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EDITORIAL

WITHOUT GOD AND WITHOUT HOPE

NO Sadder words than the above were ever uttered in human speech. Without God!!! Sooner than this you had better be without any and everything else. To be without friends, utterly moneyless, health broken, palsied, despaired, hunter of every specter of diseased nerves and a disordered brain- this were a joy and a delight compared with being without God. Suicide is the frequent refuge from friendlessness and poverty. Yet men can be without God and go merrily on, Unconcerned and seemingly content. From wrecked health and ruined nerves men and women fly to suicide for relief. Yet in the ten thousand fold worse condition of being without God is being without hope. The man without hope is the man in real despair, whether aware or unaware of it. SIN IS DESPAIR. There is absolutely nothing in or about sin with aught of hope about it. Sin is separation from God: is ignorance of God, our only source of hope and help and strength: is alienation from and antagonism to God, our best, truest, most powerful and willing and unselfish friend. We are saved by hope, the Bible says. The man without God is the man without hope, and this means utter and inexpressible despair. He rejects the only and sufficient remedy for sin, and accepts instead the state of rebellion against Him of unpardoned sin, of a life of hopelessness here and an eternity of despair and wretchedness hereafter.

WHAT an exchange! To voluntarily reject the proffer of pardon, peace and purity here and assurance of endless joy and peace and blessedness in heaven hereafter, it would seem is the act of the demented. Is it that you do not believe the truth of these verities of our holy religion involving your destiny here and hereafter? Dear friend, these things have come down to us through the past ages, and today stand as well attested as the facts and achievements of George Washington or Napoleon or Julius Caesar. Will you allow the sordid materialism of the age, and the fact that the great multitudes of the busy throngs of men rush heedlessly along immersed in pleasure or business refusing to give heed to the needs and demands of their immortal souls- will you allow yourself to be swept thoughtlessly along with this mad current and give no thought to your soul? Will you not attend to the hunger of your spirit? Will you not consider your eternal interests? Will you not pause long enough to think of heaven and hell to one of which you are hastening with all the velocity of time? Will you not turn and listen to the call of Christ who suffered and died for you as He cries to you: "Behold, I stand at the door, and knock: if any man hears my voice, and open the door, I will come in to him, and will sup with him, and he with me?" Will you not hear God who asks so earnestly: "as I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked should turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?" "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

FROM this gladsome promise of salvation, full, complete, and all-satisfying for both worlds, men turn away and heed the siren voice of the tempter, and on and on are swept down the declivity of sin to increased hardness and callousness until conscience is stifled and the heart is steeped in sin and in-

difference, and they can sin with little or no rebuke from the inward monitor which God gives us to warn us of sin and His wrath to come. Onward and downward the soul of the sinner without God and without hope goes with increased momentum, until at last in the hour of dissolution it strikes against the bosses of Jehovah's buckles and in eternity awakes to the tremendous consciousness that eternity and heaven and hell and God and Christ and sin and pardon are all dread realities. The voice will then be raised in fruitless wailing appeals for help, when there is no help. Mercy will be the cry of the soul, when mercy's voice is forever hushed and pity can no longer be found. Probation ended, hope is finally and forever dead, and "the wrath of God is now revealed from heaven against all the ungodliness and unrighteousness of men."

TURN ye, turn ye, unsaved reader, ere the day of your opportunity is passed and in bitterness of soul you lament your murdered chance and in vain accuse your folly and blindness in refusing mercy. When too late you have thus discovered and fruitlessly admit and repent your folly, I earnestly ask, "What will ye do in the day of visitation, and in the desolation which shall come from afar? To whom will ye flee for help?" God departed, hope eternally dead. His mercy clean gone forever, heaven's gates closed, hell yawning to receive you, devils joyful to welcome your a frightened soul- shall this be that to which death shall usher you? God forbid!!

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DIVIDING THE INDIVISIBLE

THE Kansas City Star quotes from the Outlook an address by Dr. Stephen S. Wise, rabbi of the Free Synagogue, in New York City, in which the rabbi highly eulogizes Jesus, and calls Him not only a Jew, but The Jew. He claims that Jesus was the greatest of all Jews, and that His teachings were Jewish, and he pays a glowing tribute to the sublime life, as well as the teachings of our Savior. He says: "The really significant and abiding thing in the religion of Jesus was not the Sermon on the Mount which He spoke, but the life upon the Mount which He lived. For the Sermon of the Mount was nothing more than a simple, luminous forthputting of the teaching of His own time in Judea, based in law-givers. If we knew the life of other and earlier teachers in Israel, we might indeed find the same entire realization of the ideals of daily living, the same absolute unity in the theory and the practice of life."

THE RABBI of course limits the nature of Jesus to that of a mere man, and we are reminded of Renan who even excelled the rabbi in the eloquence and beauty of his panegyric on Jesus. It is poor praise to accord one only part of his due when we rob him of his greatest glory. Fine rhetoric and glowing eulogiums count for naught when we deny to Jesus essential divinity. He was very God as well as the greatest anti mightiest of men and Jews. Robbed of I-us essential divinity, we are robbed of our Savior, and of all creatures are most undone and forlorn. Eloquence, fine diction, coruscating rhetoric which elicits tile admiration of the world, the flesh and the devil are no atonement for the crime of tile ages in depriving Israel and humanity of their one and only hope of salvation from sin, and a home finally in the Home beyond this vale of tears.

ONE THING we would like to have the noted rabbi answer in the premises: Whence does he procure his evidence of the excellence and majesty of the character of Jesus if not from the evangelists and apostles? These holy men who wrote as they were inspired did truly give to Jesus a superbly and uniquely sublime human life and character. But these same witnesses also distinctly, positively, and repeatedly gave to Him divineness of nature. They were clear and positive in assigning to Him equality with God the Father- essential Godhood. They ascribed to Him the same works which they ascribed to God the Father. Also the same honors are assigned to Jesus by these witnesses which are assigned to God the Father. These were divine worship, Godhead and equality with the Father. We omit passages in proof for lack of space, but they are superabundant. The same attributes are also ascribe to Christ which are ascribed to God, such as eternity, immutability, omnipotence, and omniscience. These can belong only to God, and yet they are repeatedly ascribed to Christ. Peter's memorable words are recalled: "Thou art the Christ, the son of the living God." So all through the apostolic teachings and works we find the refrain uniform of ascriptions of real and essential divinity being assigned to Jesus.

WE WOULD like to know by what rule of fairness the rabbi accepts that part of apostolic testimony which proved Jesus to be the greatest of men and teachers and Jews, and in the same stroke rejects the equal or greater part of the testimony of these same witnesses which irrefutably proves Jesus to have been equal with God, the Father—very God as well as very man.

THE RABBI certainly felt weakness of his cause to resort to such manifestly unfair and illogical methods of argument as this. These witnesses were all Jews and their veracity after near two thousand years of varied and virulent and ceaseless assaults has never yet invalidated, but stands absolutely unimpeached and unimpeachable. If they are admitted by the rabbi to be worthy of credit on the question of the humanity of Jesus, how can he and why does he discredit these Jewish brethren of his when they often in the same breath or in the same discourse or letter in which they give evidence of the human excellence of Jesus, give absolute and unequivocal proof of His real divinity? This is a case of dividing the indivisible.



ACHANISM IN THE CHURCH

THE race for money is rife and ruinous in as well as out of churches, and puny and palsied will be the work of the church in trying to save society and the nation from threatened engulfment in sensuality and anarchy until she can prevent herself in conflict untainted by the foul and fatal virus. If she could no stand before Ai with an uncovered Achan in her bosom, much less can she stand today before the Anakim of the most colossal and brutal and remorseless greed in the most congenial clime for their work the world ever saw, with hordes of Achans within her bosom whose sin is open and known, and who join affinity with the Anakim without and sometimes out-Herod Herod.

THE GIANT corporations of the day, grown fat and ferocious on the flesh of the innumerable small fish they have ravenously consumed whose bones they have flung to the wayside, are seldom found without their stock-books, their directory and officary well represented by members of the church.

CHURCH members are no infrequently the agents for conceiving the plundering schemes of these modern monsters and the executors of their schemes. Not infrequently church members are the paid agents for corrupting the legislatures, the judges, and the juries of the country for the successful consummation of their designs of oppression and greed.

AMONG the vast army of millionaires of this country how very many churchmen you find: and yet how many such fortunes have been acquired without sin? I do not believe that one in ten thousand has ever been innocently acquired except by inheritance. The great trusts and combines which fast the iron screws of remorseless greed on all the necessities of life and to augment an already plethoric purse unrighteously and cruelly swallow smaller concerns or drive them out of business in loss or bankruptcy: and then raw enormous profits on the cornered necessities of life, grinding to deeper and more hopeless poverty the poor- these an always boast of church members as profit-sharers and often as presidents and officers.

GOD'S method of treatment was to destroy the covetous idolater who had infected His people. What is being done today? Is an honest and persistent attempt being made to beget a conscience within the church on this question? Is it being courageously proclaimed and taught that corporations not only have souls but that each has as many souls as it has stockholders and that each is guilty of the sin of all? What a fearful but neglected truth! Are the church purging their roasters of such unworthy members? Are they not rather coaxed and cajoled in their lives of supreme greed and selfishness, and when they die are they not preached to heaven? Often in seeking their money for church purposes the whole plane of Christian liberality is debauched by the low and unworthy appeals made to their pride or appetite or passion.

WE ARE today reaping the sad harvest from such complicity in these matters and the church can never recover strength and vigor until cleansed of all such guilty alliances.



INCURABLY LAWLESS

THE legalized liquor traffic is evil, only evil, and that continually and incurably. There is not one solitary redeeming or alleviating thing to be said about the traffic to lessen its infamy or diminish the diabolism which inheres in it, and which has marked its filthy, criminal trail along the ages. There is not a murder, or a thief, or a desperado about whom there is not some trait or fact or habit which in some measure softens and tones down to a degree the ferocity of his nature and record, or evokes some pity from the more benevolent or philanthropic man the greater his abhorrence and detestation and disgust at this unmitigated and matchless blot upon our civilization. The holier the man the deeper and more crimson the blush which mantles his cheek over this foul cancer tolerated by his nation and his government. The more charitable the man the profounder necessarily is his tolerance of this despoiler of innocence and this arch-enemy of home and God and heaven. The more tender-hearted a man is the more ruthless and uncompromising is he toward the traducer of young life and this robber of womanhood of all that is priceless to her character and dearest to her heart's affections.

THE severest test of one's loyalty to and belief in his proud America's future is her fatuous and suicidal dilatoriness in throttling this monster shame on her escutcheon arid this atrocity of a legalized system of murder for revenue only. There is not an interest or a tradition or a bulwark or an institution honored in our history as a people which this infernalized, legalized, demonized traffic is not set specifically and definitely to befoul amid disgrace and destroy.

This traffic is essentially and radically and eternality anarchistic and lawless. There is no authority which it recognizes save time demands of its dishonest tills. There is no claim of God or man or womanhood or childhood which it does not asperse within wicked disdain and upon which it does not pour its foul and festering spawn of hell. It is reckless, ruthless, riotous, ravenous, ruinous, ravaging, raging—a misfit and a

marplot in civilization, and a dishonor and death-blow to any nation which fosters or tolerates it, much less makes it a system of revenue.

THE revenue it yields to cities or states or nations is the price of blood of its citizens wickedly sold to this murderous Moloch, a crime which is black enough to disbar any nation from federation among the parliament of nations were there innocent nationalities enough to form a decent federation. Where is the sanity of America? Where is the common intelligence of her citizenship? Where is the sense of honor in the nation? Where is the national conscience? Where is the sense of self-preservation said to be the first law of nature? Where is that honor for womanhood which was the charm of the chivalry of past ages? Where is that care and concern for the weal of the young life of the nation which is a prime element in any statesmanship deserving the name?

GOD HAS borne long with the callous and tardy course of wicked nations on this question. The awakening has come none too soon. There is need of an acceleration of our pace in warfare against this infamy. This is an age when everything else moves rapidly except this warfare against the nation's.

worst foe. We must not dally or dawdle in this matter. Let every violation of restrictive or regulative or prohibitory laws be punished with infallible certainty and with the sternest, most mercilese and most severe penalties. There is absolutely no mercy or leniency due an enemy which disregards and ruthlessly defies and violates all laws human and divine tending to the abatement of this nuisance.

BEN W. HOOPER, the prohibition governor of Tennessee, recently said with great truth: "If I could sink one thought deep into the minds of the great masses of the people, it would be the truth that there can be no peace between the whisky interests and the law, until the law has completely triumphed. The whisky traffic is essentially lawless. If you regulate it, it violates the regulations. If you segregate it, it sneaks across the forbidden line. It sells to minors and drunkards in violation of the law, and opens the back door when the front is ordered closed. When we had the legalized saloon, it was the center of lawlessness. It was the curse of the rich and the poor, the high and the low. It debased manhood, defiled womanhood, and filled the state with widows, orphans and outcasts."

THE EDITOR'S SURVEY

WHY THEY LIKE IT

Better than its extensive sale as evidence of its worth is the effects upon those who receive and read time 1-loiv Bible. Does it accomplish its promised results in and upon men? This is time question. This is the supreme test the age wants anti which the Bible furnishes in glorious abundance. It does transform men mind nations, and elevates along every conceivable line any civilization where it has unhindered sway. The proof of this is easy. We have only to refer to those peoples and nations where this hook has been put and kept under a ban of prohibition. Invariably where is has been banished mind forbidden, the people have degenerated mentally, socially morally anti in every other way. On time other hand, wherever it has had undisputed way, there has been elevation, enlightenment and salvation. The following illustrations of its influence are furnished by H. A. Bridgman in *Congregationalist*:

"Why do you like the Bible?" was the question asked of a Fiji Islander. "Because it knows me," was the answer. Said a Mohammedan in Syria only recently: "Its words of love always come back to me. It is the best book in the world." A colporteur in California called on five laboring men in their hut one evening. They were Hindus from Northern India and he found them at prayers, reading a Bible which one of them had brought with him when he immigrated to America? Here was an instance of the reflex influence upon industrial life In America of a missionary in India whose name the world does not know.

UNFORTUNATE IGNORANCE

Materialism and avarice are the protection of the political Romish Church. If our people were a reading people time foul stench of her record would so disgust the popular mind that this papal church would die within, a generation from lack of adherents. But materialism and avarice have so completely possessed the people, that they no longer read anything

except market reports and sensational current trash. The thrilling, edifying history of he past is as dead and unknown to the average citizen as Sanscrit. This renders the people an easy prey to frauds, fakes, and imposters, ecclesiastical or otherwise. The most stupendous and audacious fraud of all the ages is political Romanism. The public is entirely too busy in money-getting to read for themselves, or listen to others who would furnish them the proof of this serious charge. It is not the diabolical designs of political Romanism that we dread so much for our Republic as this insane and criminal apathy and ignorance of our people which refuses enlightenment on the impending peril. The Rev. J. Whitfield Gibson, in Herald and Presbyter, gives the following summary of a few of the practical and doctrinal atrocities of this mother of harlots:

History dates the rise of Mahomet A. D. 607. Procas, King of Italy, crowned Boniface, the first pope, A. D. 606. The Dark Ages, the devil's millennium, was under headway. Paul the Apostle established the Christian faith in Rome A. D. 62. But In A. D. 606 the Papal Church of Rome set aside the Christian faith by establishing popes and cardinals. Pagan Rome put to death by fire and sword one million Christians. But the Papal Church from A. P. 606 to A. D. 1870 has put to death by fire, rack and sword two hundred millions of what they call heretics, but whom the Lord and Savior Jesus Christ calls His own. Romanism is a compound of Judaism, paganism, and perverted Christianity. Rome Is the continuation, of pagan Rome under the name of Christ. Rome has taken the feast days of paganism and turned them into feast days of the church. She has taken the wafer or cake of paganism and transformed it into a "holy" offering. She has transformed the beautiful memorial ordinance of the Lord's Supper into the Mass. The priest stands with his back toward the people and the mark of the cross upon it that those who observe him may know the cross has been erected again. But the Scripture says: "We are sanctified through the offering of the body of Jesus Christ once for all." And again: "By one offering he hath perfected forever them that are sanctified." The word of God says

"one offering once for all"; Rome says "a fresh offering of Christ every Sunday and as many times oftener as the worshiper may be willing to pay for it." In doing this Rome not only perverts the Word of God, but, in the language of the Holy Scripture, she leads her deluded followers to "crucify to themselves the Son of God afresh and put him to an open shame."

LIGHT BURDENS

Contradictory as may seem and sound the above caption, it expresses one of the paradoxes of grace. God is the lightener of burdens. By His grace through Christ, burdens, which would crush the natural heart, are rendered bearable and real blessings. An exchange expresses this beautiful truth thus:

"However heavy his burden and severe his duty, and trying his service, there is granted to the Christian from the divine source a help that makes his yoke easy and his burden light. The hand of God let down from heaven lifts every load and bears every heavy burden for His ever-trusting child." The pure in heart alone have learned the secret of trusting God perfectly. Such trust draws the sweetness from the assurance: "My yoke is easy, and my burden is light."

SELF-SACRIFICE

Not the amount we give but what is left after giving determines the liberality of our giving. Not paltry doings of our surplus, not "being one of so many to do so much," not continuing to give our regular donation we have been giving for forty years, but begun when we were less than one twentieth as able as now- not by any of these or any such methods of giving, do we measure up to the standard demanded by our Lord, who "gave himself" for us. Sacrifice must enter the giving of God's people before it touches the plane where He can bless the giving with His best blessing. The heathen are putting us to blush in many places in the matter of sacrificial giving. Fresh from the fountain of blessing they spontaneously

pour forth their hearts' love and their earthly treasure in rich abundance, often to the deprivation of themselves and families even to the point of actually suffering. Pathetic is the instance given in the *Wesleyan Methodist*:

Have you learned the meaning of real sacrifice for Christ? Listen to the testimony a missionary in North Africa: "One Christmas tide in the Sudan the missionary asked the native girls to bring an offering for Jesus. They each brought some little thing. With some it was a little flower or some toy that had been given them by the passing traders. One dark-skinned girl, with deep-set eyes and face transfigured, handed the missionary a little bundle, which, when he opened it, found to contain eighty-five cents. That for a poor girl in the Sudan was as much as for you to give \$85,000. It was a fortune for a poor heathen girl to give. He called her to him and said. "My child, how could you do this? 'Jesus gave Himself for me and I thought I would give myself for him. I went and sold myself for the rest of my life to a planter, I gave him the right to use me in his field at the hardest toil, and he gave me eighty-five cents, and he let me have this one day, so I could bring the money to you. This was sacrifice. For her it probably would mean sixty years of drudgery, unrequited toil in the burning fields of Africa, with no freedom; she might never love anybody for herself, or have anything for her own; her whole life mortgaged to a man, that she might have eighty-five cents to give to Jesus Christ That is what God's love can do. Let it speak to you."

THE WORD COMMITTED

That is a fine habit to have children commit passages of Scripture have a marvelous power when deposited in the mind and memory in childhood. It remains through the sweep of years and under some favoring circumstance will reappear after years and assert its power and often trend the feet which have wandered in forbidden paths back into the straight and narrow way of life eternal. This fact is forcibly illustrated in the history of Thomas Carlyle who in his childhood was compelled to learn the Shorter Catechism. This case not only illustrates the staying qualities of things committed to memory in childhood, but also the folly of the fear of some parents of requiring their children to memorize Scripture truths or take other steps in the direction of religious matters for fear of prejudicing them against these things when they come to years of accountability. *The Expositor* says:

Thomas Carlyle used to say, skeptic though he was, in some fundamental respects, that the best thing that ever happened to him was that he was obliged to learn the Shorter Catechism when he was a small boy, and didn't understand it, so thoroughly that when he grew up, it kept coming out like an infection. He got it in his memory so that he could never get out again and suddenly when he would come face to face with some situation some time that tried his soul, those wonderful definitions of the Shorter Catechism would stare him in face, and he would know where he was. Don't cheapen the Word of God with your explanations, Give it to them straight. It isn't too strong meat even for babes, It will well on any stomach, no matter how tender, Give it to them unadulterated, pure, unaltered, unexplained, uncheapered, and then see it work its wholesome work throughout the whole nature. It is very difficult indeed, for a man for a boy, who knows the Scripture, ever

to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It reminds him like the word of an old and revered teacher. It forms part of the warp and woof of his life. I conceive my theme therefore, to be the exaltation of the Word of Go as the one and only theme for study on this sacred day, when we call our children together to drink from the original fountains of human life.

THE ART OF SELF-DEFENSE

False codes of honor prevail with very many. Dueling owed its popularity in a former age to an entirely false view of the matter of personal honor. Happily this is well-nigh a relic of the past. Yet there are false views of this matter still lingering which lead men to entirely erroneous ideas and methods of self-defense. This whole matter of self-defense has its springs in an inordinate pride which is part of the carnal mind which needs destruction. The Word of God alone solves the question of true self-defense, and in a way at once maintaining personal honor and conserving the real good offender in the premises. The following colloquy affords a case in point:

"Have you every studied the art of self-defense?" Said a young fellow to a man of magnificent physique and noble bearing.

The elder man looked at his questioner with a quiet smile and then answered thoughtfully:

"Yes, I have studied and practiced it."

"Ah!" said the other, eagerly, "Whose system did you adopt?"

"Solomon's" was the reply.

Somewhat abashed, the youth stammered out: "Solomon's" What is the special point of his system of training?"

"Briefly thus," replied the other. "A soft answer turneth away wrath."

For a moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough, and soon a very different set of feelings came over the youth as his muscular companion added, with a silent emphasis, "Try It."

AWAITING THE TRANSFORMING TOUCH

God is not dependent upon environment for the determining of His saving and transforming power in individual cases. Not environment, not favorable antecedents of education or good breeding or favorable association determines His power to save and sanctify, but an absolutely willing heart is what He has to wait for. Men are so prone to miss this cardinal fact in their praying and their seeking. It is not by might or by power, but by His Spirit. This is fundamental and vital and the law invariable in the realm of saving grace. God can take the life gnarled and misshapen and despoiled and make out of it a thing of beauty and of power and of great wonder to the world if only He can get absolute, unobstructed right of way through the heart. There is need the friendly hand of the though, faithful Christian worker to point the way and lift the trembling needy one toward the wonder-working Savior, then the touch divine, and the work is done. That blighted life is made a garden of flowers blooming and fragrant and beautiful—a blessing to humanity

and an honor to God. The following incident illustrates these truths:

A certain man of human nature, visiting prison, found his greatest interest in trying read the faces of the men behind the bars. One of these faces affected him strangely; gentle was it, so sensitive, so delicate.

"Friend," he said, "you have no look of criminal. Why, may I ask, are you here?"

"I am here awaiting trial," was the answer, "I am unjustly accused,"

"You have the appearance of an artist," said the visitor. This was quite true, for the man's coat was of velvet, his hair was long and fingers were bedaubed with paint.

"I am an artist," he replied. "I was taken from my studio while at work. Do you not see my palette and brushes?" He pointed to 'here they lay in a corner.

"Is there no small service I could do for you?" asked the stranger.

The artist's eyes filled with tears. "I would to God," he said, "that I had but a piece canvas."

Then visitor knew it would be impossible being anything from outside for a prisoner. But, as he looked about him he saw on the floor of the hail a soiled amid wrinkled napkin, dropped front a tray. "Take this," he said, smoothing it out and pushing it through the bars. "Paint me a picture upon it."

Every day while the artist awaited his trial the stranger came to see how his picture grew. The napkin was nailed upon the wall, and every day the artist prayed, as he painted, "Lord God, help me to paint a picture of thee that shall win men to thee." And every day the touch of the brush brought out more clearly against the dull wall of that cell the radiant face of Christ in a picture so beautiful that afterwards It was hung high in a cathedral, to draw the reverent gaze of thousands. Yet before it was touched by the transforming genius of the artist it was only a soiled and wrinkled napkin, tossed aside into a dusty corner, the story is a prison parable. There are lives, soiled and wrinkled and dusty, tossed aside, outcasts from the world, waiting only to be lifted by some friendly hand into the presence of the Master Artist to be transformed by Him into I-Its own transfiguring and glorified likeness.

A STRONG COMMENDATION

The usefulness of Sunday school as a means of great service for the Master in the salvation of souls has received the highest commendation from many sources, but not too high for the facts in the case. The Sunday school stands right next to the ministry in this respect. If the teacher really knows the Lord and has the spiritual interest of the pupils at heart there is no field open to him for usefulness like the Sunday school. It is a work which both teacher and pupil are mutually enriched and blessed, and each can do vast good. The following strong endorsement is from a judge as recorded in an exchange:

Judge Fawcett, of Brooklyn, New York, recently gave strong commendation to the work and value of the Sabbath school as an agent for the moral protection and guidance of children and young people. In sentencing a nineteen-year-old burglar to the reformatory, he said: "I have been sitting on this bench for five years, and In that time I have had twenty- seven hundred boys before inc for sentence, and not one of them was an attendant of a Sabbath school. Had you gone there, I am sure you would not be before me today."

"If prayer does not draw you nearer not alone to God, but to your fellow-men, there is something wrong with that prayer."

THE OPEN PARLIAMENT

HIGHER CRITIC REBUKED

D. RAND PIERCE

Let no one be deceived into believing that the nominal church has seen the error and devastating effects of liberalism and higher criticism and is turning her back upon them. Each day brings new evidence that the contrary is true.

My soul has been aroused and sickened over the religious conditions I have found them in Canada. As a rule, the laity here feel quite deeply the lamentable spiritual dearth and are exhorting the preachers to return to the spirit and consecration of former days.

During the recent Methodist Annual Conference held in Wesley Church, Vancouver, it became my duty as religious editor of the "Daily Province" to report the proceedings of that body. The state of affairs from a spiritual standpoint, as revealed by the reports and discussions of this conference, was not calculated to inspire a superabounding faith for the future of Methodism in Western Canada.

The daily devotional address each morning at nine o'clock as delivered by college professor who is unsound on the Deity of Jesus Christ, and who, during a debate on the question of receiving children into the church without evidence of a change of heart, said, in the writer's hearing that the day will soon come when it will be a reproach to ask a man when he was converted.

Professor George Jackson, of Victoria University, Toronto, another lending Methodist theologian, who resigned but a short time ago to accept a similar position in England is taken to task by worldly newspaper, the *Hamilton Times*, for statements made in an address delivered recently. The editor, in commenting upon this gentleman's skeptical utterances, writes under the caption, "What are we to believe?" as follows:

Rev. Professor George Jackson, of Victoria University, in an address in Toronto, is reported to have declared that the first eleven chapters of Genesis are antiquarian lumber that ought to be got rid of. They were legendary, he said, and he could not accept them as the truth. The narratives of the creation of the earth and of the flood are merely reproductions of Jewish traditions, was another of his statements. Thus with one fell swoop Professor Jackson discredits the Biblical version of the creation of the world, the creation of man, the Garden of Eden, the tree at knowledge, eating the forbidden fruit and the fall of man, the killing of Abel, the flood, the tower of Babel, and other commonly accepted facts recorded in the Old Scriptures.

The "Times" has no desire to be a critic of the higher critics, nor to criticize Professor Jackson's statements further than to say that, if these statements of his are correct, they are not, to our mind, the usually accepted opinions of so-called orthodox Christians, nor do we believe that his views are generally held by the Methodists. We do know, however, that such statements as those made by the Professor must have a tendency to unsettle men's minds

regarding religious and theological questions and to make them ask: If these chapters in Genesis are not to be believed, what assurance have we that any of the Scriptures is to be believed? The professor may tell us that all is well if we believe in Christ, but if our belief is shattered in one part of the Bible, will that not tend to weaken our belief in the rest? Professor Jackson said he did not want to disturb anybody but the man 'who is already disturbed. No matter what he wants to do, his denials more or less must disturb every one. We should have a declaration from the church to which the professor belongs. It can hardly remain silent under the circumstances.

If the holiness movement, as has been often reiterated, is the conservation of orthodoxy, there is still in this line "much land ahead to be possessed." The need for a mighty grip on the supernatural becomes more and more accentuated. A real, living, up-to-date, glory-crowned experience of Holy-Ghost salvation banishes all negatives and makes every man and woman one hundred percent positive for God. When God and salvation are in doubt and the devil are out. The difficulty with these skeptics is plain—*God is out.*

THOUGHTS FOR THINKERS

N. W. PHILBROOK, D. C.

He who walks with God must walk in the narrow way

A holy life is the test of a man's orthodoxy.

No change in surroundings changes a man's character.

A man is measured by his faithfulness, not by his capability or his opportunities.

Opposition to the Bible comes from a heart that is out of harmony with the righteousness it demands.

The atonement is the ground of salvation: an obedient faith the condition; good works the evidence.

Infidelity is of the heart. It is a man's character that makes him an unbeliever, not his reason.

The kingdom of God is righteousness:

A right heart, a right spirit, a right life: right relations with God and our Fellow men.

If a man's religion does not beget in him an ambition to be Christ-like, he may well question its genuineness.

There is nothing which so blunts the sense of right and wrong, and paralyses the spiritual faculties, as the love of money. As a rule, a man becomes rich at the sacrifice of everything of enduring value.

The God of Genesis is the God of the Twentieth Century. At no time has He been more immanent in the affairs of men than today. Never has He had a more perfect knowledge of the thoughts and volitions of men than at this moment in which we live.

SOCIALISM AND CHRISTIANITY

REV. C. E. CORNELL

In the March 26th issue of the *Herald of Holiness* under the caption, "Socialists and the Blasphemous Catechism," the writer furnished an article largely copied from a very reputable journal, namely the *Pacific Coast Mechanic*, published at Seattle, Wash. The article in question was furnished the *Pacific Coast Mechanic* by the Employers Association of Oregon. Mr. W. C. Francis, general manager, referring to the Catechism, says: "Referring to yours of May 28th, wherein you as regarding the article, "Blasphemous Catechism," desire to say that this is now out of print. The Catechism was published by Geringer of Chicago and they do not have it in stock now. Evidently they came within the purview of the law which forbids publications of this kind, as there were parts of the Catechism that we did not publish, which we positively foul and indecent in expression. So it may be that the law of the United States compelled them to withdraw from circulation all copies that had been printed. At any rate, we have tried to get several copies since the original came into our hands and have not been able to do so." Mr. Francis further adds: "The attack by the anarchistic citizen and non-citizen, who sail under the guise of Socialists and Industrial Workers of the World in this country, on the government, the social structure, industry, the church and other forms of society which have been found best under our form of civilization, has been so pronounced of late that many fear for the stability of our form of government; there being so much latitude allowed; half-baked theorists, and dangerous characters, who proclaim from soapbox rostrums and other places, that all of us might well fear. This form of Catechism and other pernicious doctrines are only species of propaganda of what is being distributed and promulgated.

My article on the "Blasphemous Catechism" brought vigorous replies from all sections of the country. Some were mad and some were glad. Hardly any two agreed as to Socialism's attitude toward Christianity. A number thought that the highest form of Christianity was Socialism. Others manifested a very vindictive spirit toward capital and rich men. A few avowed that they could be Socialists, that the term "Socialism" is difficult to define. There are evidently Christian Socialists, Infidel Socialists, Bible-hating Socialists, Religious-hating Socialists, anti-Christian Socialists, God-fearing Socialists, and so on. But the preponderance of evidence seems to point to the fact that socialism is not a friend of the church or Christianity.

The *Herald and Presbyterian*, one of the sanest religious weeklies published in the United States reproducing a letter from a leading Socialist organizer in Canada, that is worthy of note. The Toronto Globe published an article by Rev. Dr. Chown taking the ground that Socialism is in full accord with the teachings of Jesus. To this article the Globe received the following reply:

To the Editor of the Globe: Would you permit me, as the accredited organizer for the Socialist Party for the Province of Ontario, to give repudiation to the statement of Rev. Dr. Chown that "Socialism is founded upon the teachings of Jesus," The Socialist position is founded upon science, both sociological and economic.

As such it is opposed to all religions, which we maintain were products of given social conditions.

With the establishment of a social regime, Christianity, Judaism and all supernatural ideas clinging to mankind will be abolished.

The Socialist Party of Canada is opposed to the unscientific worship of Christ, Buddha and Mahomet.

We do not believe in the salvation of the church. We oppose the idea. It is far better to have the people to understand this now than let the confusion exist or let it be disseminated in the pulpit.

Socialists can not believe in any supernatural God. If they do they are not Socialists.

The pamphlet issued by the Socialist party of Great Britain, on "Socialism and Religion," is the only attitude we can take up.

The church will find in us its unrelenting foes. Christianity, with its superstitions, must be submerged before the workers obtain their complete emancipation. That is our slogan. That is our challenge.

Far better let it be known now and so avoid misconception in the future.

Finally, a Christian can not be a Socialist, and a Socialist can not be a believer in Christ or God.

MOSES BARITZ.

The *Herald and Presbyterian* adds:

We do not believe that Socialism is a religion at all. It is a system of government. A man may be a Socialist and a Christian or a Socialist and an infidel. It is worth noting, however, that the man who stands highest as an authority among Canadian Socialists regards Socialism as the unrelenting foe of Christianity.

Even with this antagonistic statement to Christianity of Mr. Baritz, we would not brand every Socialist in the United States as holding such views. We presume that there are numerous good men who are deceived by the phantom theories of Socialism, and have allowed themselves to be drawn into bad company. The economic conditions that sane Socialists claim will be remedied by Socialism, is a hopeless anticipation as long as there is sin in the human heart. Sin is selfishness wars and hell. It will manifest itself as long as it is there. The real remedy for the world's woes is the precious blood of Jesus Christ, that takes away sin. The grace of perfect love will mollify the hatred of the working man for the capitalist and give the capitalist a heart that will not press the laborer. Only the Christianity of Jesus Christ can do this. If the reader does not believe it, try for yourself

Oh that the world might taste and see
The riches of His grace;
The arms of love that compass me,
Would all mankind embrace.

FACTS CONCERNING MORMONISM TO BE KNOWN

REV. S. E. WISHARD, D. D.

The leaders of the Mormon hierarchy have never accepted the government of the United States. It was the dream of Joseph Smith in the inception of the Mormon cult, that he should be at the head of our government, and bring it into subjection to his new order of things. Hence, his candidacy for the President of the United States.

The Mormons obtained such control in politics in Illinois, that they held a national convention in Nauvoo in 1844, with delegates "from twenty-seven states." They nominated Joseph Smith for President and Sidney Rigden for Vice-President. The only result of that nomination was the revelation of the purpose to get possession of the government, a purpose that has never been abandoned.

One of the inspired (?) apostles has put this claim and aim of the organization in the following definite form, viz.: "The Priesthood" (of the Mormon hierarchy) "holds the keys of revelation of the oracles of God to man upon the earth, the power and the right to give laws and commandments to individuals, churches, rulers, nations and the world; to appoint, ordain, and establish constitutions and kingdoms; to appoint kings, presidents, governors, and judges; and to ordain and anoint them to their several holy callings, also to instruct, warn, and reprove them by the word of the Lord" — which means the latter-day revelations of the Mormon priesthood.

The above is certainly a clearly defined purpose. The leaders of the organization have never changed this definite purpose nor halted in their efforts to achieve the accomplishment of the same. They have changed their methods of procedure frequently as exigency demanded, but have kept this one purpose before them.

Orson Pratt, the apostle who, in his day, canted the brains of the Mormon hierarchy, uttered the following prophecy in the direction of Mormon dominance in our government: "The day will come when our United States government, and all others, will be uprooted and the kingdoms of this world will be united in one and the kingdom of our God" (which means the Mormon hierarchy) "will govern the whole earth and have universal sway."

The court records of Salt Lake City reveal the persistent treasonable efforts of the Mormons to be rid of the authority of our government. During the effort to prevent Apostle Smoot from taking the seat in the United States Senate, to which the Mormon legislature had elected him, these court records were printed and given to the committee of the Senate and to the public.

They are the records of the case of John Moore and several other foreigners who, in December, 1889, attempted to take out naturalization papers, and become citizens of the United States. Their application was resisted, on the ground that, as Mormons, having the oaths which were required of them

on becoming Mormons and going through the Endowment House, they could not become loyal citizens of the United States.

The case was tried before Judge Thomas J. Anderson. The testimony was given by men who had passed through the ceremonies and taken the oaths imposed upon them by the priesthood, and had become convinced that such oaths were disloyal and treasonable, and had, therefore, abandoned the Mormon Church.

The testimony of these witnesses was most startling. Bishop Cahoon, who had been a member of the church for forty years, and a bishop in the Mormon Church for eighteen years, and had gone through the Endowment house, astonished the court with his testimony that, according to the church, "The highest obligation upon any man was to obey the priesthood."

He was asked, "Did you enter into any Covenant, that you and the rest who went through the Endowment house that day would take part in overthrowing the government?"

He replied, "I entered into all the covenants. I believe implicitly in the authority of the priesthood and the mission of Joseph Smith." "Yes, sir. That was the kingdom of God, and they were to commence with the government of the United States. . . . All those who obeyed the priesthood were to help do it."

He testified that the leaders of the church prayed frequently for the overthrow of this government, saying, "I have heard that prayer many times, yes, sir, hundreds of times."

The testimony of Joseph Silver, James McGuffie, Martin Wardell and John Bond, corroborated the testimony of Cahoon, as to the oath against this government. They affirmed that all who went through the Endowment House with them were required to take the oath against our government. Apostle Smoot passed through the Endowment house. Is it probably that he refused to take the oath and was afterward made an apostle?

We have not presented the hundredth part of the testimony given showing Mormon treason against our government.

The applicants for naturalization failed to get their papers and were judged ineligible for citizenship.

The following were Judge Anderson's findings, in reference to the claims of the Mormon Church, viz.:

First.—That It claims to be the actual and veritable kingdom of God on earth, not in its fullness, because Christ has not yet come to rule in person, but for the present He rules through the priesthood of the church, who are the vicegerents of God.

Second.—That this kingdom is both a temporal and spiritual kingdom, and should rightfully control, and is entitled to the highest allegiance of men in all their affairs.

Third.—That this kingdom will overthrow the United States and all other governments, after which Christ will return in person.

Fourth.—That the doctrine of blood atonement [that is, shedding a man's blood to save his soul] is of God, and that, under it, certain sins which the blood of Christ can not atone

for may be remitted by shedding the blood of the transgressor.

Fifth.—That polygamy commanded, which, if a man obeys, he will be exalted in the future life above those who do not obey.

Sixth.—That the Congress of the United States has no right under the Constitutions to pass any law in any manner interfering with the practices of the Mormon religion; and that the acts of Congress against polygamy, and disfranchising those who practice it, are unwarranted interferences with their rights.

These are the claims of the Mormon Church, as brought out in the testimony of the famous trial of 1889. It is passing strange that American citizens sleep while nursing this viper in the bosom of the nation. When shall this nation awaken and destroy the crime that pollutes and destroys the American home? When shall polygamy be wiped out of our national life? —*Herald and Presbyterian*

THE LOVE OF GOD

RUTH M. BARTON

"A bruised reed shall he not break and smoking flax He not quench." —MATT. 12:20.

The word reed is an emblem of weakness, and the words, "a bruised reed shall he not break and smoking flax shall he not quench," are typical of the love and tenderness of Jesus in wooing and winning souls into the kingdom of God and encouraging and uplifting those who are weak and tired.

When Jesus was sent to seek and to save the lost, the world was doomed and dying, and the greatness of God's love was manifested in the gift of His only Son. Today, the world is in the same condition of need, and the mercy of God is still held out to those who will accept the gift of salvation. Let us realize, as near as it is possible for finite beings to realize, the magnitude of this love of God and that the world is dying for it and lost sight of it, through sin. It is love that wins.

First, we will apply the words of the text to the established children of God, who have been long on the way of salvation. The part of the Christian is to love, encourage and help the saints to a close walk with God and to love, warn and lead the sinner to Christ. We are so apt to magnify the wrath of God, against the sinner, that he does not possess a clear knowledge of the love-side of Jesus for every soul. We are so often inclined to be harsh and critical in our dealings with the weak, tempted and feeble. Our Christian lives should radiate love on every side. Not mushy, soft love, but the kind that Jesus has for all; the kind that puts no discount on the sinner amid, expects the Holy Ghost to search out the sin of hearts while we are praying, warning, wooing and leading. We must avoid praying at people we don't approve of, and we should not preach and testify with the purpose of hitting certain folks. The business of the Holy Ghost is to reprove of sin and strike the truth home in the hearts of those who see our lives and hear our testimonies. We must not look at the faults of those around us who know

Christ. We must remember that we represent different homes and families, and have different characteristics. Some are weak and some are strong; some are quick and impulsive, and some are calm and deliberate; some are narrow or careless, while others are careful and sure. It will not signify that they do not possess what they profess if they are weak and faulty. Faults are not blames and some have more rough corners than others and the Holy Ghost is faithful. Jesus wants us to encourage because of some fault we do not approve of; and if we are doubting the salvation of a faulty one, let's remember that we can only see the outside, while God sees the heart. We have heard among Christians such words as these: "I don't see how Sister So-and-So could do this or that and keep saved." This is not keeping our eyes on Jesus. It is seeing the faults of those around us. If we look for faults of those around us. If we look for faults we will surely find them, for all of us have them. Let us not forget to pray for each other. Perhaps those whom we are doubting are going through fiery trials and temptations, and a word of love and cheer from one of us would cause them to take a firmer hold on God, while harshness and criticism would make it all the harder to keep true. So let us learn a lesson on love. If we show forth the love of Jesus in our lives there will not be many it will not be the means of blessing, either with conviction on the heart of the sinner or encouragement to keep true to the child of God. For the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, meekness, faith.

Let me repeat that we love, pray, and warn sinners into the kingdom and love, encourage, and uplift the weak. Let us not forget that the keynote of salvation is love. Jesus says: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Ye who are strong in Jesus, this is for you. Learn of the meek and lowly Savior. Beware of all that would be critical or hard, and never forget that there is love. Surely we must preach, sing, and testify of the precious love-life of Jesus, for "A bruised reed shall he not break and smoking flax shall he not quench."

Second, we will apply the words of the text to those of us who are starting on the way, and perhaps are going through some hard trials, holding on as best we know. Perhaps Satan has caused us to lose sight of the love and tenderness and nearness of Jesus in such times as these. Let us know that Jesus was given to lead and guide us, and he draws especially near to us in our discouragements and temptations. Perhaps for the moment we have lost sight of the fact that at Jesus' feet is the place to lay down our burdens, and that Jesus will carry our loads. God will have a tried people, and trials like these serve to draw us closer to Him if we hang on, and Jesus wants His children

to be enraptured with love for His precious self. Perhaps He is teaching us to be able to act according to His will, for ourselves and not be influenced by the opinions of people. Perhaps we are doing this, that, or the other so that Sister or Brother So-and-So will be sure and know that we have salvation. We must get our eyes off His older children and do everything to His glory and serve Him in our own way, not because somebody else does. Let us be perfectly obedient to God and let Him lead. Jesus says, "Come unto me all ye that labor and are heavy laden, and I will give you rest; take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Ye who are discouraged and tempted, this is for you. Learn to cast your cares and problems at Jesus' feet, and do not try to carry your burdens alone. Jesus is the One to guide you and give peace and rest for He is meek and lowly and loving in heart. Trust Him and the yoke will be easy and the burdens light. He will establish you in His way if you keep your eyes on Him. For Jesus understands every sorrow, heartache, temptation, and weakness of the struggling one, and offers rest in Himself. He does not call to worry, care, and bondage, for there is love and "A bruised reed shall he not break and smoking flax shall he not quench."

Third, we will apply the words of the text to those who are sinners in the sight of God and man. On account of the condemnation on the hearts of convicted sinners and conscious knowledge that all with unforgiven sins are lost and doomed to an endless hell if death meets them impenitent and uncleansed from inbred sin, they naturally have not much knowledge of the great love of God. Jesus was not sent to condemn the world and send souls to hell, but He will save every soul from hell. If they go it is because they will go, for He would snatch every one from destruction; He was sent to save and lift up from the mire of sin, to heal of sicknesses and bind the broken hearts. Jesus says, "Come unto me all ye that labor and are heavy laden and I will give you rest; take my yoke upon you and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

You who do not know the power of God to save and cleanse from all sin, this is for you. Jesus invites you to a love-life with Him. He will take your sins and He will cleanse your heart with His blood and give you rest and peace. He is no respecter of persons and He invites you to learn of the meek and lowly One. Take His yoke upon you and find forgiveness of sins. He is knocking at the door of your heart. Jesus loves your soul but hates your sin and you can never know Him unless you are separated from them. With outstretched arms He calls you. If you refuse Him in your foolishness He pities you. Why not accept of His love for truly, "A bruised reed shall he not break and smoking flax shall he not quench."

HUTCHINSON HOLINESS BIBLE SCHOOL

Mother and Little Ones

THE BEAUTIFUL DARK

Oh, I am not afraid at night,
I think such happy things;
I play the Dark Is just a bird,
I cuddle 'neath her wings.
Such lovely, lovely wings has she,
I closer, closer creep;
I think awhile my happy thoughts,
Then somehow I'm asleep.

My mother says you're just a hand
God reaches down to me;
I feel its close and tender touch,
Its form I may not see;
I raise an eager, answering band,
I do not seek so far;
Oh, Dark, that soothes a little child,
How beautiful you are

—Kate -Louise Brown, in *Ladies' Home Journal*.

HOW THE STRIKE ENDED

Paxton stared unseeingly at the wintry panorama that rushed past the train windows, his thin, serious face set in harsh lines, for he was thinking vindictively of the business that awaited him at Paxtonville, where eight hundred obstreperous laborers had savagely arrayed themselves against his authority.

Some of them had given him cause to avail himself of legal measures, and he intended to punish them to the fullest extent of the law, which would mean untold hardships for their families during their prison detention.

Paxton had no thought to spare for the indigent families, however, for he concerned himself absorbingly with his own personal losses and the protracted anxiety that the strikers had caused him. Suddenly his grim thoughts swerved from his own troubles as his glance fell upon a queerly-dressed girl of fourteen or thereabouts who entered the coach half carrying a little boy whose wasted, crooked frame was unable to support its own weight even with the help of the crutches with which he tried to make his way.

His face was ghastly pale and thin, and bore the gaunt impress of suffering, yet it held a strange, inexplicable radiance that seemed to emanate from some hidden spring of joy.

They took seats directly in front of Paxton, and now and then fragments of their conversation drifted back to him, by which he learned that they were on their way to visit their father.

A rarely good father he must be to inspire such worshipful adoration as that which the little cripple revealed, thought Paxton.

He thought, also, of what lay before the little boy with his warped, pain racked body and his all-too-apparent poverty, and contrasted his lot with that of his own favored, indulged, physically perfect boy, with a resultant pity that would have astonished his sullen employees; for to them he was not a normal human being, but a vast, relentless, grinding force that transmuted their dull toil to gold.

At Paxtonville the two young travelers made ready to leave the train, brimming with timid eagerness that showed unfamiliarity with travel, Paxton leaned over and touched the crooked shoulders, saying:

"You had better let me help you a bit."

Then he stooped, and lifted the wasted form in his arms, and carried it carefully to the little board platform of the station.

"If 300 please, sir," said the girl a little anxiously: "would you tell us the nearest way to Miners' Row?"

"Oh, you mean the mine settlement?" said Paxton. "To what particular part do you wish to go?"

"To the cabin that Mr. Knowlton lives in," was the answer. Mr. Ben Knowlton. He's our father, and we've come to stay with him for a spell."

At that instant the millionaire's thoughts flashed back to a turbulent scene in which a grim-faced, determined miner had defied his employer and his money openly, in consequence of which Paxton had instantly made a charge of lawlessness against him, which resulted in his arrest and banishment to a Philadelphia prison to wait his trial.

The man was Ben Knowlton, one of the acknowledged leaders of the labor agitation which had disclosed Paxton's vast coaling industry to the extent of an enormous loss of profits; Paxton intended it as a warning to his associates.

"Why, I'm very sorry," said he in a low voice, "but your father is not here at present. The company sent him away. He didn't send for you, did he?"

As he spoke the light died out of the boy's wraith-like face, and a look of unspeakable weariness settled there. "Oh, Betty, what'll we do?" he asked plaintively.

"He'll go right to pa's shack, an' stay there till he gets back" said the girl bravely. She turned a grave, anxious face to Paxton, "could I find out just when pa'll be back?" she asked.

"I will try to do it for you," he answered, turning away hurriedly. But the girl followed him to the far end of the platform, quite out of her little brother's hearing, where she laid a timid hand on Paxton's sleeve.

"Ben don't know how bad he is," she whispered. "Pa don't know, neither. 'Cause he ain't seen Ben since he got out of the hospital. The doctors said he wouldn't never get well."

Her voice broke off in a dry sob, which she instantly smothered. "He may go jest any day, an' that's why I'm so anxious to git him to where pa is. Aunt Mary was awful good to him, but she ain't like pa, you know I want Ben to be with pa when it happens."

"I understand," said Paxton, after a difficult moment, during which the memory of his darkest hour rushed back to him, when sudden death had threatened the life that he loved above all things on earth. Perhaps Knowlton loved frail little Ben in the same way.

"You take Ben into the waiting room, where he won't be cold, while I try to find out about your father."

He hurried away down the blackened slope of the hill that led to his coaling yards, where men in brass-buttoned coats sauntered in readiness to suppress the threatened outbreak of the fuming laborers.

He entered the yards along, contrary to cautionary habit, and went straight toward a gang of sullen-faced men who stood ready to break into open riot at the slightest provocation. He felt the tenseness of the situation keenly, and braced his tingling nerves to meet the ordeal.

"Men," said he, "Ben Knowlton's young daughter is down at the station with her little crippled brother, whom she brought here to die—with his father. The boy is all but gone now, but I'm ready to try to get Knowlton released in time, if possible. What I want you to do is to see that the children don't find out about Knowlton in the meantime. And will one of you please go down to the station and take charge of the children?"

There was no immediate answer. Among that vagrant horde were men whose hatred of Paxton and his millions amounted to a mania, men of elemental passions grown savage through Old World oppressions and New World misapprehension, who would gladly have killed Paxton and trampled his soft-clothed body underfoot, had they not feared the far-reaching arm of American law.

The unexpected demonstration of human goodness in a man whom they believed to be without a single saving virtue struck violent astonishment to their inflamed minds.

HERALD OF HOLINESS

"You mean you're goin' to let Knowlton go free?" blurted out a brutal Slav.

"As soon as possible. I shall take the first train to Philadelphia. And meanwhile please see that the children are well cared for, will you?"

"You needn't worry yourself about that." Was the non-committal answer.

"Thank you," said Paxton, courteously. Then he hurried away.

He was gone longer than he had expected for he encountered several unlooked-for obstacles in the way of Knowlton's immediate release; but in the end he and Knowlton returned to Paxtonville toward noon of the third day, have previously advised Betty Knowlton by telegraph of the time of her father's arrival.

The mine owner went directly to his coaling yards, where he at once became conscious of a vast change, for the place resounded with cheerful labor. The long-unused engines hissed on their tracks, and the crack of the hawes mingled with the continuous rattle of coal that slid from the overloaded chutes. Order prevailed everywhere.

A few of the busy laborers gave him a word of greeting as he passed them; others merely glances from their work in a cursory way that bespoke a friendly consciousness of his presence.

"The Lord only knows what happened," said the superintendent, in answer to Paxton's eager question. "All yesterday something was brewing, and there was a great deal of talk among the leaders, especially at night, when they gathered in the neighborhood of Knowlton's cabin. This morning every man of them reported for work promptly at seven, as peaceful and cheerful as you please. Blovitski, the troublesome Clay, would run all O. K. here after. I believe he meant it, too, thought I can't imagine what brought about the great change."

But Paxton understood in one illuminating instant what had wrought the change that all his wealth and power and authority had failed to effect.

One little deed of human kindness had set to rights the dislocated machinery to those rebellious vindictive hearts that had plotted all manner of violence against their arrogant enemy, who had suddenly become their friend through that one touch of nature.

"God knows I needed that lesson very sorely," said he in the silence of his own soul. "If for no other reason than to keep my boy from following in my footsteps and thus missing the best things of life." —*Irish Messenger*.

THE INDIAN WHO TRIED TO BE WITH CHRIST AND AGAINST HIM

Wakutemani was fifteen years old at the time of the Custer battle, and in that fight acquitted himself as became a warrior. He emerged from the battle and the events which followed a leader among the young wild Indians.

Wakutemani heard about the Bible, and woman missionary who taught it; but he had little faith in it. He elaborated his decorations; he made himself more brilliant his paint. He devoted himself more earnestly to the dances which kept alive the savage instincts of his people.

Yet he found himself strangely drawn to the missionary woman, and he heard her teaching again and again, and departed without reply. But one day he came to her, and said: "I will try both ways at once. Tell me what a Christian ought to do; I will do it. I will also do what an Indian ought to do. And in a year I will follow the way that has satisfied me."

The dances came, and Wakutemani led them. Naked and painted, he sang the old war-songs, and leaped and brandished his weapons, the young braves following him.

The drums sounded their monotonous accompaniment, the voices droned, and rose at times in yells and the savage instincts of the Indians swelled with every dance. At last there came a lull, and Wakuteimafla stood in the middle of the ring. "I said I would try both ways," he said. "This way does not satisfy me. If any other feel as do, let them follow me."

Two young braves rose and, dressed in paint and feathers, followed him out of the circle and into the night. They went back to the agency and the mission "We have tried both ways," they said to the missionary, "and we will follow your way." That was their confession of faith.

They followed in the new way, and found that it satisfied. On every Sunday, in the Standing Rock Agency, a middle-aged Indian stands up in one or another of the little churches and reads from the Bible, and teaches the people how the Great Spirit wanted men to live. It is the Rev. Mr. Wakuteimafla. Of him the young men know that he was a great brave in his youth, and that he tried both ways, and found the way that satisfies.—Youth's Companion,

NO SABBATH

"I don't like Sunday!" cried Belle pettishly, tossing off her plumed hat and velvet coat. "I can't wash my dolly's clothes, nor make mud-pies, and I hate to go to church and Sunday school every time."

"I think," replied mamma, soberly, "that there are little girls in the world who would be glad of a chance to go to church and Sabbath school."

"Because they think there's fun in it! I wish I lived where there wasn't any Sunday, ever."

Not long after this Belle had a chance to see what it would be like to have no Sabbath. She went to the far west on a journey with her parents, and on Sunday there was a great rain storm, washing gut the track ahead of them, and they were stranded in a little mining town, where everything was new and dirty and rough. There was no church at all there.

When Belle looked out from the poor little hotel in the morning, she saw nothing that seemed like Sabbath. The children who were playing in the mud were not the sort of children she liked to play with. They were ragged; they quarreled, and threw dirt at each other. Dirty women came out of mean little houses and slapped the children, and quarreled among themselves.

Some men were at work, others were loafing about, all day; and all looked as if they had never been to church in their lives. Some could not walk straight, and wanted to fight everybody. There was a good deal of loud, coarse language, and the most terrible wearing. Belle thought it the longest Sabbath she had ever known. Very glad they all were at night, when word came that the washout would be repaired so they could go in the morning.

"How would you like to live here always, Belle?" asked mamma. "There's no church or Sabbath school here to trouble you."

"Oh!" she cried, "I didn't think it would be like this. It's just horrid."—The Young Christian Soldier.

THE SHATTERED VIOLIN

A distinguished musician ordered a manufacturer of violins to make for him the instrument possible. He told him to use the best material, take all the time he wished, and use all his skill in its construction.

At last the manufacturer sent for the musician to come and try the violin. As the musician drew the bow across the instrument, his face became clouded. Lifting the violin, he smashed it to pieces on the counter, handed the price to the manufacturer and left the shop. The manufacturer was not satisfied with mere pay—his reputation was at stake. He gathered the fragments of the violin, and put them together. After he had remade the violin out of the old pieces, he sent again for the musician. This time the frown was not seen; as he drew the bow across the strings he told the manufacturer that he had succeeded at last in making just the kind of an instrument he

desired. "What is the price?" inquired the musician. "Nothing at all," replied the manufacturer, "it is the same instrument you smashed some time ago; I put together, and out of the fragments this perfect music has been made."

Let us believe the parable. God can take the fragments of a shattered life, and by His grace put them together so that under the touch of His Holy Spirit there will go forth music good enough for earth and heaven. Every loss He can make a gain. Whatever may be our experience today, if we seek the furtherance of the gospel and are willing that God shall use us toward it, let us believe that the promise "All things work together for good to them that love God," will be realized in our lives.—Ex.

NATURAL LIFE AND SPIRITUAL

The difference between the Christian life and the non-Christian is not simply one of degree, but of kind. The Christian life exceeds the natural not only in quantity and business, but is distinguished by qualities peculiar to itself. It is these characteristic qualities that make it larger, richer, "more abundant," as Christ says. It unfolds in deeper meanings. It lays wider reaches of thought, imagination, faith, hope, and love under tribute and draws from them more ennobling satisfactions and joys. Hence if "more life and fuller" is what we want, we must seek it not in nature but in grace.

The way into this experience of more abundant life is through a hearty surrender in faith and obedience to Jesus Christ as Savior and Lord. "I am the door," He said. And there is no other. We rise from the natural into the spiritual through Him. No amount of mere development of native qualities can accomplish the transition. The evolution of the merely natural life, no matter how far the process is carried, will only be an unfolding into something that will continue to be natural. The analogy of the apostle holds here: "That which is born of the flesh is flesh." If the natural life is ever to transcend itself, it must lay hold of the spiritual forces that have been brought within reach by Christ. It must be born again.

Bishop Brooks used a happy and expressive illustration: "Let a plant try to be a bird forever, and it will forever fall. It may grow to be a very superior plant and unfold a lordly beauty to the wondering sun, but between it and the song and the flight and the nest lies forever the gulf that separates flower life from bird life, and never can be crossed. Let a man try to be a Christian forever. The struggle may make him—I believe it will make him—a better man; but between him and the strength and the peace and the love yawns forever the gulf that separates man life from God life, and which no man ever yet crossed save as he stretched out both his helpless hands to God, and felt a Hand too powerful not to trust clasp them and lift him, whither he knew not, till lo! the gulf was crossed and he had entered on the new life that they live who live in God."

There is nothing arbitrary in the declaration, "There is none other name under heaven given among men, whereby we must be saved." Life produces after its kind. It can not change its own quality. To become spiritual it must receive the Life that came down from above.

And as we rise into the spiritual life through Christ, so we abide in it only as we abide in Him. If we sever ourselves from Him; we perish spiritually as inevitably as a branch withers when it is cut off from the vine. Our need of Christ is a continuing one, renewed from day to day.—Lutheran Observer

A BEAUTIFUL YOUNG WOMAN: THE DEVIL'S AGENT

A young man in a Wisconsin town gave his heart to God and was converted through and through. He was very bright and before his conversion was very wild. There was a young lady in that town he had been wont to visit often. She said to a familiar friend of hers, when she heard of his conversion, "I wonder if he will come to our parties now?" That friend replied, "I don't

believe he ever will and after hearing what he said, I don't think he will play cards anymore." "I'll bet I can get him to play," she said. "I'll bet you can't," said her friend, and they made some kind of a bet together, the two girls, both members of the church, though they had no interest in religion. "Now, I'll tell you," said the first, "I'll give him two weeks, then will report to you."

A few nights after the meeting closed he came down to spend the evening with the girl. He put his wraps on the rack in the hall and stepped into the parlor. She invited him to a chair. By and by she said, "Well, let's have a little game of cards tonight." "No, thanks," said he; "I am not going to play any more." "You are not? What do you mean?" I mean just that that I am not." "Well, I know that you are not going to play with bad men, or gamble any more, but you will play with me." This was his reply: "I played my first game in a parlor with a girl, and my last with a gambler in a gambling den. Before I knew it I was gambling with all I could get. I don't propose to start again where I did the first time." They talked on a few minutes together, and then she said: "Oh, pshaw! I am not going to let you be so particular. What will we do if we don't play cards?" continuing she said: "There is such a thing as being fanatical. I am glad you have changed, you to be fanatical. And right here, alone, just you and I—will you play a little game with me? I'll never tell." She pulled out a little drawer and from it took a pack of beautiful, gilt-edged cards, and as she held them out to him she gave them that quick snap, music to the player's ear. "Come on! any game you say, your deal!" He looked at the cards; he looked at her; she was almost trembling with excitement. He looked into that eager face and she smiled upon him out of those beautiful eyes; he saw those pearly white teeth as they flashed out from behind, coral-line lips; she smiled at him again so temptingly. He thought the world of that girl. He stood for an instant, looking into her face hesitatingly, then he reached out and took the cards from her hands and tossed them over into a corner of the room. He turned and said:

"I have a lesson to prepare tonight for tomorrow's recitation; I guess I had better go home and get it. Good evening." And he bowed and walked out of the room.

Young man, are you made of this sort? — *The Young People's Paper*

SELF-RELIANCE

Henry Ward Beecher used to tell this story of the way in which his teacher of mathematics taught him to depend upon himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"That lesson must be learned," said my teacher, in a very quiet tone, but with a terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem: I don't want any reasons why you haven't it,' he would say.

"I did study two hours."

"That's nothing to me: I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson."

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day his cold, calm voice fell upon me

In the midst of a demonstration: 'No.'

I hesitated, and then went back to the beginning and on reaching the same point again 'No!' uttered in a tone of conviction, barred my progress.

"The next! And I sat down in red confusion.

"He, too, was stopped with 'No!' but went on, finishing, and as he sat down, was rewarded with: 'Very well.'

"Why," whimpered I, 'I recited it just as did, and you said, 'No!'

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says, 'No,' your business is to say 'Yes,' and prove it."

— *Ram's Horn*.

The Work and The Workers

ANNOUNCEMENTS

ASSEMBLY MINUTES

The printed proceedings of the 1913 district assembly have been received from the printer, and sent to, the different churches. The assembly voted to send them out on the basis of one to each four members, but they have been sent a little short of that ratio. Owing to extra committees and to the large amount or business done, Instead of a thirty-eight page book as last year, we have a fifty-seven page book, thus adding considerable to the cost, but I am sending them out at the same price as last year, fifty cents each. Will all the brethren kindly remit for them as soon as possible as there is quite a bill to be met at the printer's.

J. W. GILLIES
Secretary New England District Assembly

OPEN DATE

I can give the last two Sundays in July for a' camp meeting. I was slated for that date, but the meeting conflicted with a big meeting to be held by Lockett Adair. Write me at Red Rock, Texas, or Peniel, Texas.

J. E. Threadgill.

NOTICE

The writer Will be engaged in a revival meeting with the church and pastor at McPherson, Kas., July 5th-20th. Let all the saints pray that God will give us a gracious time in this meeting. I am believing, and expecting victory in this meeting in the salvation of many souls. I have some open dates after July 20th. Those desiring my services for a full salvation meeting write me at once.

J. H. VANCE, *Evangelist.*
728 Wilson St., Ft. Scott, Kas,

BOOKS WANTED

I have number of worthy young preachers on my district who are not able to buy the course of study. Please announce in the Herald the need of the books used in the course of study to be used by my preachers. Any one having any of these books to give to this most worthy cause, send them to me at Chestnut Mound, Tenn.

J. A. CHENAULT, *Dist. Supt.*

IMPORTANT NOTICE

The time is now at hand when our general superintendents are greatly in need of funds to pay their traveling expenses to the different assemblies, a large number of the churches have failed to respond to the different letters and notices. We are sure it is not that they are indifferent, but possibly have been up to this time unable to arrange for the necessary funds. If at all possible, we would ask that the churches make their remittances immediately so that we can provide our general superintendents with their traveling expenses. All remittances should be made either to the district treasurer with instructions how to credit, or to the undersigned as treasurer of the superintendent's fund.

E. G. ANDERSON, *Treas.*
6356 Eggleston Ave., Chicago, Ill.

ANNOUNCEMENT

I will discontinue my pastoral relation with the Texarkana church at the expiration of this assembly year, having served them over two years, and will be glad to consider calls from churches desiring a pastor.

H. B. WALLIN

SPECIAL NOTICE

The other day I received a letter from a Brother Talbert from some point in Alabama. He said he was from Kentucky and is a Nazarene

The letter was of importance and I was going from Jasper to Birmingham, Ala. and lost the letter. If any one knows how I can reach this brother by mail please drop me a card at once. Brother Talbert uses a tent and knows where he can organize a Nazarene church. If you know of this brother, don't delay, but Write me at once to Box 311, Jasper, Ala.

C. H. LANCASTER, *Dist. Sept.*

ANNUAL NAZARENE CAMPMEETING

July 10th-27th, at Blackwell, Okla. Special workers: Rev. S. H. Owens, of Altus, Okla., Rev. C. A. Imhoff of Blackwell, Okla., and others whom the Lord may send. Free lodging will be furnished to all who come to attend the meetings and meals at a good place at sixteen and two-thirds cents each. This will be a great meeting. Plan to come.

COMMITTEE.

HOLINESS MEETING

A great holiness tent meeting is to be held at Oneida Ill., beginning June 18th, with Evangelists James Taylor and Hattie Livingston in charge. Special workers, Grace MeLemore and Jennie Jackson.

T. P. FULLGREN.

MEETING AT KLONDIKE, TEX.

Rev. A. G. Jeffries will hold a meeting here commencing the first of August and continuing over the tenth. Pray that we may have a soul-saving time.

A. D. DRAKE.

EVANGELISTIC

I am now ready to enter the evangelistic field permanently. I have an evangelistic commission from the Arkansas Assembly, Pentecostal Church of the Nazarene. Address me at Danyule, Ark.

J. W. CHISUM.

ELEVENTH ANNUALS CAMPMEETING

Of the Stewart County Camp, will be held on Standing Rock Creek, ten miles north of Danyule, Tenn., on the L. & N. fly., from August 10th to 20th. Rev. W. T. Collier will assist in preaching the gospel, with other full gospel preachers.

E. T. COX, *Pastor.*

CLOSED FOR SUMMER

The 2: 30 afternoon Monday service will close during July and August, to reopen, the second week in September, at 254 Eighth Ave., New York City. All other services will be continued. Everyone welcome.

IDA M. JUMP, *Pastor.*

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Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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COLORADO DISTRICT ASSEMBLY

The Fifth District Assembly of the Colorado District convened in Colorado Springs, Colo., June 11th-15th, with General Superintendent E. F. Walker, D. D., in charge, meetings had been held each night since Sunday, and with the coming of Dr. Walker on Wednesday night the interest increased. The first business session opened Thursday forenoon. After the devotional service, the roll was called and perfected. S. L. Flowers was elected secretary. A committee on nominations was appointed by the chair, and it brought in nominations for the various committees. The report of the district superintendent was read and accepted.

In the afternoon session several committees reported, with many helpful ranks from the assembly. The report of the district treasurer and the committee on missions showed that the district was alive as to the case of missions. The district only having five churches, yet over \$600 was raised for the cause of missions, not including some special offerings. The Publishing House with its good work was highly endorsed.

The two sessions on Friday were attended with interest. The committee on education reported, and some excellent remarks were made by Dr. Walker. C. B. Widmeyer was re-elected district superintendent. All of the various boards were elected; The elders in charge gave encouraging reports from the churches of the district. The licensed preachers gave good reports, and showed that they were not idle, but were busy about the Master's business. Greeley was chosen as the place for the next assembly.

Rev. B. H. Grimes came to us from the Holiness Christian Church for recognition of orders, and Rev. S. D. Chase came to us from the People's Mission Church for recognition of orders.

Sumpter L. Flowers and Eva Vernon were ordained as elders, Sunday, at 2:30 p. m.

Dr. E. F. Walker preached each night and twice on the Sabbath from the text in Acts 1:8, "And ye shall receive power." His ministry was greatly blessed of God. Hungry souls were fed from the storehouse of God's truth. A blessed spirit of harmony prevailed throughout the assembly. We are encouraged. Several places are looking forward to organization this coming year.

ARRANGEMENT

Boulder Valley.....S. L. FLOWERS
Colorado Springs.....MAUD F. WIDMEYER
Denver.....To be supplied
Greeley.....LEWIS E. BURGER
Rush.....To be supplied

C. B. WIDMEYER,

Reporter for the Assembly.

SOUTHEAST DISTRICT

Our district is large, and we have but ten churches, in Georgia and Florida. The lack of finances hinders much. We have a need of Holy Ghost men, who are willing and can shepherd little flocks, laboring' with their own hands to supplement thou' support. We have but one charge in the district that can support a pastor. Moreover, we need men who can go out and make places. I have recently organized a church of eleven members, all of whom know the Lord and some are sanctified wholly.

W. R. HANSON, *Dist. Supt.*

GLENVILLE, GA.

CLARKSVILLE DISTRICT

[CONTINUED FROM LAST WEEK]

From Bear Springs to Carlyle I had the pleasure of riding with six others, for my first time, on a motor handcar. Although it was somewhat buggy-like (for there were plenty of bugs in the air), we all enjoyed it well, and arrived in time to take the motor-car for Tennessee Ridge, where I took the train back to Erin to join Brother Pollard the next morning in a visit to the most beautiful little city I saw on my trip—Paris, Tenn. It has about 4,000

inhabitants, many of whom are railroad officials. It is up to date on most all lines except salvation. And Brother Pollard, who is a man of God, is going to do all in his power this month, with the help of Almighty God and a few friends, and one dear sister, a Nazarene (who is the prime mover in the matter) to bring it up on this line.

From Paris, after a blessed service in a private home that night, I went to Fowlkes, Tenn., four miles below Dyersburg, in Dyer county, which borders on the Mississippi river. Here Rev. J. L. Sanders, another one of our fine Nazarene preachers, met me at the train and drove me out to his home and let me enjoy one night of blessed fellowship with him and his family. His brother, who is also a Nazarene, came down after supper with his wife and gave us some fine singing. There had been a small band of Nazarenes at Fowlkes, and Brother Sanders was the pastor; hilt most of the main helpers moved so far away that they could not attend, so they disbanded. I am looking for the scattered members to break out in a fresh place and raise up a crop of new churches, Brother Sanders is farming for a living amid preaching every Sunday for the people around him. He expects to move out and take regular work this fall after the assembly.

The following morning I took the train at Dyersburg for Dixon, Tenn, arriving just ahead of a heavy rain and storm. On Sunday forenoon Brother Nathan Baker drove me out eight miles south of Dixon to Oakgrove, where I met Rev. G. E. McGhee and a large company of people, enthusiastic over the great truth and doctrine of holiness. They were just winding up the Sunday school when I arrived, and we soon pitched into the battle, and ere long the holy fire was burning in a flame. Brother McGhee has four churches organized, and while some of them are weak, yet they will be able to support a pastor and allow him to give all his time to the work. Brother McGhee is a fine specimen of humanity, able-bodied, six feet and two inches tall. He is a good carpenter, and works at his trade four days in the week and preaches on Sunday. Sometimes he walks eight or nine miles to his appointments. Time spiritual condition of the people seemed good, and the financial condition is improving. Thank God!

I also met at this appointment the Rev. E. T. Moore and Rev. O. O. Smith, two of our preachers who have no regular work this year. Neither of these brethren has good health, and they need your prayers.

By the grace and help of God, I hope to give all our preachers some regular work from the next assembly.

Taken all in all I never had a better time in the Lord's work and never enjoyed it more. I want to make at least one more round before the district assembly. Next Tuesday I hope to go to Monterey and visit Bro. A. P. Welch's church. This will complete my visits to all our churches in this district.

A nobler set of young than we have filling our pulpits in the Clarksville district would be hard to find. I love every one of them, and I believe they love me.

J. A. CHENAULT, *Dist. Supt.*

ALABAMA DISTRICT

These are indeed busy days, and full of blessings. We are abundantly in labors. The third Sunday in May I visited our church at Vernon, Ala., where I found a few faithful ones who are standing true to God and holiness. Rev. Henry Cook is their pastor, and he has been doing some fine work there. They have built a nice little house of worship. They have a splendid Sunday school, and I feel that there is a good future before them. Brother and Sister Dan Shelton are true Nazarenes, and have the work at heart.

My next point was in South Alabama in an old missionary Baptist church. This was one of the hardest battles that I have been in, but God gave us great liberty in preaching His word. This community is awfully cursed by "hardshellism," but I feel that a better day has dawned upon them. Sister R. M. Guy arranged

for the meeting, and helped to make the services a success. She preached some and played and sang for the meeting.

My next point was at Pine Forest, Fla., with the Nazarenes. Here we had some very excellent services. Some good people there, and we trust that greater things are in store for them. The new railroad running through this section will mean much for the development of that country. We ought to have a lot of Nazarene preachers to follow up that new line of road, and get in on the ground floor with the Nazarene work.

Next I visited our Nazarene church near Cullman, Ala. Rev. C. H. Wright is their pastor. The people, as a rule, are prejudiced against our church. However, they are coming to the front. We had several bright professions and one joined the church. Brother Wright is doing his best for the work here. Rev. S. W. McGowan lives here, and is doing all in his power for our Nazarene work.

The work is moving on to victory in Alabama District. My time is all taken up now for revivals this summer, and mostly with our own churches. I have made the round to all churches in Alabama this spring. Will visit all the churches again this fall, and help in arranging for pastors for another year. We do not claim to be on the boom here in Alabama, but we are coming along. If there are any people who read this that want a Nazarene church, just write me. The Herald of Holiness is the greatest holiness paper in the field.

C. H. LANCASTER, *Dist. Supt.*

MISSOURI DISTRICT

Our work is progressing nicely. We have organized two more new churches. One at Knoxall, Mo., with a good, live, clean class of sixteen. Rev. J. N. Churchill, of Malden, Mo., started a meeting, and then called me to organize. I was with him the last week. We baptized six by immersion and three by sprinkling. The power and presence of God were manifest. Another class was organized at Bunker, through the efforts of Rev. C. I. Deboard. We go next to Chloride. This is a new field for our folks, and we have assurance of victory.

MARK WHITNEY, *Dist. Supt.*

NEW ENGLAND DISTRICT

NOTES—PERSONALS

Sister Curry is spending a few days with her sister in Providence, R. I.

The Free Methodists begin a camp meeting this week in Providence, R. I.

Evangelist Greenwood closed his meetings last night (June 15th) in Emmanuel church. Brother Greenwood, come again!

Brothers Short and Riggs are renewing their youth in their older days. In fact, they expect to live forever. Even so, let it be!

Pastor Jones of our Keene (N. H.) church stopped over at the Monday night holiness meeting at Emmanuel church. Brother Jones reports victory in the battle at Keene. Let all the Jones brothers report likewise.

Vacation season is upon us: "To your tents, O Israel!"

Rev. Arthur Myers, of Vermont, spent a few weeks in Providence with his children. Pastor Myers has many friends here. He has returned to his work at Leicester, Vt. Come again, beloved.

Sister Curry has supplied our Lynn (Mass.) church for a few Sundays. Brother Beebe now takes up the work as the settled pastor of that church.

Rev. Aaron Hartt, one of the aged saints, has accepted a call to take the pastorate at our North Scituate (R. I.) Pentecostal Nazarene Church. Brother Hartt is one of the old warriors. He has gladdened the heart of many of the old saints in the years gone by!

The spring convention at Emmanuel Church, Providence, closed last Sunday night. Services were held in the open air every week day (except Saturday) at noon, and every night for four weeks and five Sundays. Is that not "casting bread upon the waters"?

Now is a good time for our holiness pastors and churches to get out in the open air—to obey the words of Jesus, "Go out in the high ways and hedges and compel them to come in." That is the kind of "seed sowing" all our holiness churches need these days. If the fish are not biting in our halls and churches, then let us go up the stream around the corner of the street, where the fish are. Oh, for some "Fishology"!

The holiness folks of New England have a good habit of turning holidays into holy-days, by having all-day meetings in their halls and churches. May all our people do likewise.

Our holiness folks in New England have a choice of six good holiness camp meetings this summer. They come in the following order:

Grand View Park (Haverhill Mass.); Rock, Mass Douglas, Mass.; Portsmouth, R.I.; Old Orchard, Me.; Grand View Park (second camp, in September). There is another one to be held at Silver Lake, Brandon, Vt., but I don't know the date. May these camps increase in the future.

Pastor Norberry took some members in his Providence church last Sunday.

Rev. George E. Noble former pastor of North Scituate Pentecostal Nazarene Church, has moved to West Somerville, Mass.

Grand View Park (Haverhill, Mass.) camp meeting will be in session when this paper is being read. Rev. Borders, Norberry, Martin, Schurman, Gould, Hanson, McNeil, DeLong, and Washburn are announced in the above order. There will be many others.

A very bad morphine eater recently knelt at our altar during the fall convention. Nothing but a full salvation experience will ever save and keep such people.

Brother Noble and Brother Whitman helped in the providence convention.

The Union City Rescue Mission of Providence has closed for the summer. Brother Gregory, one of the leaders, intends doing some aggressive work in open air work, going about in an automobile.

There will be some good musical talent at the Portsmouth camp. Persons desiring information about this camp should write to Charles Dore, 46 Dartmouth street, Providence, R. I.

Superintendent Winslow, of the Shawmut Avenue Mission, Boston, Mass., writes that God is blessing the work there these days. Seekers are found at the altar each week.

Brother Maurice Barrett, who did some good evangelistic work in Providence and other New England cities, has gone back to his Indiana home. Brother Barrett returns next fall to Boston University.

Rev. E. E. Angell, president of the P. C. I., North Scituate, will act as principal of the school for the next year.

Rev. Dr. Archibald, present principal of the P. C. I., closes his services with the school at the close of this term. It is reported that Dr. Archibald will return to his home at the Isle of Pines.

The *Herald of Holiness* is a welcome visitor at all our Pentecostal Nazarene homes. Many of our people think it is the best holiness paper in the land.

Charles H. Robinson, of Providence, has been very sick the last few weeks. Brother Robinson is one of God's noblemen, who has greatly aided the holiness movement in New England.

"KEEP ON BELIEVING"

DISTRICT PREACHERS' MEETING

The regular meeting of the preachers of the New England District was held in the new church at Salem, Mass., on Wednesday, June 4th. At the morning session our new district superintendent, Brother Washburn, gave us an instructive, helpful address on what we ought to be as preachers of Bible holiness.

At the afternoon session, among other helpful things discussed was the question of opening up new work on our district. The unanimous opinion of the brethren was that an aggressive move should be made along this line, and a committee was appointed to act with the district superintendent to arrange for several

In The War for the White Slaves!

Editor of THE HERALD: Since our Home for redeemed girls is in process of construction, indignation meetings have been held by those who oppose such a Home, and we have been in court—a hundred Nazarenes strong. But over our protest the Board of County Supervisors have passed an ordinance against us, and we may be in jail before you read these lines. If so, we go gladly 'for Jesus' sake, und for the sake of he great army of White Slaves who are behind bolted doors and walls thicker than any prison walls in the land. The accompanying clipping gives the substance of what I said in court. It is an awful fight for right against wrong. Let all the saints pray mightily for victory here. With compassion and love, SETH C. REES.

[From THE LOS ANGELES RECORD]

Big Fight Begins to Aid Girls

The Record's Story of Pitfalls for Young Women in Los Angeles Arouses People to Action and a Determined Campaign Will Be Waged to Help the Friendless by Building Home at Bairdstown.

Declaring that THE RECORD'S expose of the conditions involving young girls in Los Angeles is evidence of the need of more places where the friendless girls may be given a helping hand, men and women from all walks of life have written and telephoned to this newspaper, congratulating it for opening the eyes of the people to the true situation.

Copies of THE RECORD with the story telling of the 207 girls who have been taken under the juvenile court within the last six months will Monday be presented to the county supervisors by Pasadena citizens who are behind the movement to erect a rescue home for girls at Bairdstown, when an emphatic protest will be made against the proposed ordinance forbidding the erection of such a home within half a mile of any dwelling.

J. F. Sanders, treasurer of the Rescue Commission of the Southern California District, declared Saturday that THE RECORD has done a signal service for the hundreds of girls who are exposed to the conditions here in arousing the authorities and the mothers and fathers of daughters to action.

Rev. Seth C. Rees, 660 Elizabeth St., Pasadena, head of the organization which is building the rescue home opposed by Bairdstown residents, said Saturday.

"As president of the Rescue Commission, which has purchased a site of nearly two acres, and is building a home for friendless girls near Bairdstown, just outside of Los Angeles' east city limits, I desire to give a few facts to the public.

"Since some of the Bairdstown people have held indignation meetings, passed resolutions against the girls, appointed committees, circulated against the girls, appealed to the board of county supervisors, asking them to restrain us from erecting such a home for unfortunate girls, it seems proper for us to say a word.

"First - We have been frank, open, and transparent in all our dealings. We have not attempted to deceive either the public or any individuals as to our purpose or object in the erection of the Home.

"Second - We have gone outside of the city limits and outside of all building restrictions, and purchased property so keyed on three sides that there can be no reasonable objections to our location. Upon this site, for which we paid \$4,000 in cash, we are erecting a \$7,500 house. It is to be a high-class building, and the grounds will be so beautified as to make it a credit to any community. It has been repeatedly stated that we will be a disgrace to the neighborhood." We sincerely hope to never witness such a disgrace as was witnessed at their meeting, when a general row resulted at their meeting, when a general row resulted in two most disgraceful and bloody fights for which at least two arrests have been made.

"We are creditably informed that our leading opponent was arrested before he got out of the Hall of Records, where he was pleading with the board of supervisors for the arrest of our progress in constructing the home.

"Third—I have founded and superintended

ten just such Homes as we are erecting, and we have rescued and sheltered more than 2,500 girls, 80 per cent of whom are now standing true to God and womanhood. These Homes are located in Chicago, Kansas City, Cincinnati, Providence, and other cities, and have never been a public nuisance, have never depreciated a community. Though many of them have been located in excellent residential districts, our nearest neighbors have often been our best friends.

"We are informed that the supervisors are asked to pass a law that no such home shall be built or operated within one-half mile of a public schoolhouse, or a private residence. Such a law would send us to 'Old Baldy,' or to the desert, and render impossible the work of helping friendless girls.

There are in the United States one-half million million American girls who have sold their bodies for bread, and are homeless, hopeless, and friendless. They come not from the slums, but from broad boulevards and avenues and quiet country homes. They march 500,000 strong to the slums, and through the slums to the morgue, the potters' field, the nameless graves, and a harlot's hell. Are they never to have another friend or another home? What if it were your daughter? Is she not worth saving? In the name of American civilization, in the name of God and humanity are we to be restrained from saving fallen girls in California as we have saved them in other states?

"Are we to stand and see this great army of white slaves march down the steps of night without a protest? Never! No, never, not while there is warm blood in our veins. We serve notice now that we have warpaint all over our faces and a warwhoop in our soul; we will gladly die on the breastworks of the enemy, but we will never show a white flag.

"We appeal to the public press and to public sentiment. We appeal to the lawmakers of the land. We appeal to all that is good and great to give us a chance to help the helpless and save the lost.

series of meetings in new fields, to last a number of weeks, until a nucleus be secured for a church organization.

A tent is to be secured, and the district superintendent is to have the assistance of the nearby preachers in these several campaigns, each to give all the time possible to this needful work. A number of places are calling for a Pentecostal Nazarene church, and it was decided that this was the best way for opening up such places.

There was a good attendance and much interest manifested in this move to extend our work.

Rev. B. E. Martin was the preacher of the evening he being with the Salem church as an evangelist at this time. Several seekers were at the altar at that service.

The Salem people entertained in a royal manner as they always do. J. W. Gillies, Sec'y.

OKLAHOMA DISTRICT

Upon invitation of the people and at the request of the district superintendent, we organized three new churches at the following named places: Isabella, June 17th, with twenty-seven charter members; Longdale, June 18th, with thirteen members; Eagle City, June 19th, with ten members. Brother J. A. Ludlam held a good meeting at each place, and advised them to organize. At the earnest solicitation

of each place Brother Ludlam was persuaded to take the pastorate for the rest of this assembly year. And so it is going, and the blessing of God is going with it. C. A. IMHOFF

PITTSBURGH DISTRICT

Our assembly was one of great grace and glory. General Superintendent H. F. Reynolds led the host on to victory, and salvation work was done throughout, there were but few preaching services without seekers, the most of them testifying to their new-found joy of either pardon or purity. The business was done with dispatch. The anniversaries were good. We closed about twelve o'clock Sunday night, with a sweep of salvation. The pastors, evangelists, deaconesses, and delegates left Monday morning for their fields of labor, greatly encouraged to make this coming year the greatest the Pittsburgh District has enjoyed—more earnest in prayer, more abundant in labor, more sacrificial in giving, greater unity in effort, and greater rejoicing in our next assembly, which is to be held at Pittsburgh, Pa., with Rev. J. H. Norris and his good people. Let all the people say, Amen!

Our first work on the district following the assembly was at Lithopolis, Ohio. Here we found a faithful few. They had been without a pastor for a year, but not without the Holy Ghost, and salvation work. We were with

them four days. The Lord was with us, and gave salvation. There were eight seekers and a few got through bright. Brother Shipley and wife, students from our Olivet University, will supply the work as pastors for the present.

We are happy to say all the churches on the Pittsburgh District are supplied with pastors.

N. B. HERRELL, Dist. Supt.

NOTES AND PERSONALS

Our people will be glad to learn that Rev. D. Rand Pierce, who, with Mrs. Pierce, has been for a little time at Vancouver, for the sake of their health has taken the church at Calgary, Alta. for the coming year. The church is to be congratulated.

Mrs. Leckie writes that her husband, our beloved superintendent of the Louisiana District, Rev. T. C. Leckie, is at home very sick. Let fervent prayer be made for him, for his family, and for his work.

Announcement is made of the marriage at Doming, N. Mex., of Miss Annie Blades, of North Dakota, to Mr. A. H. Thompson of Deming, Rev. Stanford officiating.

"No man can be at peace who puts a willful sin between himself and God."

GENERAL CHURCH NEWS

TWO NEW CHURCHES

The writer has just closed two ten days' tent meetings; one at Waterloo, and the other at Webster City, Iowa. These meetings are part of a tent campaign that is being conducted in Iowa this summer. At Waterloo we were assisted by Rev. F. B. Gowl and wife and L Levi. A church was organized at the close of the meeting, and steps have been taken to secure an abandoned church. At Webster City we were assisted by Rev. A. H. McCain and Rev. F. B. Gowl, and a church was also organized at this place. Brother and Sister Pierce, formerly of Greeley, Cob., church, were among the charter members at Webster City. The battle at both places was hard; the devil does not like organized holiness. I am sure if a fund of \$500 was on hand for church extension work in this state, we could, in the next two years see at least fifty new churches organized. Let us pour out the money as Jesus poured out His blood.

F. J. THOMAS, *Pastor.*

Marshalltown, Iowa.

LOS ANGELES, CAL

I must say a good word for the Herald of Holiness; each copy is better than the one before. We are having a continual revival at First Church; eleven souls at the altar Sabbath evening, and I believe all were saved.

W. A. MAITLAND

ROSEDALE, CAL.

I am now engaged in a great war against sin here in the German Mennonite Brethren Church in Rosedale. God is with us and victory is ours. My next meeting is near Oakdale, Cal., June 17th, then in Los Gatos, where we will have a tent. Anyone wishing meetings either in German or English, please correspond with me at Los Gatos, my permanent address, or with Rev. E. M. Isaac, the district superintendent, 1020 10th street, Oakland, Cal.

A. J. NEUFELD

PONCA CITY, OKLA.

The holiness rally was held in our church from June 5th to 8th. God put His approval on each service. There were several visitors with us from different parts of the state. Rev. Imhoff, of Blackwell, and our district superintendent, S. H. Owens, did the preaching and their soul-stirring sermons can never be forgotten by our people. The presence of the Lord was manifested all the way through and the interest deepened from the first service to the last. Sunday was a great day indeed. By sunrise Sunday morning there was a good crowd at the church for the sunrise prayer meeting. Every one present seemed to realize that God was there. At 9:30 they gathered in for Sunday school. Our Sunday school has more than doubled in membership this year. At 10:30 o'clock was the sacramental service, which was conducted by Brother Owens, after which he brought us a message to the delight of all. At 3:00 p.m., we found the house crowded for children's exercises, which was an interesting service to all. At the evening service Brother Owens preached the closing sermon, and the rally closed with a fine altar service.

J. I. HILL, *Pastor.*

DODSONVILLE, TEXAS

Great grace is upon us on the Dodsonville charge. We had a good meeting at Wellington, one of my appointments, with J. O. and Bessie West and E. G. and Jamie Roberts, as evangelists. Twenty-five bright professions. These good folks have certainly endeared themselves to the people of Wellington. No pastor will make a mistake in engaging their help. There were six additions to the church. Our next meeting was at Childress, with Rev. J. E. Threadgill. Here we had one of the great meetings; seventy-four bright professions. How the glory came down! How plain Brother Threadgill can make the second work of grace!

LATEST BY TELEGRAPH

Portland, Ore., June 23, 1913.

HERALD OF HOLINESS:

The Northwest District Assembly at Portland, Ore., June 22d, was large and enthusiastic. Two hundred and eleven preachers and delegates were present. Dr. Walker presided with great ability, and preached with marvelous unction. Great crowds; much good done. Rev. DeLance Wallace was enthusiastically re-elected district superintendent. The appointment of Rev. H. D. Brown, as Field Agent for the Publishing House was most cordially endorsed. Pastor C. Howard Davis and his people entertained the assembly royally. Southern California sent quite a delegation, Rev. C. V. LaFontaine being gladly welcomed as pastor at Spokane; Dr. and Mrs. E. P. Ellyson, enroute to their school work at Olivet, Ill., stopped during the assembly and proved a great benediction. The appointments are as follows: Portland, First and Scandinavian, Brentwood, Tillamook, Everett, Marysville, Bellingham, Monroe, Lincoln Heights, Pullman, Colfax, Diamond, Walla Walla, unchanged; Ashland, B. W. Shaver; Salem, Little; Seattle, Hadley; Spokane, LaFontaine; Yakima, supply.

DELANCE WALLACE.

His Bible readings can't be surpassed. He is a fine fellow to work with, so patient with all. Things are moving here.

W. E. ELISS, *Pastor.*

HARRINGTON, DEL.

We are still pressing the battle against sin and the enemy at this place. There are many things that exist on this fluid of labor detrimental to the work of holiness. However, above it all God is at work and He is blessing His word as it goes out. The Bible says plainly that His word "shall not return void." So we are much encouraged. Sunday services were good, and God blessed in helping us receive money enough to pay off a couple of back debts that have been standing quite a while, also the interest on the parsonage. so we feel more like preaching the dear old Word at the time than ever before. We love the way of holiness. We as the prayers of God's people, as my wife and daughter are both sick.

J. W. Henry, *Pastor.*

INDIANAPOLIS, IND.

The first Sabbath in June was the day set apart to receive the offerings of our devoted Nazarenes and friends for the yearly payment upon our church debt. But by 9:30, the hour for opening of the Sabbath school, there was every indication of a gathering storm threatening the joys anticipated in an all-day service of worship. The storm gathered and spent itself in threatening fury for a short time with wind, rain, hail and sharp peals of thunder, but the children who had prepared to take part in our Children's Day program were all present and seemed to take little notice of the disturbance the heavy dark cloud had brought us; and as always, the Lord cared for us and ordered the storm to cease and pass on bringing to us a splendid attendance, filling our church. The program

sent out by Publishing House for Children's day was used, the smaller children carrying out the songs and recitations to the delight and profit of the interested parents and friends, after which a splendid missionary offering was received, our missionary envelopes being used. For two weeks our assistant pastor, U. E. Harding, simply announced a few times the fact of the time have arrived that we make our yearly payment on our church property, requesting that we pray over it, and be prepared on the first Sabbath in June to make the required payment of \$433. Following the children's service, so full of blessing and joy, our pastor, C. W. Ruth, who had been absent from us for some weeks, took charge of the eleven o'clock service and before preaching, directed in a few words, a hallelujah march, giving each one in the house the privilege of laying down their offering without letting his left hand know what his right hand was doing, and the blessing of God came down upon every saved heart, making as happy and smiling a crowd of Nazarenes as you could ever wish to see. Oh, how the blessings of God came down upon us as we sang and worshiped Him that glorious and beautiful day; how He did help the pastor to preach that morning, and His presence in the afternoon at the sacrament of the Lord's Supper was felt by all; and the house rang with the shouts of praise and glad songs of all who entered into this hour of worship, concluded with an hour or more of victorious testimonies. About this time the report was brought in that the morning offering amounted to \$500, more than asked for or expected, and this without soliciting or taking any pledges. My! What a solid joy and thanksgiving - for we are not a rich people in earthly goods. Our assistant pastor preached a most blessed sermon to a splendid congregation at night - six strong men being seekers during the day, and we left the church late that night feeling very close to heaven and that we were all carrying much of it home with us in our hearts. Mrs. C. W. Ruth

SOUTH MANCHESTER, CONN

Coming to South Manchester at the close of the district assembly to take up our new work we found a loyal, united band of Pentecostal Nazarenes worshipping in a neat church pleasantly and conveniently located in a beautiful and prosperous town of about fourteen thousand inhabitants. From the very beginning of our pastorate God's blessing has rested upon us. Our meetings are gracious seasons of refreshing. The size of the congregation is very satisfactory indeed. The Sunday school is steadily growing to the joy and delight of all. Love and unity prevail among the entire membership and the people are very hopeful and expectant. We are giving God the glory and looking for better things in the future.

A. C. GOLDBERG

CARBONDALE, PA

On May 23rd we opened an old-fashioned revival in the First Congregational Church of Carbondale, Pa., with Rev. T. E. Beebe as evangelist and Rev. F. H. Neal as gospel singer. The meetings were intended to last only ten days at which time Brother Neal was called home. God wonderfully met us; we could not close the meetings; Brother Beebe decided to remain and fight the battle which lasted three weeks, during which time there were over one hundred persons knelt at the altar. Brother Neal sang in the Spirit and the people got blessed. Brother Beebe has the unction and God wonderfully blessed his messages. Thank God for victory.

G. V. HAMILTON, *Pastor.*

SIOUX CITY, IOWA

As we were called to Sioux City church upon the resignation of Brother Hatfield, we arrived here on the 12th of April last and preached for the 13th. We found a band of as true Nazarenes as we ever saw, but they seemed to be discouraged to some degree. We have now been here ten weeks and there has not been

PAGE FOURTEEN

a dry service yet, praise God. We have seen eight souls pray through at the altar. At our first communion service, June 8th, twenty-eight souls knelt for communion; this paved the way for the great shout of victory which followed, and such rejoicing made strong sinners to tremble under the power of God: We are to have a great tent meeting here beginning July 18th-27th, Rev. B. T. Flanery leading minister; Brother Lehman and wife, leaders in song. We expect the Holy Ghost to lead in all things, that we may give God all the glory. Now we ask the Herald family to help us pray for a great feast where many will find God.

W. U. Fugate, *Pastor*.

DANBURY, CONN.

It will be of interest to the saints scattered abroad to know that a special refreshing from the Lord has been given Danbury, Conn. The Spirit of the Lord is hovering over the town and are finding hungry hearts to whom God has been speaking, ready to listen to the gospel invitation. Two new souls gloriously saved on Sunday night. Our new, tent, 40x60 feet, is soon going up for a camp—an evangelistic campaign. We are believing for a goodly number of souls saved and sanctified and several added to the church. We solicit the prayers of the saints in Jesus' name. Every family of the church in the place is taking the Herald of Holiness. Let other churches do likewise. God is gathering in the children, for which we praise Him. This is a new work among the children. Yesterday we had out about twenty-five and some grown up folks. God is supplying every need. We are seeing signs and wonders done in the name of the holy child Jesus,

Evangelist F. E. MILLER and WIFE.

WARREN, PA.

On May 21st we hastened home to Lynn, Mass., from the New England assembly to pack our household goods to ship them to our new field of labor. On May 18th we held our closing service. Just three years and six months before on that day we had arrived for the first time in this famous shoe city of the east, and held our first service the same day. How quickly the time sped by! How we learned to love this dear people! How the Lord blessed us many, many times together! This closing service was so sweet and blessed. While we were listening to the people testify wondering if we would ever have an opportunity to hear them again on earth, Brother Durkee stepped forward saying he wanted more time than usual. Then he turned to the people and asked all who had been saved, sanctified or reclaimed during the past three years and a half to arise. How our hearts beat with joy as we looked into the faces of that company of people. The Lord bless them every one, is our prayer, and keep them true till Jesus comes. Some day we'll meet again where we don't have to hold farewell services throughout the endless ages of eternity. After tears of rejoicing and shouts of triumph had subsided, Brother Durkee turned to the pastor and family and in a few very kind and loving remarks presented us a well-filled purse from the congregation. The Lord bless this dear people; we shall always love them. This blessed service closed with seekers at the altar. On the following Thursday we waved a parting farewell to a company of saints as the train pulled out of Lynn. Some went with us as far as Boston and as the train steamed out of the station in Boston we realized we were leaving many ties that would always be dear to us on the rock-ribbed coast of New England. We hastened on to New York by boat, from there on to Wilmington, Del., where we spent Sunday. Mr. Gould preached in Harrison Street M. E. Church on the Sabbath, and Glenn sang for them. Monday we hastened on to our old home in East Palestine, Ohio, where we attended the Pittsburgh assembly. From there we came on to Warren, our new field of labor, where we found a goodly company of people at the station to meet us. We felt at home immediately. We have had two blessed Sundays with this people. We are

Educational Number

The HERALD OF HOLINESS of July 9th will be an educational number. It will contain advertisements and other matter pertaining to our church schools. In addition to this there will be a number of valuable articles on subjects pertaining to education. These special articles are as follows:

EDUCATION AS RELATED TO THE WORK OF THE PENTECOSTAL CHURCH OF THE NAZARENE.....J. H. Norris
THE BIBLE IN THE SCHOOL, E. P. Ellyson
THE PASTOR AND EDUCATION, E. F. Walker
RELIGION IN THE SCHOOLS, E. E. Angell
THE POOR BOY AND THE COLLEGE, F. H. Mendell
SHOULD THE CHURCH ESTABLISH GRADED SCHOOLS?.....A. M. Bowes
AN URGENT NEED.....Lucy P. Knott
THE NEED OF PRIVATE CHURCH SCHOOLS.....M. M. Dietz

Any person desiring extra copies of that issue may secure them if they order at once. When mailed singly to separate addresses, two copies for 5 cents; quantities in bulk packages, \$1.50 per 100, or \$12.50 a thousand.

Order now if you wish extra copies.

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comfortably settled in the pleasant and commodious parsonage, praising the Lord, having victory and expecting to be more than conquerors in every battle for Christ our King.

OLIVE M. GOULD.

MIDDLETOWN, N. Y.

Since the assembly at Brooklyn, N. Y., I have been in this city trying with God's help to introduce the Nazarene work here. A city of twenty thousand population and no holiness work of any description. I rented a storeroom in nice condition, borrowed chairs of an undertaker, put an announcement of the services in the window, and a notice in the daily papers announcing preaching each night for a week, naming our work "Nazarene Mission." Sunday morning, May 25th, was the first service. We had a small congregation, but God was there and sanctified two souls. In the afternoon a man who had been longing for this light for years received the blessing. Meetings continued every night for two weeks, during which time five were saved and four sanctified. Praise the Lord forever! Sunday morning, June 8th, we organized a Sunday school, and are looking forward to building up and establishing a Nazarene work here that will bring glory and honor to our Father's name, and satisfaction to many longing hearts. God has already worked on the hearts of His people so that they are busy beautifying the building with appropriate mottoes. The Baptist people—God bless them—have loaned us forty-seven chairs and a good pulpit and pulpit Bible. 'A music house has loaned us a good organ. As for myself and family we are all the Lord's to spend and be spent for His glory.

JOHN R. NICOLL.

DAVENPORT, OKLA.

The fourth anniversary of the Dependent Children's Home, of Davenport, was celebrated June 13th-16th, with appropriate services and entertainments; two services a day were held until Sunday, when we had an all-day's meeting, consisting of songs and prayers, beginning at 9:00 in the morning. This was followed by an old-time class meeting at 9:30, then a short address from the mayor of the city, and a response from the Methodist pastor. Then

HERALD OF HOLINESS

the writer preached and closed with the sacrament of the Lord's Supper. In the afternoon the children of the home, twenty-three in number, rendered a very beautiful and impressive program. The services closed with an evangelistic service in the evening, led by the writer, and at the close of the sermon, four knelt at the altar, and two claimed to receive pardon from the Lord.

S. H. OWENS, *Dist. Supt.*

SEYMOUR, IND.

The church is still on the upgrade and our own hearts are greatly encouraged. One of our dear boys, Albert Valters, is back from I. H. U., and we certainly thank God for what He has done for him. His fervent, wide awakes spirit is a great blessing to our church. Albert was converted and sanctified at I. H. U. Loved ones and interested friends had long prayed for him and how we praise God for answered prayer, for such a place as I. H. U., and for such a man as Dr. Walker as president. Largely through Albert's instrumentality, Charlie Adams, a wicked, wandering boy, was gloriously converted in one of our prayer meetings over a month ago. He was sanctified at Olivet campmeeting. Yesterday was a high day here. We began with a prayer meeting from 6 to 7 a. m., and God poured out His Spirit upon us in every service. Last night two young men were converted. Charlie Adams brought one of the young men to the altar, We expect to push the battle harder this summer than we have ever done. There were sixty-seven out to prayer meeting last Thursday night. We expect to begin our street meetings Saturday night. We are looking forward to the best summer meeting that has ever been held in Seymour. The date of the meeting has been changed to July 15th-20th, Dr. and Mrs. Fillyson will have charge of this meeting.

M. T. and LIDA BRANDYBERRY, *Pastors*.

BLOOMSBURG, PA.

On the first of April we took charge of our work in this place. God is with us, and a few have been saved since we came. Our church is full nearly every Sunday evening, conviction is on some of the people, and they are asking for our prayers. God has some real saints in this place. On Saturday evening, June 14th, our general missionary secretary, Rev. H. F. Reynolds, arrived to spend the Sabbath with us. In the morning he gave us an encouraging and interesting talk on missions, and in the evening preached from the text, "Be- hold your God." He spoke of the greatness and almightiness of our God, of His power to save, sanctify and keep us. After the sermon a number asked for our prayers, and *e believe that some of them will get" through to God. The outlook for the work here is encouraging, and we are expecting some new material to pray through in the near future. The saints are kind to us with the temporal things. They have given us three donations since we came here, for which we praise the Lord.

H. N. HAAB, *Pastor*.

RIDGEWAY, TEXAS.

Our meeting at this place closed Sunday night. Brother Oscar and Sister Nettle Hudson did the preaching. A number were blessed at the altar. They made many friends while here. The people gave them about \$120 for themselves and Rest Cottage. My first meeting will be at Stout, July 10th. Anyone wanting me or my tent may write me at Ridgeway, Texas.

J. R. RADICAN.

VANCOUVER, B. C.

After one year of change and rest I have accepted a call to our Pentecostal-Nazarene church in Calgary. Will begin with this people Sunday, June 29th. I am resigning from a most agreeable and lucrative position on the editorial staff of the Daily Province, the leading paper of this city, where I am in charge of the religious department which furnishes from one to two columns of religious news daily. Many of the local clergymen and oth-

ers have counseled me otherwise, feeling that I could do a great and good work in my present capacity. But the call of God to preach holiness is upon me and no place or money could tempt me in the least, as long as I am able to prosecute this glorious warfare, to urn aside to the right hand or the left. My heart burns for the salvation of souls. Mrs. Pierce is steadily gaining and we look for more days when the glory of God will come down is we have seen it so many times in dear old New England. I spoke last night at the Central Mission here.

D. RAND PIERCE

MONTGOMERY, TEXAS

It has been our heart's desire for a long time that God would send a Nazarene man to this place to preach holiness, and to lead us to a higher life in Christ. Brother Dodson and wife, coming without knowing one person here, proves that it was God's will to answer our prayer and give us what we desired In His name and for His glory. The way was very dark for the first week, but the clouds soon began to pass over as the people's eyes opened to the teaching of the Holy Word. There were about twenty that wished to be led to a holy life and believed in Brother Dodson's teaching. We praise God for a man who preaches nothing but the straight truth from the Holy Word. It kept getting better every night and the people began coming. The last night the tent was full an(1 every one wishing Brother Dodson would stay longer, and sorry he closed the meeting. Any one wishing their help In the service of the Master In singing or preaching will make no mistake in calling them with their tent, as they have given themselves entirely to the Lord to go where He leads. Address them at Mineral Wells, Texas. Hoping and praying that God will be with them everywhere they go working in His vineyard.

Mrs. D. W. MOWER.

ST. LOUIS, MO.

Yesterday (Sabbath) was a victorious day in the special revival at Maplewood Pentecostal Church of the Nazarene. Rev. Andrew Johnson, evangelist, of Wilmore, Ky., is doing the preaching. We are looking for the salvation and sanctification of souls. Let the people who are living near the city avail themselves of these privileges. The meeting continues till June 29th.

T. H. AGNEW, *Pastor*.

CUCAMONGA, CAL.

My last meeting was at Cucamonga, Cal., with the Rev. U. E. Ramsey. This is one of the nicest communities to be found in Southern California. Cucamonga is not a town or city, but just a fine settlement about one and a half miles from the railroad and some four or five miles out east of Upland and Ontario, in a great orange and lemon growing belt. There is generally a house on every five to ten acres of land, so that makes a very thickly settled community. This community is far enough from town that people are not afraid to pray out loud and say "amen" out good and loud, and cry if they want to, and laugh out loud in meeting. We had a fine time for the first ten days. The Lord came to our assistance and broke up the devil's patch, and smashed things up in the good, old-fashioned way. We ran on a week longer than we had planned to do, but after we had fought the battle and won out by a big majority. It was to the glory of God for us to go on and press the defeat of the devil. So we moved on with the march of a little army. Almost everywhere we go we find somebody just a little different from the people at the last point, and so at Cucamonga, their mark of difference is their great praying. They look like other folks, but when it comes to praying, I have never, in all my travels, heard such praying done by anybody on earth as I heard at Cucamonga. To say that they are able in prayer is saying something, but that don't express It at all. They are the out-prayingest people that I ever saw. There was a beautiful spirit in the church, and with U. E.

Ramsey to lead them on there is a fine outlook for the work. Ramsey weighs about 116 pounds, but he preaches and prays amid exhorts and shouts and jumps like one weighing two hundred and fifty. He is a perfect sight on earth, and when he prays and says "amen," it is time to quit.

BUD ROBINSON

DAYTON, OHIO

The last Sunday before our assembly met at East Palestine, Ohio, was glorious, crowned with victory for souls at the altar. We certainly enjoyed being at the assembly and meeting the brethren of this district. The last Sunday was indeed a feast to our souls. Since returning to our own work here the Lord has blessed in a marked way, increased interest amid attendance, with a revival spirit on. Yesterday was a blessed day of victory; seekers at all three of the services, nine in all and some prayed through. We feel like renewing the fight and praying the glory down.

JAMES W. and FRANCES SHORT.

GRAND AVENUE, LOS ANGELES

We have said good-bye to Los Angeles and Southern California for awhile, but not forever. The past ten years of sunny California have been years of blessing, salvation and victory. We have preached to a goodly number of the same people for that length of time, and yet, when we came to resign our work at Grand Avenue they were not content to let us go, but consented to our going only on condition that we would come back "after a while," and when we wanted to return there would "always be a church that wanted us back." No more loyal, faithful, loving company of people can be found anywhere than at Grand Avenue, and their new pastor, Rev. Howard Eckel, will soon learn that it is so. The last Sabbath evening, when we preached our (not farewell, but) con-eluding sermon, was a scene never to be forgotten, as pastor and people were compelled by the change to say good-bye. There were such tender expressions of love and loyalty as are rarely seen. Amid tears and prayers the work was concluded. It did not end there, however, for about one hundred of the friends from Grand Avenue and Pasadena came to San Pedro to the steamship "Berar" that was bear us on our journey. About forty of the students were on their home-going trip Portland, and such a scene of weeping and shouting, singing, waving of hands, and saying farewell as was scarcely ever seen at that wharf. It reminded us of the farewell Paul's recorded in the Acts. One of the compensations of the ministry is valued when It seen that one's work is appreciated. Grand Avenue is an established work and will continue to become stronger and stronger with the faithful efforts of the new pastor and his loyal people. We will open our new work Spokane, Wash., on Sabbath, June 29th. Pray for us.

CHARLES V. LAFONTAINE.

CHICAGO HEIGHTS, ILL.

The dear Lord is 'blessing the work here; many souls are finding the way to the cross. We are to hold our tent meeting June 22d to July 2d. Elmer Anderson and Sister Wines "will be the main workers, with others. We have a great harvest to reap in this town for God, but the laborers are few. Pray for sinners to be saved and believers sanctified.

Rev. L. J. MCDUGALL,

COUER D'ALENE, IDAHO

Evangelist M. E. Ferdinand held a tabernacle meeting here commencing May 11th. He stormed Satan's strongholds every night for four weeks. His messages were pregnant with light and fire. The crowds grew until the large tabernacle would not accommodate them and they stood on the outside by the scores. Most every night there were anxious souls the altar who sought either forgiveness or entire sanctification and the waves of spiritual feeling ran high. Some received such an outpouring of the Holy Ghost that they were

unable to retain their joy, so they gave vent to their feelings in glory and hallelujah shouts in abundant confusion. Brother Ferdinand gave the Spirit full sway, There seemed to be the most unfavorable attitude that one could imagine a community to assume. They didn't want to come to the meetings—but they came. The Catholic people got real hostile. Brother Ferdinand is a converted Catholic, and they came in crowds and tried every way possible to stop the meeting, but Brother Ferdinand simply ignored them and plowed in and uncovered Catholicism. This was a case of Spirit-filled message delivered with a keen sense of time needs of hungry and needy souls. Brother Ferdinand preaches the full gospel. There is no compromise with sin, but he is never abusive or churlish. He knows the secret of touching men. The people hear him gladly. We have a good class here and expect to have our new church building ready for a special meeting in August.

Mrs. F. E. REED.

LOCKER, TEXAS.

We are getting along nicely. Had Brothers Gilmore and Gilmore with us last first Sunday. It was a day of feasting on time good things of God. Several stood up for pardon or purity. Our revival commences the second Sunday in August and runs two weeks. Brothers Tracy, an M. E. preacher, and N. E. Tyler, are the preachers in charge. Pray for the meeting.

O. TAYLOR.

PITTSFIELD, MASS.

A number have been saved and definitely sanctified since our work started here in April. One young man, a Christian, came to the service Sunday, and after listening to the service, he arose and said, "If God has any more for me I want it." We invited him forward and in a few minutes he was shouting and praising God for the sanctifying power. We have a fine little Sunday school with a regular attendance of twenty-five. We are in need of a sanctified sister to labor with us—one who can trust God for finances. Doors are opening daily for our entrance but our strength is not equal to all the labors that are being thrust upon us. Sister Mary Cone was used wonderfully here, especially in the Sunday school, and the dear people are hoping for her return, as she felt obliged to go home some days ago. Pray with us for this city that has been so long bound by fanaticism and formality.

LILLIE HENDERSON.

BLACKWELL, OKLA.

On Saturday, June 21st, we had a ground breaking service, at which time operations were started for the building of our new church at Blackwell, Okla. The pastor addressed the people on the subject of "The nature and necessity of the Pentecostal Church of the Nazarene." A great meeting was held and we are into the building proposition in earnest. We had a vacant U. B. church rented and hoped to buy it but they would neither rent it any longer nor sell it to us on any reasonable terms but seemed determined to try to get us out, and bless God! We are going out to build a larger and better "home of our own" and thus widen our opportunities for a great work in Blackwell.

C. A. IMHOFF, *Pastor*.

REPORT

Our meeting at Goldthwaite resulted in but two professions. We had some choice spirits at Goldthwaite. Our meeting at Wichita Falls, with our pastor, Rev. B. R. Golightly, was good. Several bright professions. As some of you know, we have had several things to hurt our work there; but for that, I believe we would have had a sweeping victory. All of the Wichita Falls Nazarenes treated us royally; the Lord bless them. Mrs. Hamilton and Miss Brock, from Murray, were a great help in the meeting. Our next meeting was with our pastor, Rev. W. B. Ellis, at Childress, Texas. It was great. There were but few services in

GENERAL MISSIONARY SECRETARY'S ITINERARY

Since the closing of the three eastern assemblies the writer has visited the following churches in the interests of missions and our work in general. At East Liverpool, Ohio, we found Evangelist Kell and sisters closing a remarkable series of revival services. Several elders remained over from the assembly and assisted in a precious ordination service. We had a very interesting meeting with Pastor Short, and the church in Dayton, Ohio, who are rallying for a strong religious campaign. Our next stop was at Olivet, where we found Dr. Walker and many of the saints rejoicing in a very successful commencement and a good district camp meeting. Here we met several members of our executive committee of the missionary board.

July 15th was a blessed day with our church at Bloomsburg, Pa. Pastor Hans has his finances well systemized, and they are up on the apportionments for foreign and home missions. An increasing interest is manifested in all the departments of church work.

On account of a delay of notification, we were unable to get our people together at Reading, Pa., but we met most of the faithful few, and they hope soon to have a pastor and secure a hail and press the battle on all hues of our work. We had a splendid meeting with Brother Jonas Trumbauer, and our new church in Allentown, Pa. The Holy Ghost fell on us as we were assembled in the upper room, preaching on the greatness of our Lord, and our part in the salvation of a lost world were welcomed by Pastor Crapf and people at Lehighon, Pa., and God greatly blessed us while representing our missionary work. Our folks are planning an aggressive work for the Master.

At Darby we found Brother John Roberts, wife, son and singer, pressing the battle with Pastor Gottschalk and good results are already manifested.

Last night, notwithstanding a severe electrical storm, which swept the town of Clayton, N. J., we had a good missionary service with Pastor Bowen and his little flock.

All of our churches visited thus far on this district are in sympathy with our missionary system and are planning their apportionments. Some of these churches have already exceeded the monthly apportionment for the foreign work. Bloomsburg, Lehighon, Darby, Pa., and Clayton, N. J., have good church buildings.

We had good missionary services at Camden and Philadelphia yesterday. Both churches will use our system and plan to exceed apportionment.

H. F. REYNOLDS.

which people were not blessed after the first three days. There were seventy-five professions during the meeting. Several railroad men were saved and some sanctified. Deep conviction, bitter weeping, great mourning and victorious scouts seemed to be the order of the day. There are some as true saints there as ever graced the cause of the Lord. The pastor of the independent people and his folks did valiantly for our King. Brother Ellis and his loyal Nazarenes pulled every pound they could. Brother Hills is one of our strong Bible preachers. His little daughter, Alma, did excellent service at the organ. I begin at Kirkland tonight. Pray for us.

J. E. THREADGILL.

HAMLIN, TEXAS.

The blessing of God has been upon us for the past few weeks. Having a Yew days in between meetings,, I visited a brother at Porum, Okla., whom I had not seen in twenty-four years. He was the only child of a family of eleven, away from his mother's God. I made an especial effort to help him find his way back, while there. I had the privilege of preaching twice in the Methodist church. Several came forward to the altar of prayer, and God blessed. The town had some of the

"Holy Rollers," but God so blessed us that the people could see the difference between fanaticism and godliness. I came back to Caddo for a few days with Rev. H. P. Huffman, pastor of our church at that place. Found him in a revival, with Brothers S. B. Dameron, hum, Jones, and Ball helping to push the battle. God gave us many souls. We had some fine street services. Brother Huffman has a fine set of people who are doing things for God. They have just completed a nice church building. Brother Henry Howie is their efficient Sunday school superintendent.

J. WALTER HALL.

CAMBRIDGE, MASS.

The thirty-ninth annual meeting will be held at Douglas, July 18th-28th. This meeting is of special interest to many people throughout New England, and reaches far beyond this boundary in its influence. There will be an interesting and able corps of workers, and it is hoped it will go beyond what we have experienced here in past years. This has been a notable stamping ground for mighty men in the past, who have allowed it by their presence and the truth they proclaimed. Many have gone higher who belonged to the "Thundering Legion," "The Old Guard," whose eloquence

seems to hallow the atmosphere to the day. We shall greatly miss its founder, Deacon George M. Morse, who, during the year has been called higher. But it is to be hoped that the memories of the past will be an inspiration to the present. We earnestly pray that all who attend will come in the fullness of the blessing of the gospel to make it a memorable time. Only under God can this meeting be mighty in its influence and power to save sinners, sanctify believers and build up the saints of God. To this end we sincerely hope that all will come filled with a spirit of humble dependence upon God for a meeting in the Spirit, and God will not disappoint us.

J. N. SHORT.

ROGERS, ARK.

The Lord has been good to us here and blessed in tile tent meeting, which is well located. Some twelve or-more professions at and away from the tent. I have had some help a part of tile time in administering the Word. I go from here to the country some few miles north of Fairview, Mo. Let the saints pray Cod to give victory there.

ZVALDE DAUGHERTY

Home address, Berryville, Ark.

Superintendents' Directory

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GENERAL SUPERINTENDENTS

P. F. BRESEE ----- Los Angeles, Cal.
4126 Santos Street
Missouri District Assembly, Ellington, Mo., October 23-26
Southeast Tennessee District Assembly, Spout Springs, Tenn., October 30-November 2
Southeast District Assembly, Donaldsonville, Georgia, November 6-9
Louisiana District Assembly, Lake Charles, Louisiana, November 13-16
Dallas District Assembly, Lufkin, Texas, November 19-23
Alabama District Assembly, Bowie, Texas, November 23-29
Texas
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, Mo., September 2-7
Iowa District Assembly, Kewanee, Ill., September 10-14
Oklahoma District Assembly, Ada, Okla., October 22-26
Kentucky District Assembly, Newport, Ky., November 13-16
Alabama District Assembly, November 20-23
The first service in connection with each assembly will begin on Tuesday night at 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER ----- Glendora, Cal.
Idaho District Assembly, Boise, Idaho, June 25-29
History (Alberta) Campmeeting, July 4-13
Alberta District Assembly and Campmeeting, Calgary, Alta., July 11-22
Portland (Ore.) State Campmeeting, July 21-August 4
Dakota-Montana District Assembly, Sawyer, North Dakota, August 4-10
Gaines (Mich.) Campmeeting, August 22-28
Cleveland (Ind.) Campmeeting, August 29-September 8
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ARILENE

L. M. ELLIS ----- Box 173, Hamlin, Texas

ARKANSAS

G. E. WADDLE ----- Box 215, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAFT ----- Calgary, Alberta
Room 413 Grain Exchange

ALABAMA

C. H. LANCASTER ----- Jasper, Ala., Quinton, Ala., June 20-29
Sargoson, Ala., July 2-13
Vina, Ala., July 15-24
Red Bay, Ala., July 25-August 3
Thaxton, Miss., August 8-17
Middlet, 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

CLARKSVILLE

J. A. CHENAULT ----- Chestnut Mound, Tenn.

COLORADO

C. B. WIDMEYER ----- Colorado Springs, Colo., 212 North Walnut Street

DALLAS

W. M. NELSON ----- Texarkana, Texas

DAKOTAS AND MONTANA

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

IDAHO

J. B. CREIGHTON ----- Boise, Idaho

IOWA

B. T. FLANERY ----- Olivet, Ill., Sioux City, Ia., 134 S. Newton St. July 18-Aug. 2
Chariton, Ia., City Rev. E. A. Clark, August 8-17
Galesburg, Ill., August 29-30
Kewanee, Ill., September 2-14
Iowa District Assembly, Kewanee, Ill., Sept. 10-14

KANSAS

A. S. COCHRAN ----- Kansas City, Mo., 3416 Wayne Avenue
Kenesaw, Neb., July 2-4
Lincoln, Neb., July 5-20
Grand Island, Nebraska, July 21-25
Hastings, Neb., August 10-27

KENTUCKY

HOWARD ECKEL ----- Louisville, Ky., 2303 Madison Street

LOUISIANA

T. C. LECKIE ----- Hudson, La., Woodthoro, Texas, (Revival), June 27-July 6
Edis, La., Camp, July 11-20
Oak Grove, La., July 21-August 3
Kilbourn, La., August 4-10
Hudon, La., August 11-17
Barham, La., August 25-31

MISSOURI

MARK WHITNEY ----- Des Arc, Mo., Cherokee, Mo., June 18-July 5
Coffey, Mo., July 8-20

NEW ENGLAND

N. H. WASHBURN ----- Beverly, Mass.

NEW YORK

J. A. WARD ----- 1710 Dean St., Brooklyn, N. Y.

NORTHWEST

DeLance Wallace ----- Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. OWENS ----- Altus, Okla., Gage, Okla., July 2-6
Woodward, Okla., July 7-9
Blackwell, Okla. Camp, July 10-27

PITTSBURGH

N. B. HERRELL ----- Olivet, Ill.

SAN FRANCISCO

E. M. ISAAC ----- 1020 Tenth St., Oakland, Cal.

SOUTHERN CALIFORNIA

W. C. WILSON ----- Rt. 1, Box 235A, Pasadena, Cal.

SOUTHEASTERN

W. H. HANSON ----- Glenville, Ga.

SOUTHEAST TENNESSEE

S. W. MCGOWAN ----- R. R. D. 3, Santa Fe, Tenn., Caney Springs (Tenn.) Camp, June 29
Lebanon, Tenn., August 2-9

WASHINGTON-PHILADELPHIA

H. G. TRUMBAUER ----- Washington, D. C., 145 D Street, S. E.