.

Emma sent her plate back three times to be filled with turkey, and was helped bountifully each time. Finally, she was observed to look regretfully at the unfinished portion of her dinner.

"What's the trouble, Emma?" asked Uncle John. "You look mournful."

"That's just the trouble," said Emma. "I am more'n full," and then she wondered why all the others laughed.

TONALA, CHIAPAS, MEXICO



In a letter received from the General Headquarters at Chicago, the following news from Mexico is detailed:

In a letter just recently received from Rev. C. H. Miller, he says: "Our communications of late have been very much out of gear. I had not heard from the States for a long time, and I suddenly received a bunch of letters which had been a considerable time in transit." He says he has ordered Bibles for our Brother Francisco to use in the colporteur work.

He makes a request for some of the large picture charts that are used in the infant classes of our Sunday schools. He says they will be very useful in opening the way for conversations on Bible truths, and also in presenting the truths that they portray to the natives.

If you should be led to send him any, kindly address Rev. C. H. Miller, Tonalá, Chiapas, Mexico, and be sure to prepay them.

Brother Miller, in a letter to Brother Gay, recently received, says: "There is need of a teacher at Tonalá." He speaks of it as being a splendid opportunity for some young worker to get into the work.

From reports received of late it would seem that the country is in a very unsettled state, and in some parts missionary work would be carried on with great difficulty. How we long to see the doors open for the free entrance of the only thing that will ever bring rest and peace to this land of unrest—the gospel of our Lord and Savior, Jesus Christ. Let us unitedly pray to this end.

PENIEL MISSION STATION
SWAZILAND, SOUTH AFRICA



"The eyes of the Lord are upon the righteous."

We are all well and pushing the battle for God. The rains are hindering us just now as it is raining almost every day.

I am still going from hut to hut and God is letting me see a few things to make glad my heart, as I go among them. Today an old native woman about eighty years old told me how she had found the Lord. I have visited her many times and talked to her about God, but today she told me God had entered her heart, and she said she would give up her Kaffir beer. When she said this most all the people laughed and she replied as she looked upon them with a shining face. "You will see;" and then I told them how Jesus is able to take away the desire for beer and give them a heart that does not desire bad things. Do pray for this old woman. She is not able to walk to church.

From Our Colleges

OLIVET ITEMS

Judging from the numerous letters of enquiry that are constantly being received by us, it is evident that many people over the land are getting the idea that Olivet must be an ideal place for residence and the training of a family; and certainly this is an opinion well-founded. Here is a most rich and beautiful and health-favoring community. We are central, with the great cities of Chicago, St. Louis, Louisville, Cincinnati, Pittsburg, and Detroit

ANNUAL REPORT
OF
NEW ENGLAND DISTRICT

MISSIONARY TREASURER

FOREIGN MISSIONS

Receipts

| | |
|----------------------------|------------|
| For General Fund— | |
| Barre, Vt..... | \$ 6 00 |
| Bath, Me..... | 13 60 |
| Beverly, Mass..... | 48 83 |
| Bristol, R. I..... | 10 35 |
| Brooksville, Vt..... | 1 00 |
| Cambridge, Mass..... | 100 00 |
| Cliffondale, Mass..... | 64 12 |
| Cornish Flat, N. H..... | 8 00 |
| Cundy's Harbor, Me..... | 20 60 |
| Danielson, Conn..... | 10 84 |
| Dennisport, Mass..... | 7 00 |
| Derry, N. H..... | 32 90 |
| Everett, Mass..... | 24 20 |
| East Wareham, Mass..... | 49 20 |
| Fitchburg, Mass..... | 133 59 |
| Haverhill, Mass..... | 128 75 |
| Harwich, Mass..... | 2 93 |
| Johnson, Vt..... | 32 30 |
| Keene, N. H..... | 25 12 |
| Lakeport, N. H..... | 2 00 |
| Lowell, Mass..... | 524 37 |
| Ledyard, Conn..... | 1 00 |
| Lynn, Mass..... | 195 45 |
| Malden, Mass..... | 100 29 |
| Manchester, N. H..... | 32 68 |
| Morrisville, Vt..... | 16 25 |
| Mystic, Conn..... | 25 |
| New Bedford, Mass..... | 20 90 |
| No. Scituate, R. I..... | 18 00 |
| Oxford, Nova Scotia..... | 36 75 |
| Peabody, Mass..... | 28 70 |
| Providence, R. I..... | 37 01 |
| Sebasco, Me..... | 8 00 |
| Saco, Me..... | 7 36 |
| So. Portland, Me..... | 69 54 |
| So. Manchester, Conn..... | 29 69 |
| Waterville, Vt..... | 20 07 |
| West Somerville, Mass..... | 6 42 |
| Worcester, Mass..... | 1 00 |
| Yarmouth, Nova Scotia..... | 50 00 |
| | \$1,992 26 |

| | |
|---------------------------|----------|
| For Hallelujah Village— | |
| Lowell Sunday School..... | \$ 14 40 |
| Lynn Sunday School..... | 13 00 |
| | 27 40 |

| | |
|----------------------|-------|
| For Julia R. Gibson— | |
| Lowell, Mass..... | 11 00 |

| | |
|-----------------------|-------|
| For Native Preachers— | |
| Sebasco, Me..... | 30 00 |

Total \$2,060 66

Disbursements

| | |
|---------------------------------|------------|
| E. G. Anderson, Gen. Treas..... | \$2,043 91 |
| Julia R. Gibson..... | 11 00 |
| Postage expense..... | 5 75 |
| | \$2,060 66 |

HOME MISSIONS

Receipts

| | |
|-----------------------------|----------|
| Balance from last year..... | \$ 15 70 |
| Barre, Vt..... | 1 50 |
| Bath, Me..... | 2 40 |
| Beverly, Mass..... | 9 18 |
| Cambridge, Mass..... | 55 00 |
| Cliffondale, Mass..... | 11 26 |
| Cundy's Harbor, Me..... | 3 40 |
| Danielson, Conn..... | 28 51 |
| Derry, N. H..... | 4 31 |
| Everett, Mass..... | 80 |
| East Wareham, Mass..... | 2 80 |
| Fitchburg, Mass..... | 16 00 |
| Haverhill, Mass..... | 2 50 |
| Johnson, Vt..... | 7 00 |
| Keene, N. H..... | 25 13 |
| Lowell, Mass..... | 92 76 |
| Ledyard, Conn..... | 50 |
| Leccester..... | 2 00 |
| Lynn, Mass..... | 48 80 |
| Malden, Mass..... | 23 26 |
| Manchester, N. H..... | 1 16 |
| Morrisville, Vt..... | 5 10 |
| New Bedford, Mass..... | 2 85 |
| No. Scituate, R. I..... | 2 50 |
| Oxford, Nova Scotia..... | 6 00 |
| Peabody, Mass..... | 1 50 |
| Providence, R. I..... | 8 40 |
| Saco, Me..... | 4 68 |
| So. Manchester, Conn..... | 1 36 |
| So. Portland, Me..... | 5 46 |
| Waterville, Vt..... | 4 80 |
| West Somerville, Mass..... | 6 00 |
| | \$402 62 |

Disbursements

| | |
|----------------------|----------|
| Danielson, Conn..... | \$157 00 |
| Spring Hill..... | 15 00 |
| Lelster..... | 15 00 |
| Bath, Me..... | 35 00 |
| Worcester, Mass..... | 25 00 |
| Balance on hand..... | 155 62 |
| | \$402 62 |

TOM M. BROWN, Treas.

Lowell, Mass., May, 1913.

The sick girl I wrote you about some time ago was healed and I believe wanted to accept Jesus, but her father refused to allow her. He is a strong believer in spirits. He claims she was healed by the witch-doctor, upon whom the heathen look as a priest, and worship him as such.

I still go to Grace Mission Station for classes. The last time I came home in a storm and at night. I got lost and thought I would have to sit down till daybreak; however, after wandering around a long time, I found my road and soon arrived home. At present the grass is as high as one's head and it is a very easy matter to get lost even in day time.

Earnestly requesting your prayers for this work, I am yours in His glad service,

H. F. SCHMELZENBACH.

ENCOURAGING NEWS



After years of sowing, praying, and waiting, the Lord is most blessedly rewarding our labors.

All through the district the heathen are becoming dissatisfied with their idols and are seeking the truth.

We have some blessed seasons dealing with them in some villages.

Recently about twenty-five Christians of a certain village have come to us and there is good prospect of practically the entire village turning to the Lord. Yesterday we visited them and found them very encouraging in every respect.

Now these dear people can no more grow in grace without a pastor and some place to gather for worship, than our people in America can. We very earnestly desire to build a small chapel in this town of Manubai, so the Christians may have the means of grace, and the heathen a beacon light. It can also be used for a school room. Will not some one of God's stewards furnish a hundred dollars for this much needed chapel and school room? The Christians in this town are very poor, having given up some of their means of livelihood for Christ's sake, and are unable to assist except with manual labor which they are ready to do. If someone will supply the building we will supply the pastor and teacher.

Also, three orphan children have come to us during the past week and we expect more. These, with two others whom we have had for several months, are unsupported. Who will accept the blessing and privilege of supporting one of these five "little lambs" at \$20 per year? From these come some of our preachers and evangelists, so we not only care for the fatherless but invest in Christian workers.

Brethren, take these on your hearts and help us. We are certain the saints who can not come to the front of the battle, expect to supply the implements of war and the commissary department, hence this urgent appeal.

Send to E. G. Anderson, 6356 Eggleston Ave., Chicago, Ill., or to the writer, stating plainly what it is for.

L. S. TRACY,
Buldana Berar, India.

From Our Colleges

are posted signs, "No smoking;" and even visitors who may not be altogether in sympathy with us have seemed to respect our rules, and have refrained from the violation of them. Practically all our citizens are constant church-goers. It is a beautiful sight to see them coming from all directions as the University bell calls to worship. Here are not a few evangelists and other ministers, including two district superintendents, who make Olivet headquarters, and almost every mail brings us letters from ministers who wish to settle here,

surrounding us. Railroad facilities are numerous and convenient for all directions. Our population, constantly growing, is composed almost entirely of God-fearing people, the majority of whom are classed as "holiness people." Every deed for land has a clause forbidding the manufacture or sale of tobacco or intoxicating liquors in any form. During the year I have been here I have not seen a single instance even of tobacco using. On the grounds

particularly for the sake of the educational and moral advantages of the place. Certainly this is an ideal location for homes for these who know how to appreciate the many good things with which the Lord has blessed the place. We are expecting a large increase in our good population by the opening of the next school year, September 10th.

The campmeeting of the Chicago Central District is just opening with a very good attendance and an encouraging outlook. We are somewhat stressed to furnish accommodations for all who have written us that they intend coming for the camp and commencement, and many others will come who have not informed us. But we are not yet nonplussed, and feel that our hearts and hands and homes are equal to the proper care for all who will come.

Dr. and Mrs. E. P. Ellyson are to be here the last of this month, to have general care of the interests of the university in the absence of the president in attendance at assemblies and campmeetings all over the country throughout the summer.

Our catalogues for the school year of 1913-14 are now out and ready to mail to any address, on request. The new book is a beauty, and will evidence improvement in our beloved school.

We have just installed a huge college bell, the gift of the faculty and students.

Examinations are about over, and the school will be out with the close of the camp meeting.

I wish all friends of Bible holiness could drop in on us at Olivet, and see what the Lord has given us and is offering them.

EDWARD F. WALKER, President I. H. U.

CENTRAL NAZARENE UNIVERSITY

The commencement exercises of C. N. U. came to a close on Monday afternoon, May 26th. The literary and musical programs rendered on Friday and Saturday nights were delightful occasions and showed a marked advancement over last year.

On Sunday morning Rev. C. E. Roberts, of Pilot Point, Texas, preached the annual missionary sermon, which was a masterly dis-

course. The Spirit accompanied the Word and an offering was taken for missions amounting to nearly three hundred dollars. In the afternoon and night the C. N. U. Missionary Society rendered a delicious program, at the close of which seekers came forward to the altar and some prayed through to victory.

The baccalaureate sermon delivered Monday morning by Rev. C. E. Roberts, was a timely message and full of suggestiveness. The speaker showed the advantages of education, and then showed that in order to be a success the individual must have determination and stamina in order to make life what it should be.

Monday afternoon at three o'clock from the step platform of the administration building, District Superintendent I. M. Ellis and Rev. C. E. Roberts addressed a fine audience, which had gathered to witness the dirt-breaking for our girls' dormitory. Mrs. Wordsworth, the eldest member of the faculty, held the plow while three little girls dressed in white walked on either side of her driving a white team which broke the dirt for our dormitory. The building will be two stories, and contain twenty-four rooms, plastered inside and lighted with electricity, to be completed and ready for the opening of the fall term. Arrangements have been made to finish the two stories of the administration building and with this improvement we will be able to accommodate all students comfortably.

A strong faculty for 1913-14 has been secured, and we are expecting a great time this coming school year. Our enrollment for the past year has doubled, for which we are thankful to the patrons of C. N. U., and to our God who has so marvelously blessed. Let those who are interested write for catalogue. The religious atmosphere of the school is blessed, and we have a splendid community. Houses are dotting the University Place, and we want you to add one more to the number. Trusting that we may have an interest in your prayers and that our God may bless the educational institutions of the Pentecostal Church of the Nazarene, in standing for Christian education in deed and in truth.

We wish to personally recommend him to our pastors and people everywhere. No one need be afraid that Brother Cain will let down the standard nor compromise with sin, worldliness nor dead churchanity, in any way. He is a competent musician, having traveled with a band for some years. He sings and plays, preaches and prays, all for the glory of God and for the salvation of men. When wanting an evangelist who will bring things to pass, write him at 415 South Vine Ave., Wichita, Kas.

L. MILTON WILLIAMS.

NOTICE

Our Nazarene tent meeting is to begin in Ottumwa, Ia., June 5th, with Rev. H. F. Beck, of Potsdam, Ohio, as evangelist. We are expecting a fine meeting. Pray for us.

O. A. OVERHOSLER, Pastor.

PROGRAM NAZARENE UNIVERSITY COMMENCEMENT

Thursday, June 5th, 8:00 p. m., Music and Expression Graduates' Recital.

Friday, June 6th, Annual Program Phineas Literary Society.

Sunday, June 8th, 10:45 a. m., Baccalaureate Sermon, Rev. E. P. Ellyson, D. D., 3:30 p. m., Love Feast; 7:30 Annual Sermon, Bud Robinson.

Monday, June 9th, 8:00 p. m., Music and Expression Program.

Tuesday, June 10th, 8:00 p. m., Academy Program.

Wednesday, June 11th, 10:00 a. m., Commencement Exercises; Address, Rev. P. F. Bresee, D. D.; 7:30 p. m., Alumni Reception (for the Alumni only.)

DISTRICT NEWS AND ANNOUNCEMENTS

NEW ENGLAND NOTES

The New England Assembly closed with several seeking souls at the altar.

The Rev. N. H. Washburn was unanimously elected district superintendent of the New England District.

Brother Kinne was well received and did good work at the New England District Assembly.

The Portsmouth (R. I.) campmeeting will open its regular time, the last Friday in July. The date is July 25th to August 3d.

The Rev. C. J. Fowler was one of the preachers of the New England District Assembly.

The old Douglas campmeeting will open Friday night, July 18th. Rev. C. E. Roberts and wife, Rev. B. F. Taylor and daughter, and the "Kentucky Sisters" are among the workers.

Rev. Martha Curry, Rev. John Norberry, Rev. E. E. Angell, Rev. G. W. Schurman are among the preachers at Portsmouth (R. I.) campmeeting.

The Rev. John Short is to be in charge of Douglas camp, as in the past.

Rev. Seth C. Reese, on account of his work in Pasadena, Cal., will not be able to be at Portsmouth camp. Brother Reese is always missed when absent from Portsmouth. This year Brother Norberry will be in charge.

The Grand View Park camp, Haverhill, Mass., will be held from June 28th to July 7th. Many of our New England Pentecostal-Nazarene folks will be the workers.

The Rev. H. F. Reynolds, general superintendent, was well received at the New England assembly. His old-time friends were glad to see him back again on old New England soil.

A spring convention is being held in the Church of Emmanuel, Providence, R. I. Rev. E. E. Angell and Evangelist L. B. Greenwood are the special workers. The two works of grace are the special themes ever presented in this church. One of the special features of these meetings are noon meetings held in the open air for business men; open air meetings are held nightly before the regular meetings in the church. JOHN NORRERY.

The Work and the Workers

ANNOUNCEMENTS

Annual Nazarene campmeeting will be held at Beulah Park, East Oakland, Cal., July 25th to August 3d. Rev. P. F. Bresee, D. D., and Rev. Seth C. Rees, evangelists; Rev. and Mrs. Haldor Lillenas, song evangelists. For information concerning tents, address Rev. H. H. Miller, 2328 McKinley Ave., Berkeley, Cal.

CAMPMEETING

The annual Mouse River holiness campmeeting will be held in the park at Sawyer, N. D., July 3 to 14, 1913. Charles F. Weigle will be the evangelist and Arthur F. Ingler will lead the singing. You are invited to come and bring your friends. Meals will be served on the grounds. We will have a limited number of tents for rent; make your reservations at once. Address William Hodges, Secretary, Sawyer, N. Dak.

RESIGNS AT UNIVERSITY TO ENTER EVANGELISTIC FIELD

Rev. Fred Mesch, Jr., writing from the Nazarene University, Pasadena, Cal., says: "I am leaving the school room for good. I have fought over this ground for four years and have had no real rest until I have finally decided to go into the evangelistic work for good. I did about go this way once before, but was persuaded to teach again. But I will not

teach any more under any conditions. I must preach, or "Woe is me." We boys were not trained at Peñiel years ago for anything else much but to preach." I have no hesitancy in recommending Mr. Mesch, whom I have known for years, for any campmeeting, convention, or revival series in the land. He stands well in the front ranks of our best preachers, is sound in doctrine and sweet in spirit. Address him at 1252 Sierra Bonita, Pasadena, Cal.

C. A. MCCONNELL.

RECOMMENDATION

We would like to say a few words regarding Rev. W. R. Cain, of Wichita, Kas., who has lately united with the Pentecostal Church of the Nazarene. We have personally known Brother Cain for a number of years, being associated with him at the state campmeeting at Wichita, he being state secretary for the Association, also with him in campaigns out over the state. Brother Cain is as straight as an arrow in his doctrine and preaching. He would rather die than knowingly compromise in any way or manner. He has come into the Pentecostal Church of the Nazarene, under the conviction that it has been raised up of God, to do what no other church is doing, and that it is the place that God wants him. At this writing, he is associated with us in the campmeeting being held for the four Nazarene churches in Ford county, and God is using his straight, fearless denunciation of sin and worldliness

Reports From Two District Assemblies

PITTSBURGH DISTRICT ASSEMBLY

The sixth annual meeting of the Pittsburgh District convened in the church at East Palestine, Ohio, Tuesday, May 27th. Rev. L. N. Fogg, formerly district superintendent of the New England District, was present the first two days of the assembly and favored us the first night with a good sermon on Barnabas. God greatly blessed this message to all who heard it, especially the preachers. On Wednesday morning the assembly proper opened and business began with General Superintendent Reynolds in the chair. The usual routine of business was followed and at night Brother Reynolds preached a strong and helpful sermon to a large and appreciative audience. Seekers responded and God was glorified.

Thursday afternoon the anniversary of the educational interests of our church was held. Rev. J. H. Norris, of Pittsburgh, acted as chairman and strong addresses were given. Rev. E. E. Angell, of North Scituate, R. I., represented the P. C. I. Our hearts were greatly blessed and encouraged as we listened to our brother's address. Rev. J. H. Norris represented the Illinois Holiness University, of Olivet, Ill. In the evening Rev. J. H. Norris brought us a strong message, conviction fell on the congregation and two claimed the blessing of sanctification as a result of the same.

Friday morning Rev. S. H. Walls, of Lincoln Place, Pa., church, conducted devotions, after which business began. At 10:00 o'clock the assembly proceeded to elect the district superintendent. Rev. N. B. Herrell received the highest number of votes and was ordered elected. Brother Herrell responded with a few well-chosen remarks, after which the assembly extended congratulations. In the afternoon the interests of the Publishing House were looked after by the observance of this anniversary. Rev. C. J. Kinne, who was present for the day, told us of the work being done and our hearts were stirred to greater labors and sacrifice as we listened to our brother's earnest address. In the evening Rev. Kell brought us an earnest message from the Word, and several responded to the call.

Saturday morning Rev. Harry Lee, of Columbus, led the devotions, after which the assembly proceeded to the order of the day.

Various reports were given during the forenoon session, also a fine photograph of the assembly was taken. In the afternoon several important interests were presented as follows: Orphans and Missions, by Priscilla Hitchens; Rescue Work, by Mrs. J. H. Norris; Home Missions, by Rev. George Ward.

Large and enthusiastic street meetings were conducted each night, in charge of Rev. John Gould. Saturday evening Rev. Harry Lee, of Columbus, Ohio, brought us a very earnest and evangelistic message.

Sabbath, the closing day, will never be forgotten by the Pittsburgh District. Services began at 9:30 a. m., with a love feast in charge of Rev. James Short, of Dayton, Ohio. The presence of God was manifested in a very marked way. At 10:30 Brother H. F. Reynolds gave us one of his splendid missionary addresses, which greatly inspired our hearts. The afternoon was given to the ordination service at which time Revs. S. H. Walls, O. O. Garner and B. B. Bula were ordained. This was a very impressive service and greatly blessed of the Lord. At the close of this service a fine altar service was conducted by District Superintendent Herrell. Eight seekers were forward. With four that were seeking the Lord between the morning and evening service, these made twelve seekers before the night service began.

Rev. Dick Albright gave the sermon of the evening. The Lord greatly blessed this service, and about a dozen more were earnest seekers, making a total for the day of about twenty-five. This was a great assembly. Brother Reynolds said it was the best he had seen in the connection. Great unity and love prevails and all were greatly encouraged.

E. E. WOOD.

SAN FRANCISCO DISTRICT ASSEMBLY

It was held at Stockton, Cal. Dr. Bresee was in the chair. It was a gracious assembly from start to finish. There was perfect unity among the people, and a sweetness of spirit that was notable. Every one said that it was by far the best assembly yet held. The reports of the various pastors were full of interest, and the fire fell several times while they were telling of some of the experiences they had during the year.

Dr. Bresee was at his best. He seemed to be younger than usual. His morning talks or addresses were very instructive. It would be well if our young men could hear him deliver a course of lectures on the work of the ministry in its various phases. The preparation of the sermon, and the preparation of the man, and how to do the work of a pastor are themes which Dr. Bresee is very capable of handling. They also need special emphasis today in our church. If we are to have effective preaching we must have effective preachers. We can not have either without effective conviction that our standard of preaching is far too low when we remember the vastness of the salvation we have to proclaim.

The district has some advancement during the last year. The membership has increased, the missionary offering was about \$5.00 per member on the entire district. Some new men have come to us, and they are devout souls.

One of the great things accomplished during the year was the birth of "Rest Cottage," our new rescue home. God has revealed His power to us to use the weak things to bring to naught the things that are. This home is doing splendid work under the management of our efficient matron, Mrs. Eva B. Brand. A revival was on during the assembly, and services were held each evening in a tabernacle. Several of the brethren preached and the blessing of the Lord was on the crowds that came.

Stockton is a beautiful city of about 25,000 inhabitants. Our church there is less than a year old. Brother C. O. Bancroft is the new pastor. They are looking forward with much interest to the coming year.

Sunday, the closing day, was a blessed day of victory. The love feast at 9:30 was remarkable for holy fellowship and sweetness of spirit. Dr. Bresee preached at 11 o'clock on Romans 15: 29. It was a marvelous sermon of power and glory. We all were greatly encouraged to press the battle as never before. Brother R. B. Coons preached in the afternoon. It was a message full of unction and power. In the evening the assembly closed with a large

crowd in the tabernacle. God was present. The assembly made a deep impression on the city of Stockton, and several people indicated their desire to come to our help in pushing the battle for holiness. We move on with greater expectations than ever, knowing that God lives and Christ is on the throne. E. M. ISAAC.

The eighth annual assembly of the San Francisco District met at the beautiful city of Stockton, May 21st, closing May 25th.

General Superintendent P. F. Bresee presided. The sessions were held in the W. C. T. U. hall, which proved an ideal place for the assembly to meet. The church at Stockton is less than a year old, and it was a great undertaking for them to entertain the assembly. But they did admirably, and no doubt secured attention to their work that will bear fruit in the time to come.

Evangelistic services were held each night in a tent, which proved to be times of salvation, with the mighty power of God coming down. At these services Dr. Bresee, Carl Dauel, M. B. Hazeltine, W. G. Lopeman, H. H. Miller and E. M. Isaac preached in the demonstration of the Spirit. A great street meeting was held each evening preceding the meeting in the tent, in which many hundreds heard the message of salvation. Surely there are good things ahead for the church at Stockton.

The business sessions of the assembly were conducted with dispatch by Dr. Bresee, and a beautiful spirit of harmony prevailed in all of the sessions.

The reports showed advance along all lines in the work. There had been three churches organized during the year, viz., at Stockton, Waukena, and Lindsay. The presence of the delegates and pastors from these churches brought courage and enthusiasm into the assembly. Our people realize that there must be advance in the work on the line of organization, and show their appreciation when someone by sacrifice and service goes out in the name of the Lord and brings it to pass.

The reports will show over \$2,000 for missions, home and foreign. The amount received for foreign missions exceeds the apportionment of the general committee by over a thousand dollars.

District Superintendent E. M. Isaac has been tireless in his work, though pastor of the Oakland church as well as district superintendent. He has spent much time in the visitation of the smaller churches, considering his pastoral duties, and in recognition of his services, was unanimously re-elected. The youngest child of Brother and Sister Isaac, little Alice, was called to be with God, on Monday before the opening of the assembly. The malady was diphtheria. The assembly expressed their sincere sympathy to the bereaved.

The pastors all came up with a good report.

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These men had toiled faithfully, some of them in face of great difficulties. But all reported victory. The churches of the district as a whole seem to be getting down to more complete harmony in every part of the work. This was evidenced by all of the churches having their arrangements of pastors settled except one, and the most of the pastors returned to their fields of labor. Rev. A. J. Neufeld, who has been pastor at Stockton, resigned to enter the evangelistic field. S. B. Rhoads also continues in the evangelistic field.

Revs. M. B. Hazeltine and R. B. Coons were recognized as elders, both of them coming with orders from the M. E. Church.

Anniversaries were held each day, and for the following causes: Missionary, education, Sunday schools, publishing interests, and rescue work. All of them were seasons of great refreshing, and bringing of valuable information. Dr. Bresee gave great addresses on missions, education and the publishing interests. The anniversary of Nazarene Rescue Association was of especial interest, as this work had been begun since last assembly. The report of the treasurer showed property gained worth at a comparative estimate of \$10,000, with an indebtedness of \$5,000. The report of the matron showed that sixteen girls and women had been brought to the home thus far, and three babies had been born. The rescue work is a means of great helpfulness to the churches, as this is one cause owned by all alike in which all have a common interest.

The Sunday services were seasons of great power. The love feast set the pace. Dr. Bresee preached a great sermon at 11 o'clock. M. B. Coons preached in the afternoon and District Superintendent E. M. Isaac at night. Thus closed the largest assembly ever held in San Francisco District, and it is safe to say a better one has not yet been held. The spiritual tide ran high from the beginning to the close. To God be all the glory. The San Francisco District, in a territory in which live over a million and a half of people, faces the future with faith in a living God, and believe they are called to spread scriptural holiness in this great district.

The arrangements are as follows:

District Superintendent, E. M. Isaac, 1020 W. 10th St., Oakland, Cal.

| | |
|--------------------|-----------------|
| Alameda..... | To be supplied |
| Berkeley..... | H. H. Miller |
| Fresno..... | Carl H. Dauel |
| Lindsay..... | M. B. Hazeltine |
| Milton..... | M. R. Dutton |
| Oakdale..... | D. S. Reed |
| Oakland..... | E. M. Isaac |
| San Francisco..... | Thomas Murrish |
| Santa Rosa..... | J. M. Spencer |
| Stockton..... | C. O. Bancroft |
| Vallejo..... | W. G. Lopeman |
| Waukena..... | To be supplied |

H. H. MILLER, Secretary.

GENERAL CHURCH NEWS

GRAND AVENUE, LOS ANGELES

The assembly year is closing with much victory and blessing from heaven at the Grand Avenue Church, Los Angeles, Cal. There has been a good increase in the spirituality of the members, and substantial additions of some most excellent people to the working force of the church. The Sabbath school is gaining regularly each week. Special revival services under the leadership of Brother McBride were a great help to the church. The pastor had the unanimous call of the church to remain for a sixth year, but did not accept as he had received the call of the First Church at Spokane, Wash., to succeed Brother A. O. Henricks, who is coming to Pasadena, Cal., and felt that the call to other and larger fields with new environment and opportunities would be an inspiration to greater usefulness. Rev. Howard Eckel, of Louisville, Ky., has accepted the call to the Grand Avenue work and will assume duties at the close of the district assembly. The pastor will leave for the district

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Official Organ Pentecostal Church of the Nazarene
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assembly at Portland, Ore., in company with the members of the university who live in the north and will take boat from San Pedro on June 12th. The past five and one-half years at Grand Avenue have been eventful ones, filled with the blessing of the Lord, and the salvation of souls, and it is not an easy matter to separate from so many tried and true friends as the Grand Avenue people have proved themselves to be. The work is in splendid condition for the new pastor, and great results are sure to follow. The Lord will add His blessings and lead on to triumph.

CHARLES V. LaFONTAINE.

OXFORD, N. S.

I arrived here on May 13th direct from the assembly. I thank God for such a meeting, where once a year we can associate with our brethren in the ministry, and with other dear saints of God, to receive the help and blessing which only such meetings can bring. There are fresh in my mind many thoughts and helpful lessons given by our beloved General Superintendent Reynolds and others, in the ministry of the Word, at the assembly, and with renewed energy, and a more settled purpose, I have taken up the work here, and have no hesitancy in saying that we believe God for the best year of our lives. We are only a few, but we are not depending on numerical strength, but on the triune God. Our communion service of May 25th was a blessed time. God was graciously near us, and as we sometimes sing, "It lingers with us yet." So with eyes uplifted, and hands off, and hearts open, we believe as quoted by the Psalmist, that we shall go from strength to strength, and the Lord will give grace and glory, and no good thing will He withhold from them that walk uprightly.

J. HOWSE, Pastor.

PORTLAND, ORE.

My last meeting was with our Brentwood Church, Portland, Ore., Rev. Aaron Wells, pastor. The meeting was fruitful from the first service, and continued so, winding up with excellent results and banners flying with vic-

tory perched upon them. Brentwood is a new work, just outside the city of Portland, although connected by street car and mail service and other city conveniences. In fact, Portland is fixing to absorb it some day. There are many homes out there, mostly of working people, and prospects for the Nazarene work there are flattering. Brother Wells has been on the work about eighteen months, but has succeeded beyond any one's expectation. He has a nice little church built that will seat 250 people, and a nice parsonage property worth \$2,000, with but little indebtedness, because Brother Wells is one of those men who can use a saw and hammer for the glory of God. He is now being supported nicely, and no doubt they will keep him a few years yet, as he is liked by the people inside and outside. I never had a better time working and preaching in a meeting in my life. Brother Wells stands by and helps push and pull and work and shout on the victory; and his wife is his equal in service in her line of work. We were most royally entertained in the parsonage. We shall always remember their kindness. Brother Wells' people are composed of different nationalities, but the spirit of oneness is lovely. They all have such liberty, it is a great pleasure to work with them. Dr. Dixon was with us over both Sundays; he brought three of the little Newburg boys up the last Saturday and they were a great blessing to the meeting. Rev. E. F. Taylor and his son Ray were with us over the last Sunday also and we had a time in the Lord. We had a number from First Church and Sellwood with us at different times, which added greatly to the meetings. The last Saturday night we had a glory slide from the skies and we never got to deliver the message. The people shouted, laughed, cried and danced for one hour and a half; that night will never be forgotten in Brentwood by those who were there. At different times in the meeting we were made to stop just a minute and let the saints praise God and shout. Well, we fully expect some day to go back to Brentwood and see another greater victory. The prospects in Portland for our work are absolutely good; with such men as Brother Wells, Rev. C. Howard Davis, and a good man to take our dear departed Brother Tanner's place at Sellwood Church, we can see nothing but constant victory for the Nazarenes. May God grant us favor with Him and with men and give many hundreds of souls into the fountain. Am now beginning at Madras, Ore. Will tell you when close the outcome of this meeting.

J. B. McBRIDE.

Postoffice till July 15th, Ridgefield, Wash; Permanent address, Peniel Texas.

PORTLAND, ORE.

Have been in Portland now six weeks in deaconess work at First Church. This church is blessed with a people who are simple, plain, exceedingly generous, whole-hearted, prayed up and paid up. The latter we can vouch for. After a little observation, one is not surprised to find this people as above described, for they are shepherded by a pastor, Brother C. Howard Davis, who is an honor to his calling. He

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is a man of much prayer, tender, kind, weeping over the lost and attentive to the needs of each individual. "He spares not" physical strength or effort to do good, neither in preaching the whole gospel. We are indeed favored in having Sister Whitesides (deaconess) to work with, and to whom the church owes much of its success. God is giving us some wonderful times in the church, when His Spirit is poured out, hearts melted, and seekers crying and praying at the altar. We shall never forget some of these seekers, who held on to God until the heavens opened and their prayers were answered, and they are proving by their daily life that the full price was paid. Thank God for the "plain paths" that leave no room for doubt.

DELLA BRANDENBURG.

ELYSIAN HEIGHTS, LOS ANGELES, CAL.

There was great rejoicing in the church at Elysian Heights on Sunday, May 25th. The main room was filled and the new Sunday school room was opened to accommodate the assembled audience. After the opening exercises, four new members were received into church fellowship. Brother Sherman then formally presented the new parsonage to the church and our pastor accepted the gift, in a few appropriate words, in behalf of the members. The sermon, by Brother Sherman, was on the subject of prayer, and was most helpful. We are very thankful to our kind benefactor for his generosity to us, and we are praising the Lord for directing him to this field. In the evening Brother Reinschmidt preached on the 19th Psalm, and as he spoke of the glory of God and of the law of the Lord, there came to our hearts a great sense of the power of God; and as the last hymn was being sung, the mighty power moved two of the dear sisters to manifestations of their rapture by hand-shaking and shouts of "Glory to Jesus." Even after leaving the church the joyful cry of "Hallelujah" and "My cup runneth over" sounded on the evening air.

ELLA B. HOME.

COLFAX, WASH.

A marvellous victory at Colfax, Wash. I was called there to a new field to open our work, by Pastor Fowler, of Diamond, Wash. It was a stubborn fight; but our God smashed things up and saved and sanctified a goodly number. We organized a strong church, of splendid people. This makes three new churches the dear Lord has given us since January. Evangelist Greene sang, wept, prayed, preached with unusual power, and contributed in a large measure to the success of the meeting. The strong Diamond crowd came over frequently and helped mightily in song and prayer and ringing shout and testimony. Secured a club for our Herald—sold lots of books on prayer and a large number exposing "Pastor" (?) Russell and his heresies. You are giving us the best distinctively holiness paper published. I go from here to Ashland, Ore., with my old friend, Pastor Little, for a meeting June 1-15. Am expecting now to be in Missouri for several meetings, beginning August 7th-17th. Then August 21st-31st, Des Arc, Mo., camp.

FRED ST. CLAIR.

MINERAL WELLS, TEXAS

Wife and I closed a meeting Sunday night at Montgomery, Texas. There was good interest, and conviction was upon the people, who desired us to return, which we expect to do. Several attended this meeting who had not heard a sermon in from five to fifteen years. We have a tent and are open for calls. Write us at Mineral Wells.

L. A. DODSON.

FULLERTON, CAL.

Brother Bud Robinson was with us in a revival at Oilinda church from the first of May until the eleventh. We had good audiences to whom Brother Robinson gave Bible truths in his own style. While there was much conviction on the people and they learned much of the way, there were none saved. Our people were much benefited, and we think much good

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was done. Brother Welsh continues the meeting to the 18th. He is a good, earnest speaker, filled with the Holy Ghost. The great obstacle in the way here, is that nearly all the people in this part of the country are bound up in their lodges. We have now several members who have given up their lodges, and are taking the way of holiness. Thank God for the men who have the courage and the spiritual life to proclaim the Word.

AMOS WRIGHT.

ALIX, ARK.

I spent last week in Ozark in the meeting. Rev. A. G. Jeffries is letting the gospel plow down deep, and conviction is upon the people. I love the service of the Master better than anything on earth and am glad I ever found the way of holiness. Our meeting will begin here July 4th and continue till the 20th. Rev. L. L. Hamric, of Vilonia, Ark., will hold the meeting. Rev. A. B. Calk, our pastor, and others will be here to help push the battle for God and holiness. Let all the saints join us in prayer for a mighty revival in Alix.

(MRS.) RUBY HOPKINS.

LUFKIN, TEXAS

We are just out of a good meeting at Huntington. Came in Saturday for our regular appointment as pastor of the church at Lufkin. Had a blessed day with the little band of Nazarenes yesterday; deep conviction on the unsaved at night. God is blessing the work here.

P. L. PIERCE.

KINGMAN, KAS.

Our dear Brother Cochran, when he came to us at Pleasant Hill, was sick with la grippe and unable to work. We thought he ought to go home for rest and care till he could get well. He had a ten days' meeting to hold at Ensign, Kas., where Brother Hipple and the good people of that community had built a church, and at the close of the meeting to dedicate. I arrived at Ensign, Kas., May 9th. Brother Hipple had begun the meeting on Thursday night. We went into the battle with

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God for salvation of sinners and the sanctification of believers. The Lord was pleased to send the glory on us. During the week from the first Sunday, May 11th, to the second Sunday, May 18th, when the meeting closed, three persons sought and found the experience of entire sanctification. On Sunday morning we dedicated the nice little church to the worship of God, by prayer and Scripture reading. The glory fell on the saints during the service. About \$350 was raised in connection with the dedication service. At the night service four seekers for pardon came forward and were finders, also there were two who raised their hands requesting prayer of the saints. We are now in the battle at Kingman, Kas. Pray for us that souls may be saved and sanctified.

H. M. BASSETT.

DAYTON, TEXAS

We are alone in this part of the country, but are trying to do all we can for God and holiness. We have no preaching except what I do and what we get out of the Herald. This is a needy field; the people are starving for the bread of life. We want to hold some meetings and need help. Would like to correspond with

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some of our preachers who can spare the time and come and help us.

WILLIAM JENKINS.

LYNN, MASS.

The First Pentecostal Church of the Nazarene has extended a call to Rev. Theodore E. Beebe, of Mt. Vernon, N. Y., to become pastor of the church for the ensuing year. He has accepted the call, and will enter upon the duties of the pastorate the 15th of June.

A. F. SKINNER.

PURDY, OKLA.

This has been a great year in the salvation of souls, in the six meetings I have held. From here I go to a place near Comanche, Okla.

E. A. COPELAND.

SURREY, N. DAK.

Can report victory in my soul. Have a bigger "yes" to go every step of the way through than ever. Am on my way to Sherburn, Minn., to hold our tent meeting. Arthur F. Ingler will be my co-laborer through that meeting, instead of Brother L. Milton Williams, whom we gave away to let him go to Olivet, Ill., district campmeeting. We are feeling good in body again to face the enemy. Our courage is strong in the Lord and in His strength to push ahead. There is no defeat for God's army. Hallelujah! We ask all the family of God to remember us in prayer up in this great western country, as we must take it for Christ and His kingdom.

LYMAN BROUGH, Dist. Supt.

HUTCHINSON, KAS.

Our new mission chapel in the southwest part of town was dedicated Sunday, May 25th, by Brother Cochran, with real victory and blessing. There was a good attendance at the prayer meeting last night, with one at the altar. The mission Sunday school is flourishing, and we feel much good is being done. Brother and Sister Hugh Ross kindly gave the use of the ground on which the building stands. Had it not been for this, and for the faithful work of Brothers Miller and Hodges, who donated their work in constructing the building, together with work donated by students and other brethren, this mission building would not have been a possibility. Praise the Lord! Brother E. C. Keyes and myself are to begin tent meeting in Bronson, Kas., June 5th. Please pray for us.

H. M. CHAMBERS.

HILLSBORO, TEXAS

The work at Hillsboro and Lakenone is in good shape and the Lord is blessing us in every way. The missionary rally was a suc-

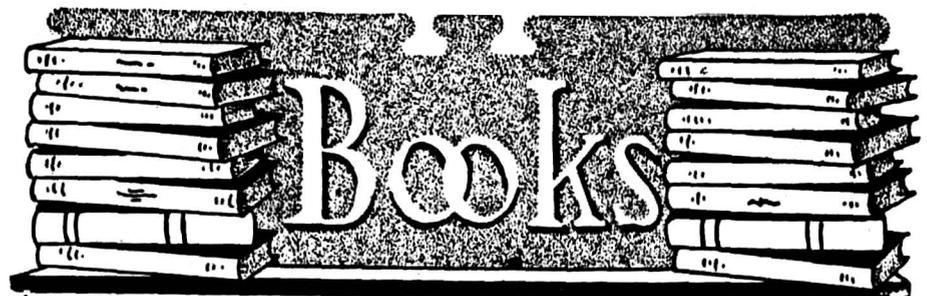
cess; large crowd; more than we could take care of. Program by the children of our Sunday school was excellent, and was well arranged by Sister T. E. Mackey, our Sunday school superintendent. Hillsboro is on the upgrade move. Our protracted meeting will be

July 10th-29th. Rev. J. L. Hinds, his wife and sisters will be helpers in the meeting. We are expecting a glorious time.

THOS. D. DUNN, Pastor.

SHREVEPORT, LA.

The meeting in the Nazarene church here under the leadership of Revs. Gaar and Galloway closed last Sunday night, the 25th, after having run two weeks, but we are fully prepared to say that it will not end with the mere discontinuation of special services. The mighty power and presence of the Holy Ghost was with us in every service of this meeting. There may be other preachers as level-headed and fearlessly uncompromising as Brothers Gaar and Galloway, and as thorough in their altar work, but they are not traveling in droves these days. A number of people professed to get converted, a few backsliders were reclaimed, and a few professed to get sanctified wholly. God was with us, and the hot, blistering truths of the Book which fell from the lips of His messengers, whose hearts were tender, stirred the consciences of the people in such a way as was delightful to witness. The preachers paid their respects to nearly everything false and wicked that could well be thought of in two weeks, and we are praising God that they were permitted to come to Shreveport. We are more determined than ever to keep holy, hot and devil-smashing. These brethren did not ask me to do so, but I feel it on me to recommend them to any pastor or people who really want evangelists who will preach the Bible straight, who stay on their faces almost night and day in prayer and fast-



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 Missouri District Assembly, Ellington, Missouri October 22-26
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 Southeast District Assembly, Donaldsonville, Georgia November 5-9
 Louisiana District Assembly, Lake Charles, Louisiana November 12-16
 Dallas District Assembly, Lufkin, Texas November 19-23
 Abilene District Assembly, Bowie, Texas November 26-30
 A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.
 R. F. D. No. 4

Kansas District Assembly, Kansas City, Missouri September 3-7
 Iowa District Assembly, Kewanee, Ill. September 10-14
 Oklahoma District Assembly, Ada, Okla. October 22-26
 Kentucky District Assembly, Newport, Kentucky November 13-16
 Alabama District Assembly November 20-23
 The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER.....Glendora, Cal.

Colorado District Assembly, Colorado Springs, Colorado June 12-15
 Northwest District Assembly, Portland, Oregon June 18-22
 Idaho District Assembly, Boise, Ida. June 25-29
 Didsbury (Alberta) Campmeeting July 4-13
 Alberta District Assembly and Campmeeting, Calgary, Alta. July 14-22
 Portland (Ore.) State Campmeeting, July 24-August 4
 Dakota-Montana District Assembly, Sawyer, North Dakota August 6-10
 Gaines (Mich.) Campmeeting August 22-28
 Cleveland (Ind.) Campmeeting, August 29-September 8
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 Quinton, Ala. June 20-29
 Sargossa, Ala. July 2-13
 Vina, Ala. July 15-24
 Red Bay, Ala. July 25-August 3

KINGSDOWN, KAS.

The four Nazarene churches of this (Ford) county are in the midst of their camp, beginning last Thursday night. Already large audiences are in attendance, and as God's truth is proclaimed, conviction is becoming adhesive and penetrating. It is easy to detect the sound in the tops of the mulberry trees, while the adversary is on the run. Brother L. Milton Williams is, as usual, preaching in demonstration of the Spirit and power, and though a dance was being held last night just across the street, the tent was almost full of people. They listened intently to the message and we could easily discern God was working. I am glad to be in a meeting once more with my friend L. Milton. It seems better than ever now that I have severed my connection with the M. E. Church and have become a Nazarene. We expect radical, overwhelming and permanent victory here ere we close on Sunday night, June 5th. Will God's children kindly remember us at the throne.
 W. R. CAIN.

- Thaxton, Miss. August 8-17
 Millport, Ala. August 22-31
 Brilliant, Ala., R. F. D. 1. September 2-10

CHICAGO CENTRAL

J. M. WINES.....Greenfield, Ind., R. F. D. No. 9
 District Campmeeting, Olivet, Ill. May 30-June 9

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C. B. WIDMEYER.....Colorado Springs, Colo.
 212 North Walnut Street
 Colorado District Assembly, Colorado Spgs., Colorado June 12-15

DALLAS

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DAKOTAS AND MONTANA

LYMAN BROUGH.....Surrey, N. D.
 Montana and Dakotas District Assembly, Sawyer, N. D. August 6-10

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IOWA

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 Olivet, Ill. June 2-13

KANSAS

A. S. COCHRAN.....Kansas City, Mo.
 3446 Wayne Avenue
 Bucklin, Kas. June 6-8
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 Langdon, Kas. June 13-15
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NORTHWEST

DeLance Wallace—Box 304, Walla Walla, Wash.
 District Assembly, Portland, Ore. June 15-22

OKLAHOMA

S. H. OWENS.....Altus, Okla.
 Ponca City, Okla. June 6-8
 New Hope (Davenport, Okla.) June 11-12
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 145 D Street, S. E.

MONTEREY, TENN.

We are being blessed in our work through this section of the country. We have been having quite a few conversions in our regular services for some few weeks. The services are being well attended and the presence of the Lord is continually with us. Last Sunday I was called to preach at a dedication service about five miles in the country, and after preaching was over in the afternoon services, a call was made for those who desired to make peace with God to which many responded. One young man remained for prayer, and soon prayed through to victory. It is something out of the ordinary for people to get blessed on such occasions, but I find that God always honors His truth when presented in the right way. We are planning to repair our church at Monterey, which will make us a good church. We are going to put on a new roof, new seats, cement walks and fence, papering and other work, and this repair work will cost in the neighborhood of \$1,000. Since the first day that we began the work, God has been wonderfully and powerfully blessing the people.
 A. P. WELCH.

ing, and who get results. May the Lord give us more preachers of the apostolic stamp who will refuse to be either bribed or browbeaten. This old world is hell-bound today, largely as a result of white-livered, money-loving preachers who are afraid to declare the whole counsel of God. W. EVANS BURNETT, Pastor.