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EDITORIAL

MAKING HEAVEN

IT MUST never cease to be emphasized that except we be born again we can not see the kingdom of God. Conscientious, personal, divinely witnessed regeneration is the initial and essential experience in sainthood. At the same time, to reach heaven there must be a life of consequent godliness in line with and growing out of this divine relationship of birth into the Father's family. In the matter of final awards this consequent matter of life seems to be the thing chiefly determinative of destiny, assuming of course the antecedent new birth without which the life could never have issued forth. In that great Day of all days of the Final Assize it will not be said "inasmuch as ye have been regenerated," but "inasmuch as ye have done it unto these." In this sense, but with careful safeguarding in our thinking and verbiage, we are, as Christians, engaged in the process of building our own heaven or furnishing the material for its erection by the divine Architect. We are to prepare and send forward the material for our mansion up there, and we may trust the Architect to do the best possible with the material furnished Him.

Like the bride and groom on their wedding tour abroad who seek with diligent care to hunt up and procure and send back to America handsome rugs and furniture and rare bric-a-brac for the furnishing and embellishment of their new home, so we must make it our great business by kindness, altruistic endeavor, deeds of charity and forgiveness, and faithfulness in service, to send forward ahead of our arrival on the shining shore the material for the preparation and adornment of our mansions above. There is much in the oft said statement that we are to make our own heaven. We are to make it in the way indicated.

How significant the momentous words: "Inasmuch as ye have done it to one of the least of these ye have done it unto Me."

A story is related of a selfish, worldly woman who, nevertheless, claimed a part in the kingdom, and perhaps thought she was a worthy member of the church of our Redeemer. On one occasion she dreamed that she was in heaven. As she was being shown through the holy city, examining and admiring the gorgeous residences of the saints, she came upon one of exceptional beauty, and paused in great admiration of the superb structure. "For whom is this beautiful place?" she inquired. "Why, that's for your gardener," answered the guide. "My gardener! Why, he would not know what to do in such a spacious dwelling. He would be utterly lost in such a mansion. Besides, his tastes are utterly inadequate to a proper appreciation of such exquisite surroundings and furnishings. He only lived in a very small cottage in the other world. He could do better, for I paid him good wages, but he is cranky, and has a morbid notion of helping the poor and weak and neglected. He gives away most that he gets instead of seeking to fix himself with more of the comforts and luxuries of life. He hardly keeps enough to supply himself and family with the mere necessities of life."

Going a little further they came to a very small cottage. "And who is this being built for?" she asked. "Why, that is for you," answered the guide. "For me!" she exclaimed in great surprise. "That certainly can not be for me. I have always been accustomed to a mansion, and how could I possibly endure such quarters?" The guide replied with a sad

voice: "Still, it is for you, madam. Our Great Architect does the very best He can with the material that is sent up to Him."

Ah, this is the sad truth told in parable or dream, but there is pathos and truth and tragedy in it all the same. How slow of heart men and women are to believe all that the prophets and apostles and Jesus have written concerning us and our destiny, and the rules of administration to prevail in the day of final arbitrament. We are the light of the world—the salt of the earth. According as we have enlightened—according as we have been a savor of life—will be our final award in that great day. "How careful then ought we to live, who such a strict account must give." Lord, hold our hand and guide us evermore and help us that we stray not into paths of selfishness!

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REASONABLE IN LOWER REALMS ONLY

MEN are generally reasonable in the realms of business and all worldly affairs, and become unreasonable only when they invade the realm of the higher—the things divine and eternal. In buying a horse a man seeks a perfect animal. Blemishes, scars and defects are carefully looked for, and the animal is rejected if these things appear. When we buy a house we are careful to see that the material is perfect and the workmanship honest and square. Defects in the foundation or in the construction will break up a trade quickly. People desire a perfect home, because such a house is safer and more pleasant to live in, and is more salable. Patriotism requires perfect loyalty to the country's flag and to the commands of her chiefs. The home to be normal requires perfect love and undivided devotion of wife to husband and of husband to wife. Let this mutual conjugal obligation be anything short of perfect, and discord and unhappiness and consequent evils of the direst character follow. No wife can be happy who believes she does not receive perfect devotion from her husband, and such conviction will soon pave the way to the divorce court. What general in command would risk a great national conflict with an opposing enemy with an army whose perfect devotion to their country and its interests he had reason to doubt. This suspicion, if well-founded, would paralyze the general's arms before a battle had been fought.

If men in all the relations and realms of life demand perfection, and if perfection in these things lay at the door of efficiency and success, why will men balk at the requirement which God makes of perfection in religion? Are these temporal matters of more importance than the affairs of the soul which is to live eternally? Are the things of sense to have precedence over the things of the spirit? Is time of more concern than eternity? Is immortality of less moment than mortality? Is heaven of less worth than earth? Is hell with its endless suffering less a tragedy than domestic infelicity or a failure of an army in war? To ask these questions is to answer them. Reason and common sense come forth with one answer to all of them, and show the absolute unreasonableness of the course of men who sneer at or deny the propriety or fact of the divine requirement of perfection by God in the religion which is to conduct us successfully across the sea of life, and which is to enable us to fight victoriously life's tremendous battle.

Perfect love which God requires of us does not mean the

end of growth and enlargement in the spiritual life. It rather refers to *quality* than to *quantity*. Love that is perfect today can be greater in quantity tomorrow. It means a love unmixed and pure. It means a love out of which has been cast all fear. The apostle John states the case when he says: "Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love: but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 John 4: 17, 18).

Perfect love alone can enable us to render that service, free and hearty and absolutely unselfish, which God requires and which humanity needs. In establishing this as the absolute requirement of the gospel from which there is no appeal God met a need of our nature and the requirements of men as to the service which could reach them, and the only requirement which would satisfy the demands of His own infinitely holy and perfect nature. Holiness or perfection is at once a necessity of our nature, a necessity of those we would help and uplift and a necessity of God's nature. It is therefore fundamental and original and not a mere caprice or a merely arbitrary command without reason or philosophy underlying it.

Few things show more forcibly the wisdom and scriptural insight and spiritual statesmanship, if we may use the term, in Methodism's founders than the insertion in the questions to be propounded to candidates for admission into the ministerial ranks, the interrogatory: "Do you expect to be made perfect in love in this life?" Yet so far fallen have many become in this historic church that a prominent writer in one of the denomination's leading papers comes out and characterizes this question as "an impertinence indefensible, wholly uncalled for, a farce, a mockery of sacred things." This in the face of such Scriptures as the following: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul and with all thy might" (Deut. 6: 5). This protesting brother would scarcely object to the oath of allegiance being administered to the soldiers of an army. Why object to this asservation of allegiance to the great God of Battles, in which we are engaged, on the part of those to be entrusted with some share in the direction of affairs under the Commander-in-Chief.

The New Testament is as clear and explicit, and even more frequent in its demands for such heart loyalty on the part of the members of this great army of the Lord. This problem of the initial and essential requirement for entrance upon this spiritual life troubled a lawyer once and he went to the Lord with the direct question as to what he should do to inherit eternal life. The Master's answer was: "What is written in the law?" and the lawyer replied, quoting from the law: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind" (Luke 10: 25-28). The Lord replied: "Thou hast answered right." In the Sermon on the Mount our Lord said: "Be ye therefore perfect even as your Father which is in heaven is perfect." It is evidently perfection in love which is here meant, as the context clearly shows.

How and why will men oppose and ridicule such a clearly revealed requirement as this? Why will men stultify their own intelligence by such opposition to a plain necessity of our nature, as well as of God's nature? Why will men impale themselves on such a gross and transparent inconsistency as to oppose the very same requirement in religion which they imperiously demand as their due and as essential in all the transactions of life in every other realm of human activity.

Perfection in love has reference to the soul's relation to God in this life as well as the next, and to the preparation for service here and to destiny eternal hereafter. Why not insist upon a full, a safe, a perfect work here of all places and of all relations in human life? Thank God for having made so clear His will and His way on this most momentous of all

the questions of life and destiny. A wayfaring man though a fool need not err therein.

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THE EVIL OF THE THEATRE

THE question of the theatre is an old but totally unchanged one so far as the theatre is concerned. Immediately the question is sprung the defenders are ready with arguments of what the theatre *may be made*, but they have made no progress in making it what they have pictured, these hundreds of years. They glibly talk of good and bad plays, but the bad ones continue to type the play-house and to preponderate in influence. The fact remains incontrovertible, despite the cowardly retreat of many so-called ministers, that the theatre as an institution is projected on the plane of the sensuous and superficial. It is of the earth very earthy, solely and desperately given over to worldliness. It amounts to nothing what *might be made* of a reformed stage. The stage is not reformed and never will be. Such reformation would defeat the solitary purpose of this institution and destroy it altogether. The whole tendency of the play house is to enthrone passion, debauch the conscience, erect artificial ideals of life and weaken all the higher claims of duty. There is begotten in theatre attendance the distinctive theatre mind. It stimulates all the bodily sensibilities, and in a corresponding ratio depresses the spiritual appetencies and susceptibilities. All this tends to disqualify people for the serious duties and responsibilities of life. It creates a species of artificiality of life, and fills one's career with disappointments, morbidness and dissatisfaction with the real and the genuine.

Those who furnish the entertainment, especially in the lower and medium grades, generally gravitate downward in the moral plane until they strike a moral cataclysm, and descend into premature graves of tragedy as the price of their error. In the higher grades, as they are called, there is at best furnished but a tutelage for the medium and the lower grades and they are thus too often but the preludes to the dark and tragic culminations for which they were the training schools.

There is no sound, tenable defense of the theatre, as often as it has been attempted, and as many as have been the misguided ministers who have retreated in the face of the torrent of patronage of this hoary enemy of true refinement and sane and intelligent and rugged moral character.

This is peculiarly an amusement-loving age. Society seems almost daft on the subject, and never stops to ask or listen to facts or reasoning as to the moral phase of anything promising amusement. There is an insane bent on being amused, even if at the expense of the moral and spiritual welfare of the home and the children and everybody concerned. The solitary question considered is, "was it funny or entertaining?" and this answered in the affirmative procures a liberal patronage from all classes of those outside and those inside the churches. Just as in the days of Rome, everything was subordinated to the exhibitions in the arena, so now business, religion, education, problems of state, economic questions—everything must stand aside while the people have their fun. College presidents and professors go wild over athletics and judges often adjourn court to attend games. The voice of protest grows feebler with the lapse of time, and the price of protest has grown to the point of ridicule and disgust. All this, however, alters not the ineradicable nature and the irreversible facts of history and logic, and we propose to repeat our protest whether men will hear, or retort in bitterness and disparagement. Let the loyal pulpit continue to bear witness against the vitiating and the evil in tendency, and God will take care of results and reward His faithful servants. We can at least save ourselves, whatever may be the paucity of fruits, seemingly, of our proclamations upon others.

THE EDITOR'S SURVEY

HOW TO REACH THEM

It sounds really senseless to raise the question "how to reach the masses." Yet this question is seriously discussed from time to time. It is strange that it should ever have become a question at all. Christ and the apostles simply did the thing without ever so much as raising the question. We have never had or thought of but one answer. That answer is for the ministry and membership of the church who really know God as a personal Savior to simply go after them with all the intensity and omnipotence of holy love and quenchless zeal. We believe the question would never have been raised but for a backslidden ministry and church membership. Love wastes no time in useless study of methods, but while professionalism parleys about methods, love reaches forth its warm arms of sympathy and brings them to a pardoning God waiting to bless and save. The *United Presbyterian* expresses our convictions in the following:

The best way to reach the unconverted is to first have a converted ministry and church membership, and then by the steady, persevering and straightforward preaching of the plain, old, unadulterated gospel of Jesus Christ, telling men of their sins, that there is salvation through the grace of our Lord Jesus Christ—an unofficial hand-to-hand and heart-to-heart work, speaking with the wayward as Christ himself would speak, kindly, gently, persuasively, with all the love of the God-man, winning without seeming to win, yet winning by perseveringly endeavoring to win. Catchy texts will not convert the world. Intellectual platitudes or balloon voyages among galaxies of burnt-out 'ologies and new-fangled isms will not do it. Sweet little pious essays on nothing in particular will not do it. Catch penny merry-go-rounds and loop-the-loop entertainments for church-furnishing and salary-raising will not do it.

A POPULAR FALLACY DENIED

It is a common claim of defenders of wine-drinking that those nations most addicted to the habit are the most temperate and sober peoples in the world. We have heard this from our boyhood when we first began warring against the liquor habit. This is a very fine and unanswerable argument for the wine apologists, but for one little defect, and that is that it is a falsehood, and has been so declared and proven a thousand times. The effrontery and brazenness of the liquor defender, however, is equal to any task under the sun, whatever perfidy or falsity be required in his miserable business of upholding this practice of debauchery. Bishop W. A. Candler, in a strong article in the *Atlanta Journal*, commendatory of Secretary Bryan's noble position on the wine question, says:

All the talk about the sobriety of wine-drinking countries is the veriest nonsense. Any man who has visited Paris, or Berlin, or Vienna knows that there is not a syllable of truth in the claim that the people of those capitals are more sober and virtuous than the people of our own country. But even if it were true that those wine and beer drinking

countries are more temperate than ours, it would not follow that we will become more temperate by drinking wine as they do. Our case is bad enough as it is, without superadding their vices to our excesses. We can gain nothing in the way of sobriety by adding their wine drinking to our whiskey guzzling. Our case has its own characteristics, and we must do our duty to ourselves, to our neighbors, and to our children in view of the conditions which are around us and not in view of the remote condition of other lands.

HOLINESS HURT BY ITS FRIENDS

It is sadly true that holiness has more to fear from its friends than from its enemies. It is from professors of this grace

and partaking of their spirit of levity; listening to and even consenting to scornful remarks concerning the noise made in the religious meeting or the manner of some of the saints; and when we see many other similar things we know that holiness has been wounded in the house of its friends. When we observe professors of this experience violating the righteous rules of social life or tolerating or practicing things that would not be permitted for a moment among refined, decent, worldly people, we know that holiness has again been wounded in the house of its friends. Whenever we hear any professor of holiness either in public or private speech verging close to the line of impure or vulgar or suggestive language, using slang or by-words or strong expletives, or in any way showing a lack of chaste thought and loyalty to God in thought, word, or deed, we know that holiness has been wounded in the house of its friends. Does any one say these conditions do not exist? We wish we had not seen or heard any of these things, but we seldom have been in a campmeeting or revival meeting where we have not seen and heard these and other things which would wound holiness in the house of its friends.

MATERIALIZING THE SPIRITUAL

We know no better way to express the thought that is in our mind concerning the trend of modern church life and much of the pulpit teaching than a tendency to materialize the spiritual. There is a sad decline of the meditative spirit in modern piety. Men do not take time to retire alone and think and pray and look into the great deep of their souls. Yet there are no great saints without these solitudes—these retirements to the holy of holies in the oratory of their hearts for self-examination, meditation and solitary prayer. Greatness even in statesmen, in poets, in scholars is not reached by men who shun solitude and keep in the glare of publicity and activity and excitement. Much less is greatness in sainthood reached without it. There are delicacies of aroma, refinements of spirit, depths of penetration, riches of inward explorations, which men can not achieve in the matter of character-building who are afraid of or who for any reason avoid these silences and introspections and solitudes. In our recoil from the opposite extreme of the cloister and the nonsense of the monastery we have careened to the antipode of ceaseless publicity and absorption with the outer and the active until we have lost sadly, and are suffering today from the blunder. Then there is a distinct depreciation and consequent deterioration of the spiritual in personal experience, and emphasis is put almost exclusively upon the practical and the outward. This point is brought out with force by the *Continent* in the following:

In earlier days Christians took pride in their intimate personal experience of things unseen. They felt elevated above irreligious folks by what they had known of God's favor in the secret place of their own souls. But now all that seems wierd. Men think it savors of a spooky spiritualism. It is out of line with modern matter-of-factness. Today's Christian wishes to be thought of as a man of the common, solid, daylight world—just like other honorable men who come and go through the

AT LAST

When on my day of life the night is falling,
And in the winds, from unsummed spaces
blown,
I hear far voices out of darkness calling
My feet to paths unknown,
Thou, who hast made my home of life so
pleasant,
Leave not its tenant when its walls decay;
O Love Divine, O Helper ever present,
Be thou my strength and stay!
Be near me when all else is from me drifting—
Earth, sky, home's pictures, days of shade
and shine,
And kindly faces to my own uplifting
The love which answers mine.
I have but thee, my Father! let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.
Suffice it if—my good and ill unreckoned
And both forgiven through thy abounding
grace—
I find myself by hands familiar beckoned
Unto my fitting place;
Some humble door among thy many mansions,
Some sheltered shade where sin and striving
cease
And flows forever through heaven's green ex-
pansions
The river of thy peace.
There, from the music round about me steal-
ing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

—John Greenleaf Whittier.

that injury comes more than from the bitter opponents of the blessing. The world and the church justly look to them for exemplification of the beauty, power and fruits of holiness, and when they fail to see these, and often see fruits the very opposite, there is disappointment and frequently disbelief engendered in the beholders. The holy are truly the light of the world and by their light people are to be illumined, attracted and won to the paths of this glorious life. The *Wesleyan Methodist* most correctly sets forth this truth in the following:

Holiness is never seriously injured by anything its enemies may do to it, but is sometimes greatly injured by its friends, wounded in the house of its friends. Persons who profess the experience bring reproach upon it by failing to be living examples of the true life of holiness. When we see a professor of holiness at a campmeeting sitting in the back part of the tabernacle with a laughing, frivolous set of persons; out walking about the grounds during religious service with worldly persons

streets. He shies at every danger of being regarded an unworldly person. It is profound weakness in current Christianity that the revolt against pietistic labels has gone so deep that it amounts to a revolt against piety. The modern man in fact does not know the silences of his soul. He does not feel at home in them. He is afraid to enter into them. He purposely locks the door on those dim recesses, and piles up all his religious possessions outside, thinking himself advantaged because he has his Christianity all within easy hand reach and all clear in the daylight, free of mystery. If there is any genuine spirituality at all, then there is no adequate religion without spirituality.

WATCH THE LITTLE THINGS

The Bible is careful and full in its warnings against the danger of little sins. All sensible men are afraid of the great sins. Theft, lying, adultery, murder, are so gross and abhorrent that men are often repelled by their enormity and shun them. It is the little sins that threaten to undermine our character and prepare the way for other and greater evils and for final wreck. Little insincerities, slight immodesties in attire, obsequious surrender to authority or social prestige for fear of loss of favor or friendship, or under the plea of peace—these are things small in appearance but deadly in their relations and consequences. We like peace and would seek it by all honorable and safe means. We must not forget, however, the divine order as given us in the infallible Book. "First pure, then peaceable," is the divine order. No peace is righteous that comes at the cost of purity. The great moral tragedies of life come of some neglected little sins. A match can ignite and destroy millions of property. A lamp kicked over set fire to Chicago and burned up a city. A neglected breach in the levee can inundate a whole territory and destroy the property and lives of countless people. "Little foxes" can burrow under and suck out the life current at the roots of the vines, and behold a vineyard fruitless and destroyed. This point is well illustrated in the wrecking of a ship on the Irish coast:

Once a ship was wrecked on the Irish coast. The captain was a careful one. Nor had the weather been so severe as to explain the wide distance to which the vessel had swerved from her proper course. The ship went down, but so much of interest attached to the disaster that a diving-bell was sunk. Among other portions of the vessel which were examined was the compass, which was swung on deck; and inside the compass-box was detected a bit of steel, which appeared to be the small point of a pocket-knife blade.

It appeared that the day before the wreck a sailor had been sent to clean the compass, had used a pocket-knife in the process, and had unconsciously broken off the point, and left it remaining in the box. That bit of knife-blade had exerted an influence on the compass and to a degree which deflected the needle from its proper bent, and vitiated it as an index of the ship's direction. That bit of knife-blade wrecked the vessel. Even one trifling sin, as small as a knife-blade point, as it were, is able to rob a soul of peace and happiness.

RIGHT YOUR WRONGS TODAY

Strange how some men postpone the righting of wrong relations. There are people at outs today who have no thought of letting death find them in such rela-

tions with their fellow beings. Yet they go on from day to day in cold unfriendliness toward their fellow men and some day death will step upon the scene and sternly decree he that is angry let him be angry still; he that is unforgiving, let him be unforgiving still. Coldly, cruelly, painfully, this decree will go forth and we must face and endure the unavailing bitter regrets and pine on over the sad and bitter thought of how things might have been. How much better to brighten and happyify your own life and the life of the other party by the grace of forgiveness and thus enjoy the riches of a consciousness of duty done and magnanimity shown while you live. But if it should transpire that you are the one in the wrong how much better to get the grace to confess the wrong and have the broken relations restored while you live and not have to suffer the pangs of remorse over lost opportunities which are gone forever to do the right and manly thing. Phillips Brooks spoke with heart and soul as well as with religion when he said:

O my dear friends, you who are letting miserable misunderstandings run on from year to year, meaning to clear them up some day; you who are keeping wretched quarrels alive because you can not quite make up your mind that now is the day to sacrifice your pride and kill them; you who are passing men sullenly upon the street, not speaking to them out of some silly spite, and yet knowing that it would fill you with shame and remorse if you heard that one of those men were dead tomorrow morning; you who are letting your neighbor starve, till you hear that he is dying of starvation; or letting your friend's heart ache for a word of appreciation or sympathy, which you mean to give him some day—if you only could know and see and feel, all of a sudden, that "the time is short," how it would break the spell! How you would go instantly and do the thing which you might never have another chance to do.

WITNESSES OF GOD

What an honor God puts upon His creatures in allowing them to become witnesses to Him. The greatest proof to the world of the existence of God is a frail, fallible human being so wrought upon and transformed as to have become a man like God. To be true, noble, unselfish, self-contained, inflexible in devotion to the right, unchanging in opposition to the sinister, the double, the vacillating, the self-seeking and the wrong; to be pure, meek, humble, undefiled and filled with good endeavors for others—these traits clustering in a man whom his friends know once to have been the very opposite in character, and too weak of himself to have accomplished this wondrous transformation by his own strength, leads men to the inevitable conclusion that there must be a God of the matchless powers ascribed to Him to have done this work. "Witnesses of God" suggests that God is on trial, and, as audacious as is the thought, it is a fact. Men dare in their folly to say there is no God, and God must bring men around to this belief ere He can be to them a Savior and a Deliverer and a Blessor. He condescends to the initiative and in mercy patiently performs these miracles in human character

and life and leaves them to silently do their convincing work. The *Congregationalist* says:

The true and irrefutable proof of God is a man of Godlike character. The next great wave of religious advance, sweeping doubt before it as driftwood is swept by a flooded river, will be a revival of godliness. Let the minister be manifestly a man of God—let the people be just and pure, joyful and gracious at home and in the market-place, and it will need no argument to convince men of a divine power working in the world for good. Every generation accepts the witness of those who have gone before as the beginning place of its own experience. We learned religion at our mother's knees, but confirmed it by our mother's life. The inner worth of the Bible, that which makes it the Word of God to men, is the record of God's dealing with his children. Its crown and glory is God's self-revelation through the Son of Man.

THE CASE AGAINST THE STAGE

The stage has not changed and it never will, all hopes and declarations of the fleeing army of modern clergy to the contrary notwithstanding. The play house of today is the play house of yesterday, and will be the play house of tomorrow, and on and on to the end of time and of the world. The church can make no truce with this thing, and must not consider any terms looking in this direction for a moment. It is diametrically opposed to everything for which the church stands, and it stands for that which the church has always opposed. Its whole tendency is bad and there is no intelligent or tenable defense of it with serious-minded, earnest Christians. We have never seen the case against the theatre better stated than was done by Dr. A. C. Dixon, of New York, in the following words:

The purpose of the stage is to teach people how to act a part; the purpose of the Church of Christ is to teach them how to be real. The purpose of the stage is to amuse; the purpose of the church is to save. The symbol of the church of Christ is the cross. The symbol of the stage may well be the baby's rattle. The purpose of the stage is to make money, and managers are not slow to do so, even at the expense of good morals; the purpose of the Church of Christ is to make character, and good morals are not for sale at any price. The stage gives what the people want, and, sad to say, the worst plays often draw the biggest crowds; the purpose of the Church of Christ is to give what people need, regardless of its popularity. The stage ministers to the lust of the flesh, and the lust of the eyes, and the pride of life, which is not of the Father's; the purpose of the Church of Christ is to crucify these things. The stage is a caterer; the Church of Christ is a prophet. The stage in its tragedies glorifies revenge; the Church of Christ teaches forgiveness of enemies and the patient endurance of wrong. The tendency of the stage is to make people childish in their feverish desire for diversion; the work of the church is to make people childlike in their faith and love and simplicity of character. The foot-lights are suggestive of the fact that the lower tendencies of human nature are there brought into prominence; the Church of Christ would magnify the head-light and heart-light that reveal and develop the higher attributes of our being. In a word, the real church is the incarnation of the spirit of Christ, pure, humble, self-sacrificing, and forgiving; the stage is the incarnation of the spirit of the world, lustful, proud, selfish, and revengeful. And what God hath put asunder let no man join together.

THE OPEN PARLIAMENT

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

The Spiritual Leadings of Paul

No student of the Scriptures can fail to realize that the saints, the prophets and the apostles enjoyed a peculiar, or intimate, or direct communication with God. God told them clearly, definitely, and in some cases continually, what to do, where to go, what to say. He also forbade them to do and say things which otherwise they would have done. They went at His bidding, on errands that no human foresight or ordinary common sense would ever have suggested. They acted as they did because God's voice told them what to do, and for no other reason.

It is important to us, in the conduct of our every-day lives, to find out just how God revealed His will to the saints of old.

In this paper we will consider the case of Paul as he comes nearest to our own time, and his life fits more into our circumstances.

1. By what means was he led?
 - (a) By an angel. Acts 27: 23-25.
 - (b) By a voice. Acts 9: 6; 23: 11; 2 Cor. 12: 8, 9.
 - (c) By a vision. Acts 9: 12; 16: 9, 10; 18: 9; 22: 17-21.
 - (d) By the Holy Ghost. Acts 13: 2-4; 16: 6, 7; 20: 23.
 - (e) By others divinely inspired. Acts 9: 11-17; 21: 11; 22: 12-16.
2. According to what principles did he make his decisions?
 - (a) His choice of a life work was because of a divine, irresistible call. Rom. 1: 1; 1 Cor. 9: 16, 17; Gal. 1: 1; 16: 17; Col. 1: 25.
 - (b) He was inclined to disparage human wisdom and to disregard the approval of men. 1 Cor. 1: 19-29; 2: 1-16; 3: 18-21; 4: 10; Gal. 1: 10-12; Col. 2: 8, 22; 1 Thess. 2: 4.
 - (c) He was a strong advocate of the doctrine and practice of understanding and following the personally revealed will of God. Rom. 12: 2; 1 Cor. 16: 7; Eph. 5: 10, 17; Col. 1: 9.
 - (d) He was decidedly "other worldly" in his thoughts, aspirations and methods of labor. 1 Cor. 7: 23; 15: 19; 2 Cor. 5: 16; Phil. 3: 7-9, 20; Col. 3: 1-3, 23.
 - (e) He often urged his followers to seek God's approval, even though it meant the disfavor of men. 2 Cor. 10: 18; Col. 1: 10; 2 Tim. 2: 4.
 - (f) He strongly, uncompromisingly, disparaged dependence upon human methods in religious work. 1 Cor. 2: 1-5, 13; 2 Cor. 10: 3, 4.
 - (g) He upheld a high standard of spirituality. Rom. 8: 9, 14; Gal. 5: 18; 6: 15; Eph. 1: 18, 19; 3: 17-19.
3. What were his personal experiences and methods along the line of divine leading?
 - (a) He often prayed for guidance and

waited for the Spirit's permission before he would make a move. Rom. 1: 10; Phil. 2: 24; 1 Thess. 3: 11; 1 Tim. 3: 14; Phile. 22.

(b) When he knew God's will no one could persuade him to forsake the path of duty. Acts 20: 24; 21: 13, 14.

(c) He felt his own weakness, emptiness and inability apart from God. 2 Cor. 12: 10; Gal. 2: 20.

(d) He took God as his defence and avenger against his persecutors. 2 Tim. 4: 14; Rom. 12: 19, 20.

(e) God revealed things to him before they happened. Acts 20: 25; 29, 30; 27: 10; 23-26.

4. On the other hand he was human. At times he directed his actions, as other men do, according to the dictates of prudence, of human judgment and in conformity to the decisions of others.

(a) He used human precautions for self-protection. Acts 14: 5, 6; 23: 17; 2 Cor. 11: 33.

(b) He often employed his own judgment and ingenuity in deciding where to go and what to do. Acts 15: 36-41; 18: 31; 20: 16; 23: 6-9; 27: 33-36; 2 Cor. 2: 12, 13.

(c) He went where he was sent by those in authority over him. Acts 15: 2; 22-28; 21: 24-26; Rom. 15: 25-28; 1 Cor. 16: 3-5.

(d) He stood up for himself like a man when he was wrongfully accused. Acts 23: 3; 24: 10-21; 25: 8-11; 26: 1-5.

Here we have revealed the two sides of a great man's nature. He was at times as childlike, as teachable, and as "unbusinesslike" as a simpleton; at other times he was as wise, as crafty and as bold as a great business man. The substance of his life and teachings along this line is contained in these passages: 1 Cor. 14: 20; Eph. 5: 17. "In malice be children, but in understanding be men." "Be ye not unwise, but understanding what the will of the Lord is."

THE GOSPEL BY JUDE

W. J. BENNETT

Jude—Very little is known of this author; he is supposed to be the disciple named Judas who questions Jesus about His manifesting Himself to them without being manifested to the world in general (John 14: 22). He is probably the disciple named Lebbeus whose surname was Thaddaeus, as no other mention is made of these names after that in Matt. 10: 3, where there is also no account of Judas, or Jude the brother of James.

The servant of Jesus Christ—Servants indeed! but more, we are called friends of Jesus (John 15: 15); yet is it not true that a faithful friend is the very bondslave to the one he loves, ready to obey his every wish and to supply his every need? Jesus said, "If ye love me, keep my commandments." Love is the propelling force behind obedience.

And brother to James—This is not the James the brother to John; there were two disciples named James, one a brother to John, and the other, James the less, whose brother was named Thaddaeus or Jude.

To them—To those for whom this epistle was written.

That are sanctified—To those, and only those who were in possession of the true, personal, vital sanctification, "the perfect ones."

By God—We are sanctified by God the Father, the cause. God made sanctification possible through the obedience, even unto death, of Jesus the Son, who in turn sends the Holy Ghost by whom those who believe are baptized or purified. God's mercy is the cause; Christ is the means by which it is obtained; while the Holy Ghost is the direct operating power of sanctification.

And preserved—Not only made holy but kept so.

In Jesus Christ—Jesus asked that the disciples might be sanctified so that they might all be one, and not only so, but that they might be one with Himself and God, who also are one. This does not place us on an equality with God, as He alone is the fountain-head of holiness, but we are as pure as crystalline drops of water, which in themselves though pure, are, nevertheless, not the fountain itself, but each one a number helping to make the composite whole. In this sense only are we one with God. (John 15: 5.) "I am the tree [the cause] ye are the branches;" the natural effects of the cause.

And called—Called, designated for an office. In this relation we are called to some state even higher than that given through sanctification. We shall be glorified with Him! Here we are faulty through imperfect reasoning faculties; here it is possible for one who at heart may be pure, and whose will and desires are free from all sin, to yet commit great blunders through misplaced zeal and imperfect mental processes, but in the translation from corruption to incorruption we shall have no such obstacles to retard our progress from glory to glory, but there we shall understand and forever bathe in the immensity of divine love.

OLIVET, ILL.

THE LITTLE THINGS

MRS. FANNIE ERB

There are a good many people in the world who think that Jesus does not take notice of the little things, and yet the Word says, it is the little foxes that spoil the vines.

It is the little things that are left undone, neglected, that soon dry up the well of living water; that eat away the spiritual life, when the prayer has lost its unction, the testimony its ring, and the soul is left an empty wine-skin. Then we wonder where the joy is gone, why the hea-

veils seem as brass, and we feel lost in the awful darkness that envelops the soul.

The little things—the smiles, the kind words, the loving handshakes, we will wish we had given, on that great reckoning day, when the little deeds of kindness will loom up as mountains, and those who were fortunate enough to perform them in this world, will go away richly rewarded for the little things they did not leave undone.

Jesus said, "A cup of cold water given in my name shall not lose its reward." But how many are too independent, or too careless, or too selfish to care, and go through life leaving a trail of aching hearts, hurt feelings, and broken friendships behind them!

Some of us have gone out again and again into the garden and gathered a heaping dish of large, luscious berries for our own table, never once thinking of the neighbor next door who has none, or of the crippled old lady down the street, or the minister's family who would not only appreciate the berries but be grateful for the loving thoughtfulness that prompted our gift. But you say you only had enough for your own use. Suppose the little boy with the two loaves and seven fishes had said that to Jesus? Jesus never would have fed the five thousand with those same loaves and fishes. Neither can He bless your strawberry patch, and make it reach for others, when you selfishly use them for only your own table.

It may be that your yard is full of flowers, and roses abound, and yet you are too busy to gather bouquets, and pass them on to those who are deprived of these lovely cheer-makers.

"Oh, I give my money, and that is enough." That is well—money is a scarce article, and those who are blessed with it do well to give it cheerfully to those who are in need of it, but there are some things in this world that money can never buy nor replace.

If it were not so, the rich would be the only folks who could ever expect to be rewarded. But thank God, the poor can give things that everyone can give, kind words, smiles, love and sympathy, which are worth far more than gold. A simple bouquet of flowers given with a heart full of love and tender regard, and a silent prayer for God to bless it, is just as acceptable in God's sight, as a more elaborate gift, if we give it in His name.

How many dried up, ununctionless, fireless professors throng our churches, just because they are so self-centered, so absorbed in their own interests, so concerned about their own welfare. They are utterly deaf to the cry of broken hearts, and indifferent to the needs of others.

They pray for a revival, and plead with God to save souls, yet they will not put forth an effort to let their light shine in good works, so that others may see and glorify the Father in heaven.

If those who claim the wonderful blessing of God can't show to the world a sweeter, more patient, more loving disposition than those who do not profess such a state of grace, then we need not

expect any one to hunger and thirst after our kind of religion. They see enough of the selfish, careless, reckless, thoughtless kind, around them every day.

The angels would love to carry fruit and flowers and love and go on errands of mercy, but they are denied this privilege. If it is ever done, it will be because you and I do it, because God has so ordained, that we should be collaborators with Him.

In heaven there will be no broken hearts, no shut-ins, no tears, so if we ever expect to get to heaven we will have to get busy about our Father's business while we have time and opportunity. If every member would make it a business to search out those who never go to church or Sunday school, and lovingly and persistently go after them, and influence them to go to church, it would help to fill up some of our empty pews.

Have you good holiness books? Pass them on, let none of them lie idle, but let them work for you, by lending them here and there, and God will bless them to the eternal good of the readers.

We all like to feel the fresh anointing of the Spirit—feel the billows of joy well up in our souls, feel the deep current of established peace flow serenely on, have the shout of victory on our lips, and feel Him smiling down upon us, but how few are willing to pay the price of self-sacrifice, of spending and being spent for others, willing to pour out a flood of tears over the lost, a never-tiring zeal over the wayward, a tender, forgiving, compassionate love for those who only abuse and slight, and ignore? Yet it pays! After they have spent their stock of hatred, and you still continue to love and weep over them, the stony heart will at last give way, and you will have a precious sheaf to lay at the Master's feet.

Thank God, there are a few whose only plea for living is, "Let me be a blessing everywhere, and all the time," whose shining faces, ringing testimonies, glorious lives, victorious experiences, are kept bright, and keen, because they live for others.

If our lives are narrow, cold, stiff and unyielding, we can know we have not the blessing. But if we are teachable, submissive, fully alive, we know the Comforter abides. There is no such thing on the face of the earth as a selfish sanctified person.

There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty (of soul). The liberal soul shall be made fat; and he that watereth shall also be watered himself.

TEXTS EASILY MISUNDERSTOOD

L. F. CASSLER

"For we are saved by hope."—ROM. 8:24.

It is not at all strange that the above statement should be woefully misunderstood by careless Bible readers. To many, even among professing Christians, the word "saved" has but one meaning; that

of pardon from transgressions; from sins actually committed.

Pardon is the initial salvation of the soul. It is salvation from sin and its penalty. It is "justification by faith," and no mention is ever made of salvation from sin by "hope."

It is also an entrance to a new life which is ever leading on with expanding possibilities for still greater things.

Sanctification is also called a salvation, and certainly is, but neither are we sanctified by "hope." It is salvation from an inherent impurity of the affections. Acts 15:9 says "purifying their hearts BY FAITH."

In neither of these two works of grace is there any mention made of entering in by "hope." Our text, however, speaks of a salvation which is to save by hope. "For we are saved by hope." We must look elsewhere for this salvation: nor will we have any difficulty in finding what we are yet to be saved from after we have been both justified and sanctified.

Will the reader kindly follow us through the following parts of the same chapter in Rom. 8:18-24.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—Verse 19.

The word "creature" here means the mortal body; the phrase "sons of God" means the redeemed soul in its disembodied state. The thought Paul had in mind was that of a mortal body in the prison of death surrounded with all the ghastly horrors of decomposition, waiting for the return of the soul that once possessed it. Earnest, expectant waiting is ascribed to it here as if it had yet intelligence.

It would be as if he said, The body is waiting with earnest expectation for the appearing of the soul. Though we be completely delivered from all sin with its consequences in this life, the death penalty is not yet removed from our bodies, and until it is, our salvation remains incomplete, and all we lost in Adam has not been yet restored in Christ.

The sainted millions who have swept out from their death couch and up the shining terrace of glory are all awaiting the apocalypse with this same earnest expectation. Our salvation must embrace our mortal bodies and corruptibility must be changed to incorruptibility and mortality to immortality and death with its terrors swallowed up in victory.

"Because the creature [the body] shall be delivered from the bondage of corruption."—Verse 21.

"Shall be." It is yet in the unseen future, but it shall be. The reader should have no difficulty in seeing that there is salvation promised from the corruption penalty under which our mortal bodies are now prisoners.

This salvation is by hope. It is post mortem, but we hope for it now. (Prov. 14:32.) "The righteous hath hope in his death."

"Even we ourselves groan within ourselves waiting for the adoption, to wit, the redemption of our bodies."—Verse 23.

It is here called a redemption of our bodies. In verse 19 we saw that the body is waiting with earnest expectation for the apocalypse of the soul and here we are told that we groan within for the redemption of the body from its mortality. No doubt David had this in mind when he sang, "I shall be satisfied when I awake in thy likeness." The intelligent spiritual David would be satisfied when the mortal, physical David should arise in His (Christ's) resurrection likeness.

This is the only salvation we embrace by hope. "For if in this life only we have hope we are of all men most miserable."

PRESBYTERIAN SUNDAY SCHOOLS TO RETURN TO THE ORTHODOX FOLD

L. L. MC DOUGLE

About the middle of June the secular press came out with the announcement that the Executive Commission, a body having charge of affairs between the sittings of the General Assembly of the Presbyterian Church, have withdrawn from the Methodists, Congregationalists, and other denominations having the uniform Grade Lesson Series. This includes the Presbyterian bodies North and South, the United, Canadian, Dutch, German and the two Reformed bodies.

The reasons are due to the substitution of ethical and higher critical teachings for the specific doctrines of the church. They will no longer permit the introduction of theological and historical speculations, and teach their three millions of children and scholars only the verities of the Scriptures and fundamental doctrines of the church. They will use the International texts, but give their own interpretation of the text.

Years ago many of us eliminated denominational literature from our schools because they did not teach fundamental doctrine, which was deemed essential to a strong Christian character, never dreaming that in twenty-five years the Methodist Episcopal Church would be issuing not merely what is neutral, but vastly more harmful. Denominational colleges and printing houses were established to conserve denominational interests. If all denominations were ready for a uniform standard respecting fundamental doctrines, and Spirit-filled men as expositors. I would say Amen right out. But we are not there, and to give a milk and water exposition, with a mixture of rationalism, Universalism, Unitarianism, Socialism, Pelagianism, Materialism, and many other things, could only result in what is now befalling the church.

The modification of some of the extreme forms of Calvinism, some years ago, renders the Presbyterian doctrine much more acceptable to themselves, and all others. They are not returning to orthodox standards as a stroke of policy, which would be really an artful one, but because they see that the doctrines of this syndicate publication means disaster. The Methodists have magnificent printing houses, and men fully capable of expound-

ing the Word, and if they forsake the fundamentals, and employ Universalists to expound the Word, they are inviting inevitable disaster.

SMYRNA, DEL.

"THE RICH MAN ALSO DIED"

C. H. LANCASTER

It does not appear to me that the rich man was a soul-sleeper. If you will observe the following facts you will find that the rich man was very much alive. Notice what he was doing in hell.

He could see. "He lifted up his eyes," and he was not simply in a grave, but "in torments." Hear his cry of anguish: "For I am tormented in this flame."

He asked for mercy. "Have mercy on me," he cried. He was evidently no soul-sleeper. "Cool my tongue for I am tormented in this flame." This man is very much alive and tremendously busy. He is now awake to the fact that he is lost.

He was conscious. The rich man was in the same state of consciousness as when in this life. He recognized the fact that he was absent from God, and that he was helpless. But he had gone beyond hope and mercy. The same individuals he knew in this life he now fully knows in his lost condition. This is no figurative affair, but an actual condition. "There was a certain rich man." This is a fact, however, in these last days people are trying to make themselves believe that there is no punishment in hell.

He remembered. "Send him [Lazarus] to my father's house." You will notice he was alive enough to "remember" and make requests. He is now interested about some one else. It has been said that misery likes company—not so in hell. "I have five brethren; that he [Lazarus] may testify unto them, lest they also come into this place of torment."

What a reality hell is! He did not want any more company. He now believes that the testimony of Lazarus would cause his brethren to change their downward course. Oh memory, memory! how memory did cling to this lost man. "Son, remember." There is a conscious personality about man that shall never die. "Their worm dieth not." This must be man's conscience. How active it is. How it suffers. Oh, how sweet to possess a clear conscience. To be lost! how bitter the remorse. Think how memory clings to this conscience. Man's wickedness and sin will ever be before him; he may long to forget but he can never do it. Should this rich fool appear upon the scene in this day of sugar-coated infidelity he would not advocate soul-sleeping doctrine, neither would he preach annihilation of the wicked.

A great gulf fixed. The rich man did not ask to be released from this place of torment. He said, "have mercy on me," and "cool my tongue." He was tormented in the flame. Poor man, he was where there is no sweet mercy to be found. He knew he was lost world without end. To be lost! what an awful thing it must be. A place with no law and no order,

no love, no rest, no peace, no mercy and no one to love you. To be incarcerated within its walls means to be there everlastingly. Hell has no purgatory; no exits; no side doors; no way of escape. Oh, how awful. "Between us and you there is a great gulf fixed: so that they which would pass from hence to you can not; neither can they pass to us, who would come from thence." This awful, dark, eternal chasm can not be bridged.

What is immortality? Is not immortality an undying life; a life that never shall die? That part of man that lives on forever and ever. The question has been asked if this be immortality, then is not man immortal? There is in every man a life destined to live without end. This body dies but the soul does not. Modern infidelity claims that no one is immortal except God. They use this quotation from Paul: "Who only hath immortality." True God alone has life in and of Himself, and He is infinitely and eternally secure against death, hurt or destruction.

"There was a certain rich man. . . . The man also died. . . . And in hell he lifted up his eyes, being in torments. . . . he cried and said, Father Abraham, have mercy on me. But Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented" (Luke 16:19:31).

JASPER, ALA.

BURS AND BURS OPENED

C. A. MC CONNELL

If you fail to conquer by love, you have lost the battle.

God has given the family that we may have a missionary field close at hand.

You can tell where a man's heart is when prayer meeting comes on lodge night.

Jesus bought all salvation there was in the market. You can't buy any anywhere. Go to Him and beg.

When I come upon "It ought to be done," it carries behind it the force of Almighty God saying to me, "It must be done."

Grasp God's live wire, and you will die the death; but everyone you touch will feel, not your hand; but the current from the Power House.

If you sit down and open your mouth for bread, you will generally get it filled with sand. Our Father has not only made every provision for the needs of the soul, but also for the needs of the body. He is tender, loving and kind; He will feed His children when they cry to Him. But He has honored humanity by making us laborers with Him. His part—our part; neither complete without the other. "But if I sit still and just believe, will He not feed me?" No. There is that called faith which is but wicked presumption, and God can not honor that. God is not a slave that He should be ordered to do our bidding. He is our tender Father who prepares, and our Teacher who leads us in the way of, self-helpfulness that we may be like Him.

Mother and Little Ones

WHEN THE TOWN WENT DRY

There was joy in the hearts of the people
at eve

When the dear old town went "dry,"
And up from the throng rose music and
song

While the bells gave back reply;
Now some of the people so happy were
black,

And some of the people were white,
But alike they were proud in the jubilant
crowd

That the city had voted right.

The folks had turned out from their hearth-
stones at morn,

The men and the women as one,
And like militant hosts had stood at their
posts

Till the going down of the sun;
Instead of the emblem of a broken heart
Was the banner of smiles unfurled,
And the telephones rang and the good news
sang

In the ears of a waiting world.

No longer the mother would wait for her
boy

And be at his coming dismayed;
No longer the wife bear the burdens of life
And be of a foot fall afraid;

And the children accustomed to hunger and
rags

Would hide from their father no more:
Wife, mother and child with a welcoming
smile

Would be glad when he came to the door.

The saloonkeeper knew that the women in
white

Were there with a purpose grim,
And with right good will his traffic would
kill.

And yet be praying for him;
He knew they were better than the crowd he
served

And would willingly be his friend,
Him gladly would see 'mong the brave and
the free—

A man in the midst of men.

—T. Berry Smith.

THE LIQUOR TRAFFIC

Here are four little machines. I step up to the first little machine and say, "Hello, little machine, what are you?" And the answer comes back, "I am a sawmill." "A sawmill? and what is your raw material?" The reply is, "Old logs." "What is your finished product?" "Lumber." "Lumber worth more than logs?" "Yes, certainly." "Then you are creating values?" "Certainly I am." "Then you are an industry worthy of the protection of this republic, and we will throw our arms around you."

I step up to the next little machine and say, "Hello, little machine, what are you?" And the answer comes back, "I am a grist mill." "What is your raw material?" "Corn and oats." "What is your finished product?" "Meal and flour." "Meal and flour are worth more than oats?" "Certainly." "Then you, too, are creating values, and we will throw our arms of protection around you."

I step up to the next little machine and say, "Hello, little machine, what are you?" And the answer comes back, "I am a paper mill." And what is your raw material?" "Old rags." "What is your finished product?" "Linen paper." "Linen paper worth more than old rags?" "Certainly." "Then you also are creating values, and we will throw our arms of protection around you as an industry worthy of protection."

I step up to the next little machine and say, "Hello, little machine, what are you?" And the answer comes back, "I am a gin mill." "A gin mill? And what is your raw material?" And if he tells me the truth, as the others tell me the truth, it must point its finger to yonder boy, and that other boy,

and that other, and say, "There's my raw material." "What is your finished product?" And again, if it tells me the truth, it must point its finger to yonder blear-eyed, bloated-cheeked old drunkard, staggering down yonder back alley, soon to drop into a drunkard's grave. "Is the finished product worth more than the raw material?" "No, no! The more the grinding process went on in the grist mill, the finer the product turned out and of greater value. The more the grinding process goes on in the gin mill, the less fit for future usefulness or service the product that is turned out. The gin mill and the traffic is not an industry worthy of the protection of the American people to-day."—Exchange.

"BRINGING HIM BACK"

The case had come before the magistrates. Mrs. Trembath stood without a word, apparently hardened into a reckless defiance. She might have been an old offender, and there was, I believe, only too much reason to think that it was by no means her first appearance—elsewhere. So the judgment was given—five shillings and costs, and she was removed to a room where she sat waiting with two or three offenders from other parishes, who were to be taken to the county jail.

Then it was that Miss Zelia rushed in breathless, and asked to see the squire. She had been driven over in the baker's cart, the baker had his rounds to go, and his loaves to get rid of, and she was afraid she would be too late. Now, she made her way to the court, and sprang upon the policeman. "I must see the squire at once," she gasped.

Squire Boynton was the chairman of the magistrates' meeting. The business was over and he was just leaving when the message was brought: "Miss Zelia Tremeneere must see him at once."

But Miss Zelia was not willing to wait, and, to the policeman's horror, she followed him into the inner sanctuary, where no woman or other stranger was permitted to intrude.

"She would come, sir," the policeman explained, "and I told her she must wait."

"That is all right, policeman," laughed the squire. Then he turned to the little lady, who was trembling with excitement.

"Is she gone?" she gasped.

"Who, my dear?" said the squire, giving her a chair. "Whatever is the matter?"

"The woman Trembath."

"No, I don't think so. Why?"

"Is she going to prison?"

"Yes, for a week. And she seems a pretty hardened creature, judging by her looks—quite an old offender, I fear."

"She must not go to prison," said Miss Zelia, her eyes flashing, and the little silver curls trembled with excitement.

"I am afraid she must," said the magistrate. "There is really no help for it, you know."

"But not if I pay the fine?"

The magistrate hesitated. "Well, no—not if you pay the fine. But, really—"

"Will you tell them I have done it, then? I don't know how much it is."

"But really it is quite a great deal, you know—for you."

"I don't care how much it is. I must pay it." And Miss Zelia took out her purse.

There was no help for it. The squire felt that from the first. When Miss Zelia had made up her mind, it was enough. So the matter was quickly arranged.

"And now," laughed Miss Zelia, "I suppose the prisoner is mine?"

"And she may be thankful to have such a jailer. God bless you, my dear!" said the squire. "You are good."

Miss Zelia followed the policeman into the room where Mrs. Trembath was waiting, and seated herself at her side.

"I have paid your fine," she whispered, taking her hand. "Do you mind?"

The woman turned and looked into Miss

Zelia's face without a word. Looked and looked, and seemed as if she could do nothing else. "You understand, don't you? I have paid your fine. And now you are quite free, and I want you to come home with me."

Still Mrs. Trembath sat without a word, looking into that face—the blue eyes, the sweet smile, the silver curls had for her some strange fascination. Then there came an utter break-down, and the woman buried her face in her hands, and sobbed as if her heart would break.

The next day Maggie went with Mrs. Trembath to fetch some things. "You must stay with us at any rate until you can eat something," Miss Zelia had said; "I am really quite troubled about you." At breakfast there had been silence—only the same fixed look. It was that afternoon as they sat by the fire that Mrs. Trembath at last broke the silence.

She drew from her dress an old, faded piece of music, and said: "Do you think you could sing that song?"

"Well," said Miss Zelia, taking it to the piano with all her cheery brightness, "I am afraid I have not much of a voice, but I can try." It was a simple song enough—an old song that she herself had sung when a school-girl long ago.

Mrs. Trembath's face was turned from the player toward the fire. As she listened the tears were creeping slowly down her cheeks.

"Will you sing it again?" Mrs. Trembath asked, when Miss Zelia had finished.

The song was sung a second time. Then Miss Zelia came and flung herself down on the hearthrug by her side. Slowly Mrs. Trembath put out her hand, and drew Miss Zelia's head on her knee.

"I had a daughter once," she whispered. "And did she sing that song?" asked Miss Zelia, very quietly.

"Yes, and I have never heard it since she—she—died. I never thought I could bear it again—but you—"

And so they sat by the fire as the daylight died. The lamp was unlit, and the glow of the fire sent little flickering shadows on the walls and the ceiling. "Why are you so good to me?" asked Mrs. Trembath, as she lifted Miss Zelia's hand to her lips.

"Why?" said Miss Zelia, "I don't know, unless it is because I love God and love you."

"God? God!" said Mrs. Trembath. "I loved Him once, but when my daughter was taken—the voice was choked, and there was a sob—"I—I—hated Him! In my loneliness and misery I took to drink, and then there came a separation from my husband. And I have had nobody since—nobody!"

"Not even God?" said Miss Zelia, tenderly. "Do you think He cares for me?" whispered Mrs. Trembath.

"Do I care for you?" And Miss Zelia turned and looked into her face. "He cares for you much more."

That evening, later, Miss Zelia came in to see that Mrs. Trembath had all she needed and to bid her good-night. She found her on her knees. Miss Zelia crept over and knelt at her side, with an arm about her waist. When they rose there was a new light in Mrs. Trembath's eyes, a new glow filled her face. The hardness had been softened, the bitterness seemed to have died out of it.

"You have brought Him back again," said Mrs. Trembath.—Rev. Mark Guy Pearce, in the Christian.

"AS UNTO THE LORD"

She was only a poor, plain, freckled woman, whose clothes were of the same fashion her mother might have worn, says a writer in Christian Life, yet day by day, as she busily plied her iron, many a humble neighbor would stop by her door to listen to the quaint old hymns she sang so vigorously.

"My good woman," said Mrs. G—, who had called to engage her services, "how can you stand all day in this hot room, always ironing, and yet sing so cheerily?"

"Ah," she replied, "the Lord has given me

this work to do; so, when I'm tired and out of sorts, I say to myself that verse about doing things heartily, as unto the Lord, and try to think how I'd feel if I could see Him standing by my side and He knew I had an unwilling heart for His tasks. Then I sing my brightest hymns, and, while my iron smoothes out the wrinkles in the clothes, I'm planning how to smooth out the rough places in my neighbors' lives.

"There's Granny Jones, left alone all day. She's crippled with rheumatics, and nearly blind, too. When I sing it cheers her a bit, and she feels as if some one cared for her.

"Little Tommy Greene, in the room above me, has a weakness in his back, and lies in his cot bed from morning till night. His mother works in a factory, and doesn't come home till dark. When he's lonely and sick with pain, he pounds on the floor with a stick, and I sing the hymns he likes best, and he lies quiet and hums them over to himself till he falls asleep. Then, once in a while, I slip up with a cup of water, and bits of picture papers that come wrapped around the clothes, and give him a pleasant word. Ah, ma'am, the Lord's so good to me I must try to help them that have few blessings."

And this thankful woman lived in a little hot room, spending her whole life ironing and smoothing out wrinkles for others. What shall we render unto the Lord for all His mercies to us?—Michigan Christian Advocate.

WHAT THE MASTER FOUND

The night was shading the landscape with winter twilight when the man entered this town. He was no common man, and was bent upon no ordinary mission. An empire was to be overthrown, and upon its ruins a new kingdom established. It was an enterprise environed with peril. Already it had cost precious lives and priceless fortunes.

The man bore himself as one who journeys through a hostile country, knowing that his enemies swarmed about him, vigilant, fearless, powerful. He took from his breast a little book and glanced at the list of names written therein.

"I have in this community," he said, "a band of five hundred friends, who have vowed ever to be loyal to me, faithful to my cause. They know that it is in danger. This is the night of their own appointment for meeting me, that I may instruct and encourage and strengthen them."

The deep tone of the bell broke upon the air. "It is the signal for their gathering," said the man, and hastened forward. Soon he paused before a large building, which, save for one dimly lighted room in the rear of the basement, was empty and silent. A man, evidently on guard, stood near the door. He started as the stranger saluted him.

"I am expecting to meet some friends here tonight."

The janitor looked suspiciously at him.

"You'll have to wait, then," he said presently. "There won't be anybody around here for half an hour yet."

"You are a member of the band that assembles here?"

"Um," replied the janitor.

"Is there great zeal among the brethren of the fraternity? Are they united, loyal, eager, aggressive?"

"Well," replied the janitor, cautiously, "things are a little quiet with us just at present. Times are hard, and there's a good deal of opposition. We had a great many things to discourage us. Maybe in a couple of months we may get some outside help, and shake things up a little; but we don't feel justified in making any effort now. Will you walk in?"

The stranger entered the room indicated by a sweep of the hand. Presently an old woman came in, glanced timidly about her, and sat down as far away from the stranger as she could get. By-and-by came two women. Then a bevy of young girls fluttered in, sat down, bent their heads together for a convulsive giggle and lapsed into silence. A lame man limped to a seat behind the stove. After a while a group of women rushed in, one of them leading a

reluctant boy. A tired looking man, in laborer's garb, sank wearily into a seat apart from the rest. After a long interval there entered a man in black, who stealthily tiptoed his way to a seat behind the others. Others came dropping in, until twenty-three people were assembled in, or, rather, scattered through the room. They were evidently there in peril of their lives.

Everything disclosed a scene of half-restrained fear. The repeated glances at the clock, the painful intensesness with which they listened to every approaching footfall until it passed; the quickness with which all eyes were turned toward the door as often as it was opened, deepening the impression that this was an unlawful assembly.

The stranger softly passed out, no one barring his way. Glancing at his book by the wind-shaken light of the street lamps, he went searching for his absent friends. Three of them he found on a street corner, discussing the political problems of the government under which they lived. Seven men he found in a club room, reading, chatting, smoking. A score he found at public entertainments, a few at their places of business, lying in wait for belated customers; a half-dozen at a progressive euchre party. Some were in a neighbor's house whiling away the hour by social intercourse. Many were at home, some too tired to go out, because they had been out all day and were planning to go out again tomorrow, and some doing nothing and wearily tired of it. A few were sick, a few were ministering to them. Some were curing convenient headaches by reading the latest novels.

So in the course of the evening the band of five hundred was accounted for. Twenty-three at the rendezvous—four hundred and seventy-seven here, there, and elsewhere; dawdling, sleeping—a discouraging outlook for a struggling revolution.

"And what is all this ancient history?" you ask.

Oh, nothing much. And not so very ancient, either. Only Jesus Christ dropping in at a recent prayer meeting in your church. That was all. And where did He find you?—Robert J. Burdette in Presbyterian Standard.

BECAUSE HE BELIEVED

A hod-carrier was toiling up a ladder with his load of bricks upon his back, when a letter was handed him by a messenger. He paused in the midst of his work and read it; when, suddenly, he dropped his hod, threw off his working garb and tossing his hat in the air exclaimed: "Boys, I'm not going to carry bricks and mortar any longer. I'm a rich man!"

It proved that he had received a letter from his far-off home in Ireland announcing that a very wealthy uncle had died, leaving him the heir to a large property. This was the occasion of his extraordinary conduct. It was a very sudden change. It would seem also to be a very extravagant course of action—throwing up his whole business, casting away the tools and the garments of a day laborer, and announcing himself a man of wealth; and nothing to base it all upon except the fact that the postman had brought him a letter.

"I don't believe a poor man can become a rich man as quick as that," said one of his fellow workmen. "I think he had better see his money before he is quite so sure," remarked another. "A bird in the hand is worth two in the bush," said a third; "and a dollar in the pocket is better than a hundred dollars on letter paper."

In spite of all these comments however our workman persisted in his assurance of sudden affluence, declaring that he had no occasion to work any longer, since he was now a man of wealth. And what was the ground of his confidence? Simply, that he believed in the genuineness of the letter. He knew the writer well, he said, who had communicated the news. He recognized his signature. He knew that his uncle had been rich, and believed that he had now bequeathed to him his property. And that was enough.

Reader, how many a man knows that he is saved and has eternal life? A letter has come to him from heaven, announcing that

God has made a bequest to him. "This is the record, that God hath given to us eternal life, and this life is in his Son. "He that believeth on the Son hath life." (1 John 5: 11; John 3: 36.) Such is the contents of the letter. We become rich, therefore, and assured possessors of salvation, by simply believing the message that has come to us.

It is not what we feel that gives us the evidence of our salvation. The workman had not felt the money. He had not put his finger on the coins; he had not handled and examined the title deeds of his estate. He simply believed the letter; and his faith in the letter which he had seen was the evidence of the wealth which he had not seen.

And so we "believe the record God has given to his Son." The gospel is "good news from a far country," and faith is "good credit which we give to that news. It is not what we feel, but what God has said; not what we read in our own consciousness, but what we read in God's epistle. "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life." (1 John 5: 13.) There was certainly a possibility of a mistake in the case of the workman's letter; but he saw such evidence of its genuineness that he was satisfied.

There can be no mistake about the genuineness of this letter which the Word of God brings to us. It has been proved authentic by a thousand evidences. It has every mark of veracity that can possibly be required. There is much stronger reason for crediting it than in the case we are considering. "If we receive the witness of men, the witness of God is greater." The good news of eternal life has been brought to us; who will credit it, and become rich instead of poor—possessor of all things instead of having nothing?—A. J. Gordon, in Missionary Alliance.

ONE WAY

The late Wilbur Wright, says the Washington Star, put safety above everything else in aeroplane construction.

Mr. Wright was once watching with a critical eye the flight of a very swift, very cranky aeroplane, when a little girl said to him:

"Uncle Wilbur, can you get to heaven in one of those machines?"

"Not by going up," replied the great airman, "but if you have lived a very good life you may do so by coming down."

"MOTHERS, TETHER YOUR CHILDREN TO JESUS CHRIST"

So much depends on the instruction of the mother. You, before anybody has a chance to get on the job, settle what your child is to be. The preacher has one day out of seven, and only two or three hours then—and if he gets one, he is fortunate in these days. With your child you have seven days in the week. What kind of instruction are you giving? Remember! remember the instruction that is to be for righteousness must not be merely lip-service. It must be life, if it is to tell. Somebody asked Napoleon—indeed, it was one of the French women—"What do you consider the French nation needs?" He looked at her, and replied with one word: "Mothers." And if I were asked what America, Canada, England, and the world needs today, I should say two words: "Godly mothers." Give me the mothers of the continent consecrated to the service of Jesus Christ, and I would capture the manhood for Jesus in a few months.

Somebody has said that "the hand that rocks the cradle rules the world." It is the instruction that you get into the child's mind before anybody else gets a chance that turns the feet of your child up to Jesus, or turns them away from Him. Make no mistake, it is the impress of the mother that lasts longer, whether it is good or bad. I tell you that there have been in my experience so many, I could not begin to count—countless multitudes—have come to me, and said: "If my mother had been a good woman, life would have been different for me."—Gipsy Smith.

The Work and the Workers

ANNOUNCEMENTS

CORRECTION—In the announcement of the meeting at Canton, Ohio, it was stated to have been under the auspices of the Stark County Holiness Association. It should have said, Tent Association.

DODD CITY MEETING—There will be a holiness meeting held by Rev. Frank Daniel, at Dodd City, Texas, beginning July 25. Also a campmeeting at Prairie Point, four miles south, beginning August 5th.—J. W. WARD, *Pastor*.

GREEN'S GROVE CAMP—A campmeeting under the auspices of the Chicago Central District will be held at Green's Grove, four miles from Macedonia, Ill., seven miles from Thompsonville, on the Illinois Central railway, where hacks will meet the trains, from August 1st to 10th. Workers: Rev. J. M. and Mattie Wines; song leader, Rev. John Wallace; organist and children's worker, Mrs. Frances Short. For further information address W. L. GREEN, Macedonia, Ill.

BEULAH HOLINESS ASSOCIATION will hold its annual campmeeting at Myer's Grove, ten miles north and one mile east of Kensington, Kas., August 1st to 10th. Leaders, Arthur Zepp and N. W. Ricks; song leader, Harry Wenger. For particulars, address O. A. MYERS, Kensington, Kas.

CHESTER VALLEY HOLINESS ASSOCIATION will hold its campmeeting at Twentieth Century Park, Pomeroy, Pa., July 24th to August 10th. Leaders, Rev. H. G. Trumbauer and others. Address Rev. WM. H. BERRY, B. D., 20 W. Fifth Ave., Coatesville, Pa.

HOWE CAMP—The annual campmeeting at Howe, Texas, will be held August 7th-17th. Workers, Rev. B. F. Neely and Rev. I. M. Ellis; Prof. Allie London, leader of song. For other information address J. H. HAYHURST, Howe, Texas.

ANNUAL MEETING—The annual meeting will be held at Hester, Okla., beginning July 17th. Also at Hedrick, Okla., beginning August 8th. Address B. F. PRITCHETT, Altus, Okla.

REVIVAL MEETING—A revival meeting will be held seven miles north of Lone Wolfe, Okla., beginning August 15th, by Rev. Freeland and Rev. Burkart. Address HENRY ROBERTS, Lone Wolfe, Okla.

REVIVAL—Evangelist Fred St. Clair and Rev. Ed. Galloway will begin a seventeen-day meeting with the Nazarene church at Ellington, Mo., beginning August 1st. Friends in the vicinity or passing through are cordially invited to attend this meeting. We covet your prayers.—FRED GEITZ, Jr., *Secretary Missouri District*.

ANNOUNCEMENT—The Main Spring campmeeting will begin on Friday before the fifth Sunday in August, with Brothers G. E. Waddle and L. L. Hamric in charge. Main Spring is located four miles southeast of Prescott. Refreshments can be had on the grounds.—SAM WESTMORELAND, *Secy.*

POSTPONED—The tabernacle meeting which was billed to be held at Oskaloosa, Iowa, August 21st to 31st, by the Pentecostal-Nazarenes has been postponed till some time after the district assembly, which will be held in the first part of September. Watch for the announcement of the meeting later.—Rev. C. G. CURRY, *Secretary of Com.*

EVANGELISTIC—It is my intention to re-enter the evangelistic field another year, and I am ready now to make dates with those who desire my service. My service among the Abilene District people as district superintendent has been delightful. But I feel I must at least put in the months of July, August, and September in revival work another year.—I. M. ELLIS.

SEVEN OAKS CAMP—Camp located on Troy and Schenectady electric line, stop 33½. Leaders, T. C. Henderson, H. N. Brown, and others. For information write F. S. CONAUGHTY, 1114 Twenty-third Street, Watervliet, N. Y.

THE FALL RALLY

As has been announced, there is to be a grand holiness rally, October 29th to November 2d, and it is to be held at Chicago, Ill., at the First Pentecostal Church of the Nazarene. Will not all the evangelists and camp meeting managers kindly mention this gathering in their different meetings? And will not such people kindly and promptly report their action to the corresponding secretary, MISS MILLIE M. LAWHEAD, Van Wert, Ohio.

This rally bids fair to be the most representative, and at the same time the largest, holiness gathering ever held in the history of the holiness movement. Let me urge all to so interest themselves in this meeting that they will pray that by it a new and divine impulse and impetus may be realized in and be given to the work of holiness everywhere.

CHARLES J. FOWLER,

President of the National Association for the Promotion of Holiness.

DISTRICT NEWS AND ANNOUNCEMENTS

ALABAMA DISTRICT

Our meeting at Quinton was not by any means what we had hoped it would be. The Christian people were helped and encouraged. Guess this was one of the great "seed sowing" times. Rev. Henry Cook helped us in the meeting. Brother Cook is good help. He has gone to pastor our church near Atmore, and to see after opening some new work. There are some good people at Quinton. Sister Bookout takes the HERALD OF HOLINESS and likes it very much.

At present I am near Sarogossa, holding a meeting, and I hope to get a Nazarene church here by the close of the meeting. Will begin a revival in Jasper church about August 15th, with Rev. B. J. Talbott, of Kentucky. Rev. A. L. Paret, of Nashville, Tenn., comes at that time to take up the pastoral duties of Jasper church, and teach the Nazarene school. Let as many people from a distance as can attend this series of meetings. We expect a great time. All who want to attend drop me a card and I will arrange for you to be cared for.

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

PITTSBURGH DISTRICT

We stopped with our Newell church one night; found the new pastors, Rev. B. B. Bulla and wife, settled and in working order. The Lord is blessing them in their new field of labor. Sister Bulla preaches in the pottery once a week. The church has rallied around them, and the work is promising. We also stopped one night with our East Liverpool church. They have raised their pastor's salary, and are doing full salvation work.

Our next place was West Point, Ohio, where we had the pleasure of dedicating a neat little church edifice. Brother Martin and Dr. Sloan, of East Liverpool, preached once each; also Brother Welsh of our Terrace charge was present and was made a blessing. Mrs. Eunice Donnelly, of Lisbon, is the happy pastor of this new church. The work at this place is growing in favor with God and man. A revival spirit is on them, and we predict a good growth for this church.

Our next visit was at Lisbon, Ohio. The new pastor is settled in the parsonage, which is under the same roof with the auditorium. We preached to them three times, and the Lord blessed us. We enjoyed the sacrament of the Lord's Supper, at which time there was much weeping and tenderness. We baptized three babies, and the glory came streaming down.

N. B. HERRELL, *Dist. Supt.*

NEW ENGLAND DISTRICT

On the morning of July 5th Mrs. Washburn and I left the Grand View Park camp, Grand View, Haverhill, Mass., where we had spent two delightful days. We had the privilege of listening to several grand sermons from Brothers Strong, Norberry and Noble, preaching the afternoon of July 4th myself. When we left several seekers had been to the altar, and the tide was rising.

Milford, the place of our destination, is a lumber manufacturing town on the Penobscot river,

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Office Editor C. A. McCONNELL

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C. J. Kinne, Agent

situated thirteen miles above Bangor. Here we found a band of devoted Christian people under the leadership of Sister D. A. Green. Sister Green came to this town about eight months ago, and began calling among the people. She found only one church, and that was closed. Interest in spiritual things was very low, but her interest in the souls of the people soon brought conviction and many of them sought the Lord, and later found the blessing of holiness. We have had a good meeting here, though handicapped by not having exclusive use of the hall.

We held a blessed service at the river bank, when eighteen were baptized by immersion, including the child of tender age and several well advanced in life. On July 12th we organized this people into a Pentecostal Church of the Nazarene, numbering twenty-one. A remarkable feature of this new church is that it includes eight men with their wives, nearly all of whom have been converted and sanctified within a few months. The church gave Sister Green a unanimous call to become their pastor.

What our sister has done in Milford may be repeated in many of these neglected towns of northern Maine by wholly consecrated men and women, to whom the salvation of souls is of more importance than a salary. The man or woman who can have a revival will have a support.

We go from here to Carlton County, N. B.

N. H. WASHBURN, *Dist. Supt.*

THAT RESCUE SERVICE

Dear Brethren of the New England District: We believe you will pardon us for reminding you that our committee on rescue work brought in a recommendation that our churches hold at least one rousing rescue meeting a year, and that a free-will offering be taken and the amount sent to either Hope Cottage, Swampscott, Mass., or Rest Cottage, Providence, R. I. *Don't forget this year. DO IT NOW.*

W. G. SCHURMAN.

NOTES AND PERSONALS

C. H. Robinson, that great lover of holiness, who has been shut-in for weeks, is rapidly improving.

Everett (Mass.) will be without a pastor at the close of the summer. This church should have a live man of God to follow Pastor Brown, who goes to Danielson, Conn.

Pastor Breckinridge of Peabody church expects to go back to Scotland in the near future.

Brother Dearn has returned to New England for physical health. Brother and Sister Dearn are blessed saints, and have done much work for God. Let us pray that God may restore them to health speedily.

Bro. D. Rand Pierce and wife were expected East this spring and summer. They are members of the New England District and left a good work at Fitchburg, Mass. We see that in the providence of God they are called to the pastorate of Calgary (Alta.) church. The Lord bless them much.

Pastor Bryant's church, South Providence, R. I., has raised about \$30 to send to Brother Miller in South Africa. Emmanuel Church sent a box of dried fruits, beans, etc., to Brother Miller, who went to Africa as a missionary from this church.

Brother Ward has been doing some good work on the New York District, in organizing and strengthening churches.

The New England District has a few old warriors among her preachers—men who have stood the brunt of the battle for many years. We suggest that some special attention be paid to Brothers Short, Riggs, and Hartt at the next assembly. Thank God for these elderly men in the "Grand Army of the Redeemed"! May their human lives be spared to us for many years to come.

Brother Washburn desires that all Pentecostal-Nazarene pulpits be supplied with regular pastors. Kindly report to him if in need.

A goodly company of saints witnessed the departure of Sister Anderson and children for Los Angeles, Cal. They will unite with University Church, Pasadena.

The Grand View Park camp closed last night. The writer had the privilege of being there a few days and taking part.

District Superintendent Washburn preached a good sermon on the crucifixion of the "old man" at the Grand View Park camp.

"Deacon" Peavey and Brother Hanson stood nobly by President Borders at the Haverhill campmeeting. A number of seeking souls were at the altar.

The spiritual and temporal welfare of Maine's church has increased under Pastor Borders.

Pastors Short and Riggs were at Grand View Park camp for a short time. It did us good to see these old warriors of the cross.

Pastors Riggs and Martin have it upon their hearts to open up a district camp in New England.

District Superintendent Washburn met the "Tent Committee" at Grand View Park camp. They decided to hold three or more tent meetings this summer, with the thought of organizing a

Pentecostal-Nazarene church at each place. There are a number of large cities that ought to have a redhot Pentecostal-Nazarene church.

Rev. George Noble preached some rugged sermons at Grand View Park camp. Brother Noble begins his work this week as field agent of the state of Rhode Island for the cause of Prohibition.

The Pentecostal churches of New England are glad to be identified with the united body of Pentecostal-Nazarenes. They stand unitedly for this body.

Plans are already laid for a gracious camp at Grand View Park for the last Sunday of August and Labor Day. May it go beyond all human expectations.

The Rock campmeeting is on at this writing. Seeking souls are at the altar.

All persons of the New England District who have items of news that they would like to appear in this New England department, will do well to send them to Brother Norberry, who will be glad to see that they are attended to. Brother Norberry's address is 275 Rhodes St., Providence, R. I.

Brothers Whitman and Edwards, of Providence, R. I., have gone to St. John's (N. B.) campmeeting. Pastor Schurman of our Haverhill church was abundant in labor in the Grand View Park camp. Brother Schurman has proven to be the right man in the right place at that church.

The Pentecostal and Emmanuel churches of Providence, R. I., enjoyed their annual outing at Newport, R. I. God gave us a perfect day, an enjoyable sail, and a most profitable time together.

The pastors and members of the Pentecostal churches of New England are standing together for a united body to push full salvation.

"KEEP ON BELIEVING."

TAKE NOTICE!

From the time of the district assembly to June 30th, say one and a half months, this district should have raised for the district superintendent \$150, whereas, only \$72.17 came in. For the general superintendents, according to the provision in the Manual, there should have been about \$100; but towards this the treasurer has only received \$12.58. I am afraid many of us are greatly in need of stirring up to a sense of our duty towards these men of God who in His providence have been appointed to the general oversight of the church.

There is no light burden of responsibility with the eyes of twenty thousand Pentecostal-Nazarenes upon them, and I presume their expenses keep mounting up day by day just like yours and mine. Surely we ought to relieve them of the additional burden of an accumulation of unpaid bills. An average of ten cents a month from every member will meet all the need for both district and general superintendents.

We should, we can, and we MUST do it.
LET US DO IT NOW!

TOM M. BROWN,
Treasurer New England District.
21 Fairview Ave., Cliftondale, Mass.

GENERAL CHURCH NEWS

PADEN, OKLA.

Great grace is upon us here. We were scheduled to close last night, but the break came, and we decided to continue until the middle of the week, when we are advertised to begin at Castle, Okla. This has been a stubborn fight, but our God is mighty. Will you not pray for the Castle meeting?

OSCAR HUDSON and WIFE.

PAWHUSKA, OKLA.

We closed out well at Pawhuska. God gave us a great meeting in the face of difficulties. A roping contest, a week of Chautauqua, and a Redman Wannimaker Indian flag-raising, which was a national affair—but these only served to advertise for us the meeting. Several prayed clear through, and will unite with the church. Bro. V. P. Drake, the pastor, is a safe man and a strong preacher, and is doing good work under disadvantages.

We were at the first Sunday rally at Wann with Rev. J. H. Jamison, where God gave us a blessed time. Brother Jamison took this work in its infancy with no church building, and has brought it to a good, strong church and a splendid building. We go to Thalia, Texas, for a meeting with Rev. J. T. Walker, July 3d to 20th. This is out on the plains of Texas. Pray for a sweep of victory.

C. B. JERNIGAN.

LOUISVILLE, KY.

Sunday, June 29th, was rather a warm day, the thermometer registering 100 degrees, but our people came to church, as it was the last Sunday for our beloved pastor, Brother Eckel. He preached his farewell sermon at the 11 o'clock service from the text found in Acts 20:32: "And now, brethren, I commend you to God and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified." He was at his best, and as usual preached a most excellent sermon, which made

the saints of God rejoice; yet the folks were sad, because it was the last sermon, and our people had learned to love him very much and he had learned to love the people. He said that he believed that he was doing the will of God in accepting the call to California.

The afternoon meeting was devoted to a testimony service, the people being greatly blessed in this service. Many of the folks told Brother Eckel that if they never saw him on this earth again they certainly would meet him at the Eastern Gate, where all true Nazarenes are going to meet.

The night service was well attended. We heard a most excellent talk on "What Is Man?" During the day three new members were taken into the church. We were glad that the folks could bid Brother Eckel and family Godspeed. Our people are praying that God will make him a useful man, and that the people in his new field of labor will learn to love him as much as we did, and that he may see many souls saved and sanctified.

We are looking forward to the time when we will have a strong church of saved and sanctified people, who will do all they can to overthrow the devil in all his strongholds in this wicked city. Let all the Nazarenes pray that God will send us a mighty revival.

W. W. STOVER, Secretary.

NASHUA, MONT.

It was my privilege to spend a few days in the vicinity of Nashua recently, and to meet with the saints and preach twice on the Sabbath. I was much impressed with the growth of the Nazarene church. Amidst opposition that would have disheartened men of little faith Pastor Luchsinger has labored with unabated zeal, and Bro. T. D. White has stood by him like a true yokefellow. Today there is a Pentecostal Church of the Nazarene in Nashua, duly organized and incorporated, owning one of the best lots in town, upon which has been moved the old schoolhouse, which will be improved and fitted up for our church services. The attendance is good, and there seems to be a good feeling towards us on the part of the citizens. Two united with the church on Sunday evening.

H. G. COWAN.

NORTH ATTLEBORO, MASS.

The Lord is blessing the little band of saints in this place. June 8th Brother Mullen was with us, and June 15th Brother Turpen supplied. The Lord did wonderfully use them both to bless and encourage the saints, also to cause sinners to feel their need of salvation. Both brothers are from our holiness school at North Scituate, R. I. We praise the Lord for the school, for the able workers it is sending forth to preach a full salvation.

Brother Whitman from Providence was with us Sunday. It was a glorious day. We felt God's presence. Saints were blessed, and, best of all, two precious girls sought and found the Lord. Sister Christine Phausteih, one of our members, had charge of the Wednesday night service. She gave us some good solid food from the Word that greatly helped us all.

Mrs. A. F. INGLER.

PASADENA, CAL.

We closed our work with the Spokane church and the Northwest District amidst great blessings and victory. Sunday morning, June 15th, we had a large number of boys and girls of the Sabbath school at the altar, and some seemed to get through very clear. In the evening, at the farewell service, the house was full, and after a melting time seven bowed at the altar and every one seemed to get clear through.

Surely the Lord has honored this loyal band of Nazarenes and given seekers every Sabbath for a long time, and we are expecting the tides of salvation not only to continue, but to rise and go on with greater momentum until great and marvelous things are accomplished on full salvation lines.

The dear people of Spokane and the entire Northwest District continue to have our love and prayers, and we covet theirs. We expect to see many of the young people down here at our university this fall, and stand ready to do anything we can to help them get here and go through. This is the time to prepare and this is the place to do it.

A. O. HENRICKS.

LITTLE ROCK, ARK.

Our meeting here is proving to be of gracious results. A goodly number have been saved and sanctified, and a few have united with the church. Rev. J. E. Linza and wife, our pastors at Jonesboro, were with us until today, and rendered valuable help and greatly endeared themselves to our people. On the second Sunday of our meeting the lightning struck the electric wires of our tent and killed one man, seriously injured two other persons, and severely shocked a number more. Just the night before I had pled with the man who was killed to get right with God, but he refused. It was a sad accident, and has produced a profound sensation. The meetings have been much hindered, but victory has come. Much more is yet expected for deep conviction is on the people. Brother Waddle, our district superintendent,

will be with us on the fifth Sunday. The tent will be moved to another section of the city next week, and the campaign for souls vigorously pushed. The church is in a flourishing condition. Unity, love, and zeal prevail.

JOSEPH N. SPEAKES, Pastor.

HIGHWAY, KY.

We are looking forward to a great revival meeting for which we have been planning and praying. Bro. Guy Wilson will be here in a few days to bring the gospel message. We have been preaching out from Highway during some of the last few Sundays. The people are hungry for the real gospel. We are expecting to be in some revival work soon in this part of the country, and expect to organize some holiness work so the young converts won't starve to death, and will be permitted to get a holiness man to be their shepherd.

I. T. STOVALL, Pastor.

HARRINGTON, DEL.

It afforded us great pleasure to have with us our beloved General Superintendent H. F. Reynolds, who brought to us a very effective and inspired message on the missionary work. This message was greatly needed at this charge, and we believe it will be, and has already proved, a great blessing to our people. Brother Reynolds is a blessed man of God, and a great inspiration in the home.

J. N. HENRY, Pastor.

JOHNSON, VT.

God is blessing in Johnson and victory is ours. We reduced our church debt this month another hundred dollars, besides paying all our bills. Our last all-day meeting was held in the new church at Wolcott, and we had a blessed time. Rev. R. H. Stibbins preached the Word in the morning, and the writer in the afternoon, and Rev. E. F. Austin in the evening. The next meeting will be with our church at Waterville. We look for a grand rally from the saints in this section, and a real Pentecostal outpouring. Amen!

C. A. RENEY.

DARBY, PA.

On the 25th of June we closed a revival that was started June 1st at the Bethel Pentecostal Church of the Nazarene. Evangelist Bessie Hatcher, from Yardville, N. J., was in charge, and a real salvation time was realized. From the 12th to 24th, inclusive, Rev. John F. Roberts, with his wife, their son Gevan, six years old—who drew special attention of the people by his songs and the playing of the tamborine—and Bro. John D. Seal were in charge. The meetings all the way through were a glorious success and victory. About twenty souls bowed at the altar, and nearly all prayed through to victory, either for pardon or purity. We had street meetings on Saturday evenings with very attentive audiences. The Lord is blessing the street meetings, and the interest is increasing in the church and outdoor meetings, for which we thank the Lord. We had a glorious all-day meeting on the 18th.

DILMAN H. GOTTSHALK, Pastor.

LOUISVILLE, KY.

On Sunday, June 29th, we delivered our last message to the weeping saints at Louisville, whom it has been our high privilege to serve as pastor for the past four years, lacking three months. This has been one of our best pastorates. The work of salvation has gone steadily on from the first service, nearly four years ago, until the closing one Sunday night. Few services have passed during these years that penitents were not to be found at our altar. To sever our relations with this holy, loyal, loving band of people was no easy task, but God was beckoning us on, and we are pledged to go where He wants us to go at whatever cost to our own plans or pleasure. We leave behind us a loyal united church with no discord or dissensions of any kind. I predict a successful pastorate for my successor.

We turn our faces toward the Golden Gate with precious memories, and the prayers, love, and best wishes of the whole church. Feeling that God is leading we speed on to Los Angeles, where we take up the pastorate at the Grand Avenue church. We covet an interest in the prayers of all God's saints that our work there may measure up, at least in some degree, to the brilliant and successful pastorate just closed by our worthy and much beloved predecessor, Brother LaFontaine. Three united with the church at the closing service.

HOWARD ECKEL.

McPHERSON, KAS.

We opened up the battle at this place Saturday evening with the pastor and the church for a siege against sin and for holiness. The attendance is small to begin with, but we are holding on to God in prayer and faith for the victory in the salvation of souls. The opposition against holiness is very strong in this place, but our God is still on the throne, and is a prayer-answering God to those that ask and believe. I am planning on going from here to Bentley, Kas.

J. H. VANCE.

JONESBORO, ARK.

We began here Saturday night with good interest. Sunday was a good day. Two at the altar at the 11 o'clock service were powerfully saved. Good congregation in the evening with splendid interest. We are expecting real victory. Will be here until the 20th.

J. E. GAAR.

DESOTO, TEXAS

I am glad to report my wife's condition is such that we are able to get out in the battle once more. She has to walk on crutches and suffers a great deal, yet God is helping her to play the organ and sing to His glory. At present we are here with our large gospel tent and private tents. Great crowds attend, and we have a fine start for a meeting. By God's grace I mean to push the battle as never before.

FRANK DANIEL.

GRAYSON, LA.

God is blessing here in a marvelous way. I leave, but Brother Galloway and the pastor, Brother Hearn, will carry the meeting on.

W. F. DALLAS.

ALMA, N. M.

We are now at Alma, a beautiful little town at the foot of the Mogollan mountains, and surrounded by a fine ranch country. We have found an intelligent, generous-hearted people here, but if there ever has been a revival of religion we can find no trace of it. We began the meeting on the night of the June 20th, and God has blessed from the first service. It is surprising where so many people come from; but they certainly do come, and are a most appreciative audience to preach to. It is a real delight to preach to them; they seem so eager to hear the Word, and are so easily led to the Lord. There is deep conviction settling down on the people, and six or seven have gotten to the Lord. We are holding the meeting in a big dance hall.

H. C. and MARY LEE CAGLE.

MYERS, OKLA.

We have preached several times at this place for Brother Messer, pastor of the Nazarene church. His revival begins tonight. We expect to begin a meeting at Ervin, about ten miles from Hugo, on the 11th inst.

V. A. WALKER.

MARLOW, OKLA.

I closed my Henryetta meeting in a blaze of glory. Rev. G. F. Hann said it was the greatest religious service that he had ever witnessed. Brother Hann and his dear wife have built up a great work in Henryetta. They have the cleanest Nazarene church that I have ever served.

My Floydada meeting was rained out. I am now at Marlow, Okla., in a great revival. I am preaching to a sea of faces, and Oh, what conviction. Folks are getting to God. This is the home of W. T. Fain, the scientific farmer and nurseryman. I go from here to Ada, Okla., to hold their annual camp under Rev. S. B. Dameron.

A. G. JEFFRIES.

BELFORD, OKLA.

We arrived here on the 28th and opened fire on the enemy. The interest is increasing, and the people are coming six and seven miles to service. Conviction is on the people. We are looking for the Lord to come in saving power.

J. F. HALL.
A. A. BALL.

NEWTONIA, MO.

I closed at Rogers, Ark., on last Monday night; nineteen professions; six were baptized. I had some assistance a part of the time in giving out the Word. I am now in the country a few miles from above place. Commenced on the 3d. Some interest is manifested. Bro. Lee Lemming is assisting in testimony and prayer.

U. DAUGHERTY.

HARRAH, OKLA.

We are here in a battle against sin and the devil. The Lord is with us, and we expect great victory.

L. L. ISAACS.

KENNESAW, NEB.

We closed our ten days' tent meeting with Brother Cain last night with victory. Though a heavy rain was falling we had a good audience, and showers of blessing fell all day. There were four seekers at the night service. Four have united with us to help push the battle for holiness. We learned to love Brother Cain, and heartily recommend him to all who want Jesus as a complete Savior lifted up. Brother Cochran is expected to be here tomorrow for three days.

T. LUDWIG, Pastor.

PENIEL, TEXAS

My last meeting was at Kirkland, Texas, where we had a good little meeting with nineteen professions. Some choice spirits there, among whom are Bro. Jim Wallin and wife, who treated us royally. We go next to Red Rock, Texas.

J. E. THREAGILL.

KEARNEY, NEB.

Last March we were called to Grand Island to assist in a meeting. This resulted in a church organization of seventeen members. On the first of April, at the resignation of the pastor, the writer was called to take up the work until another pastor could be obtained. During the recent tent meeting the Lord sent us a very bright, capable young man from Omaha, full of faith and the Holy Ghost. His name is Chris Ryder. He began work at once with a membership of forty. Every family represented in the church, but three (and one of these is a child) are subscribers to the HERALD OF HOLINESS. There is nothing better than our own church paper to establish the people in holiness. We were called to hold a meeting with Brothers Cochran, Deck, and Ludwig, and from there to York with Brother Cochran. This meeting opens well; three seekers Sunday night, one Monday night, and five last night. God has signally put His seal upon this work. Already the people are looking forward to a new church home in this central city of Nebraska. May God speed the day when a full salvation church shall be opened up in all our centers for the dissemination of the truth.

J. W. FARR.

DES MOINES, IOWA

We closed the meeting here Sunday, June 29th, with victory. Three deaconesses from the M. E. deaconess school here, came to the altar and were gloriously sanctified. The Lord blessed with other souls. Fifteen or twenty names were presented and a Pentecostal Nazarene class was formed, the members to meet in different homes on Sunday afternoons. The holiness people who are members of churches and organizations of the city stated that they did not want another church organized, and showed their disapproval of same by staying away from the services. Other people who came were helped and blessed, and are trusting that the

Lord will soon open up the way for them to have a church building. Brother and Sister Slawson, who are resident Nazarenes, members of the Marshalltown church, led the singing and stood nobly by their post; also Professor and Mrs. Wyland, members of the Spokane church, and at present domiciled in Des Moines, rendered valuable service. We predict for Des Moines in the very near future a prosperous Pentecostal Church of the Nazarene; it is already on its way, and as our dear General Superintendent Bresee says, "The sun never goes down in the morning."

A. F. MOSELEY.

NEW PHILADELPHIA, OHIO

Our meeting commenced June 18th and closed July 6th. The workers employed were Mrs. Carrie Crow, of Kingswood, Ky., her sister, Miss Lulu Kell, and brother, Rev. Robert Kell. Mrs. Fred Canady was the song leader. I can recommend Fred Canady as a first-class song leader and soloist. Mrs. Carrie Crow preached and the tent was filled, with people standing on the outside listening to the gospel message. Miss Kell sang with unction, and prayed with the power sent down from the skies. My old-time friend, Rev. J. H. Sloan, of East Liverpool, Ohio, preached one sermon, and three came to the altar and were saved. Rev. Robert Kell preached the gospel and salvation was the result.

On Wednesday, June 25th, Rev. John Owen, of Alabama, came to us from his meeting at Chester, W. Va., and preached a powerful sermon, and the altar was filled without any coaxing. July 4th was a good day, as at all three services God was with us and blessed us. Rev. N. B. Herrell preached in the morning and afternoon service, and Dick Allbright at night. Tillie sang and beat the tambourine, and then Dick preached. The last night of the meeting the tent was filled to overflowing and Rev. Herrell handled sin in the churches and all sin without gloves. All in all, we have had a great meeting; some of the clearest cases of sanctification we ever witnessed. All the people say we are right, and yet all do not accept the truth. We believe our God wants us to arise and build a church, and we will do so as He leads. Forty-five professed.

GEORGE and MARY F. WARD.

PORTLAND, ORE.

After leaving Madras we went to Salem and preached four times in the Commons Mission, and on Sunday at 11 o'clock for the Nazarene church, and dedicated a big nice farm home for our Brother Townsend, two miles out of Salem. In all the services God owned and blessed with victory and salvation. We were treated royally by the mission folks, and our good Nazarenes, Father and Mother Kyle, we had met before, and we were glad to be in their home. They are ripe and ready for heaven. We look for great things at Salem. They have some choice spirits there, and a hero to lead them in the person of Rev. J. T. Little. We attended the Northwest District Assembly, which we enjoyed much, for we had met quite a few of the preachers and people before, and were delighted to meet the rest of them. To say that the assembly was great is putting it mildly. They simply do things on the coast, as the records will show. In the nine months we have labored in this country, we have met true, noble-hearted souls everywhere, and we have seen a few hundred souls get to God. We never labored among a better class of people, and the prospects for the future are great. Dr. Walker was at his best, and presided to the delight of all, preached in power, and got fruit that will abide. He is a great man and in the right place. Dr. Ellyson and Sister Ellyson both preached with unction and power. It made me think of years gone by to listen to these

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Is an Interdenominational, Co-Educational Bible School and School of Practice for evangelists, missionaries, and other Christian workers. Its objects are to provide a training based upon the scriptural doctrine of holiness as taught by Wesley, and to give the impulse of direct soul winning to every department of Christian service.

We announce

Rev. Jos. H. SmithDirector of Theology and Evangelism
AND**Rev. George Bennard**

Supt. of our Rescue Mission,

to be additional members of our Faculty and corps of workers for this coming year.

Write to Mrs. IVA DURHAM VENNARD, Principal, for Year-Book and information.

soldiers of the cross. The writer preached once to the assembly, and once to the Brentwood church on Sunday, and the Lord blessed.

The Northwest District has some new men coming to their help that will make things count for God—Brothers LaFontaine, Brown, Malay from the Christian church, and Welch from the Congregational church; also Rev. Lewis I. Hadley from California. Rev. C. Howard Davis and the First Church folks know how to plan and care for an assembly.

We have just returned from visiting wife and daughter at Pasadena, which we enjoyed very much after being away five months. We preached once at the Grand Avenue church in Los Angeles, and had a fine service; also heard Brother Rees preach a fine sermon at the University church, and heard Dr. Bresee at the dedication of the Rescue Home. His talk was great, indeed. We begin our summer camp campaign at Newberg, Ore., tomorrow night. Our summer work is as follows: Abbeville, Kas., July 24th to August 3d; Cleveland, Miss., August 7th-17th; Pasadena, Cal., August 21st to September 1st; Halltown, Mo., September 5th-15th.

J. B. McBRIDE.

HIGHWAY, KY.

Bro. Guy Wilson has preached for us ten days, and gone to his next camp. We are left to hold the fort. Just a few prayed through during the meeting, but God's people were helped and blessed and shouted the victory. Brother Wilson did us some good preaching. His messages were full of fire and a great deal of good things that were food for the soul. We press on, feeling stronger in the Lord, and more determined to spread scriptural holiness.

I. T. STOVALL, *Pastor.*

BLOOMSBURG, PA.

Jesus is giving us the victory. The Brotherhood of Rupert, Pa., in the M. E. church, invited me to speak to them on a Sunday afternoon three weeks ago. I took for my subject, "The Need of men"—saved men, sanctified men; men with heaven-sent convictions. They evidently enjoyed the service, for last Sunday evening they came in a delegation from Rupert to worship with us, and again invited me to speak for them some time in September. Have also been to Milton, Pa., a few weeks ago, on a Thursday evening, preached in the Apostolic church to an appreciative congregation. They came over and helped us in a three days' convention on the 4th, 5th, and 6th. On the fourth one young lady was blessedly saved. The saints were all encouraged, and received a fresh anointing. Last Sunday we had an unusual day. Things began to break up in the morning service, and in the evening we had a sweep of victory. When the altar call was made a dozen responded, seeking either pardon or purity. Most all got through to victory. The devil is stirred, and this week we are getting a lot of free advertising. To Him be all the glory.

H. N. HAAS.

ALTUS, OKLA.

We closed a two weeks' battle here last night. There were no real breaks in the meeting, but real solid salvation work characterized almost every service, and a goodly number brought into the fold. Considering the work in general, I believe it to be the best meeting the church has experienced for some time. The church was greatly revived and harmony prevails among all the membership. Brother Lord is being used of the Lord in all parts of the work; he seems to understand the needs of a church as very few men do. His wife rendered excellent service in altar work and prayer. I can heartily recommend them to any pastor. The left this meeting to begin a meeting at Erick, Okla., for a meeting with Brother Coulson.

B. F. PRITCHETT.

LEICESTER, VT.

God gave us a wonderful time in the little open-air campmeeting. He owned His Word and blessed His servant. At night one young man came forward and got through to God. We are believing for a real revival. We need \$75 more for a horse and \$16 for harness, to do the work for our two charges.

P. O., Brandon, Vt. ARTHUR J. MYERS.

MONROE, LA.

After years of waiting before God for a sanctified matron with a divine call to rescue work upon her heart, we at last have one in charge of the Home. Her husband, a blessedly sanctified man, has charge of the farming department. Several months ago we advertised, and in Quick, W. Va., sixteen hundred miles away, they saw the notice, sold out, and came to us. They have been here about two months, and we never before have seen victory like we have since they came. We have an orphanage under a splendid matron, with more than forty little ones in her care, nearly all blessedly saved. We have four prayer bands. Every afternoon these bands go to different places in the building and spend some time before the Lord. Rev. W. F. Dallas, of Peniel, Texas, will hold a tent meeting at the Home, beginning Octo-

Greetings From Japan



The past week has been one of marked blessing and salvation. We have had with us for seven days Rev. T. Sasao, a man of rare humility of spirit, of power in preaching the Word, and success in bringing to the point of decision not only the unsaved but the unsanctified. Some of the readers will remember him as he visited the United States not long ago on his way around the world. He is now giving himself to the general work in Japan, as an evangelist. He will be able to accomplish great things for the work in general.

During the week there were thirty seekers for pardon, though most of the services were for the Christians especially, and fifteen for holiness. The Saturday night service was one long to be remembered. The glory of the Lord was on the people who love Him, and deep conviction moved the others. It was by far the best service I have attended since I came to Japan, though I have seen some that were very good indeed. There was not a seeking for numbers, but for thoroughness of work; and the Lord granted the desire of His people. Of course there was a good number who sought the Lord as there is all the time. He has blessed greatly in this way, thus honoring the preaching of the Word.

Each evening before, the regular preaching service, Brother Sasao conducted a Bible reading. This was a great help to all, and was well attended. A number from other churches were blessed.

There were some very remarkable cases. One young man who had been backslidden for several months, and a real hindrance to our work, got under awful conviction, and with Brother Nagamatsu to lead him he prayed his way back, and came to tell me that he was determined to be a real Christian from that time on. We have been praying for him these many weeks, and the Lord has heard.

The enemy has tried in so many ways to ruin this work, but, thank God, he has not succeeded. Out of the fire of difficulty is coming a true and tried band.

We had been praying that we might attend every meeting; the enemy had determined otherwise, it seemed, for suddenly the writer was taken very ill. The Lord enabled us to pray in faith to be restored, the pain left, and remarkable strength came, so that we were enabled to attend every preaching service, and all but one of the Bible readings. On the Sabbath we attended five services—two preaching services, Sunday school, afternoon holiness meeting, and the regular Bible class. Truly it was Victory day.

Friends, you can scarcely realize what a power in this work your earnest, prevailing prayer can be. Remember, there are but two of us to bear the burdens with the Lord's help. "Lift mightily." With the eye of faith we see in the near future great things for our work and the work in general. The people are praying for an outpouring of the Spirit on the churches in general. "What part shall you have in the results?" Prayer will move the throne in behalf of the work of the kingdom.

Very soon Brother Nagamatsu will be left alone to labor, as it is imperative that the writer go to the mountains during the extreme heat. Pray for him earnestly. He is God's own man, and is coming through the fire of difficulty more and more determined for the Lord, and to be led unmistakably by Him.

Your representative in this vast and needy field,

CORA G. SNIDER.

ber 3d and running to the 13th. On the 11th we will have the anniversary service. We send a cordial invitation to God's people everywhere to be with us; and if you write us in time we will make arrangement for your entertainment. We expect to make it a glorious meeting by the help of the Lord.

A. J. VALLERY.

President and Manager of the Home of the Good Samaritan.

DONALDSONVILLE, GA.

Our annual tent meeting closed last night. There were fifty-six at the altar during the meeting. Forty prayed through to definite victory. Old-time power was in our other services, and Holy Ghost conviction on the people. Rev. Fred Mesch, of Pasadena, Cal., was the evangelist in charge, assisted by Rev. Earnest Roberts and wife, of Pilot Point, Texas. Brother Mesch is a mighty gospel preacher, and untiring in his efforts to get people to God. Brother and Sister Roberts captured us with their special songs, full of gospel fire and full salvation. They are excellent altar workers, who know how to deal with souls. We heartily recommend these brethren to all who may desire their services.

S. M. STAFFORD, *Pastor.*

LOS ANGELES, CAL.

FIRST CHURCH

Sunday, July 6th, was a day of triumph. The day was hot for California, but the breezes of heaven that were wafted through the church made us all feel very comfortable. Brother Cornell preached the second sermon on the "Beauty of Holiness." There was much liberty, and evident spiritual manifestation. Eleven souls made their way to the mourner's bench, and there was much victory. In the afternoon Dr. Charles A. Blanchard, president of Wheaton College, preached an effective sermon on "Sin." At night the pastor preached on the "Witness of the Spirit," and again there was an inspiring altar service, and seven or more prayed through, making about a score of seekers and finders during the day. It was like an old-fashioned campmeeting. We are hoping and praying for a year of great prosperity.

WICHITA, KAS.

I am enjoying the HERALD OF HOLINESS. What a fine paper it is! I trust it shall grow better all the time. We were recently called to Kennesaw, Neb., for a meeting. We had only fairly begun to shell the woods when we discovered game of all sizes. It was on the run—part of it toward God, the greater part away from Him. Those who humbled themselves before Him, met His conditions, and called upon Him were saved, reclaimed, or sanctified wholly, while God's children were strengthened and received additional development for their future warfare. Instead of a lining up of the seven churches, six of them acted like the Scriptural account in Acts 4:27. How they stood aloof, talked against the meeting, and deliberately planned to keep people away. One preacher took a crowd of young people off to the river on a fishing expedition. Another church schemed to have something going on every night of the meeting—and had it. On the last Saturday afternoon, while about fifteen of us were on the street in the flying dust, doing what we could to arrest the attention of the lost, a preacher was just across the street nailing up a spread-eagle sign announcing "The Knights of the Twentieth Century" entertainment to be at the same hour as our final service at the tabernacle. But, praise the Lord, in spite of these things, and a man dying almost in delirium tremens, together with a cyclone which struck the city, playing havoc in general, causing people to run and scream while on their way to the various dugouts and other places of hiding, God manifested His power and several were concerned sufficiently to plunge into the fountain and were made every whit whole. A number united with the Nazarene church, and the record up yonder is that much grubbing, blasting, dynamiting, plowing, harrowing, pruning, praying, believing, and sticking to our job has in store a future harvest. The pastors, Brother and Sister Ludwig, are true-blue; have the confidence of not only their own flock, but very largely of the entire city. How they can sing, pray, and preach! They are expert at placing a chock under the wheel just at the right time, and do not know what compromise means. God be praised for evermore for the battles royal. In spite of the rain the last Sabbath night, several stood out in it part of the time listening to God's truth. He gave us four souls the last night for sanctification. All gave good evidence of receiving it. The next meeting was for the Arkansas City Holiness Association, in Arkansas City, Kas. This was also a real battle. The sweltering hot weather and antagonistic forces, made it rather difficult. But about thirty-two souls were at the altar for pardon, restoration, or purity of heart. God's sanctified children were greatly strengthened, several were added to the association membership, a permanent camp established, much prejudice removed, and altogether it was a great time in the Lord for a first attempt for a camp. We go next to Plainville, Kas., July 17th-27th. Pray for us there.

W. R. CAIN.

PROVIDENCE, R. I.

Sunday, July 13th, was a good day with us at the People's Pentecostal Church of the Nazarene. Last Sunday one new member was received into the church. Our church house at the Douglass camp grounds has been opened for the season, and the people are gathering there for the campmeeting, which begins Friday, July 18th, and continues ten days. We are looking for a real shout in the camp over sinners returning home to the fold.

A. K. BRYANT, *Pastor.*

DAYTON, OHIO

The Lord is giving continued victory in our church. Good day yesterday. Received five new members last night. Bro. John Bowes, an excellent worker who has been much engaged in mission work, cast his lot with us last night. Our open-air services are being greatly blessed by the Lord with definite results. Our campmeeting is almost here, so we will have no services in our church until the first of August.

JAMES W. SHORT,

STECKER, OKLA.

We are here with our gospel tent. Meeting begins well; two in the fountain and meeting is just getting started. We look for a good time here in the salvation of souls. We closed our last meeting at Cloud Chief after three weeks; a few in the fountain. We go back there in September. Short meetings do not pay in new fields; we need to stay until victory comes. Let us be true to God and holiness.

D. J. WAGONER.

HIGGINSON, ARK.

My summer's campaign began here Friday, July 11th. A fine congregation gathered the first night, and it has gradually increased. Yesterday the power of God was upon the saints, and deep conviction was upon the unsaved.

Peniel, Texas. J. E. BATES.

WOODBINE, KAS.

We began here July 3d, expecting to hold over Sunday; but the Lord seemed to lead, so we continued over two Sundays. The Lord gave some great services, and about ten souls were definitely blessed. Rev. Jesse Uhler, of Clearwater, Kas., did the preaching, and brought some good messages. Miss Ida Triehler, of Bushton, was greatly used in bringing the message in song. Three were received into the church, July 6th. Rev. J. E. Bates is to be with us September 11th-20th. Plan to come and pray that God will give us a great ingathering. The fields are white unto the harvest.

ARTHUR TUNNELL, *Pastor.*

THALIA, TEXAS

We are in the midst of an old-time holiness meeting at Thalia, Ford County, Texas, assisted by Rev. J. T. Walker and Prof. Frank B. Smith, leader in song. Yesterday was the break—six sanctified at the morning service and six that night. These people are not afraid to shout out the praises of God. One young man was sanctified, and called to preach, and arose from his knees, and went at it in dead earnest, walking the benches and preaching with power.

Thank God for such a meeting. Truly the God of Pentecost still lives. Much deep conviction is on the people, and we expect great things here before we close. Our next meeting is with the Glendale church, near Roosevelt, Okla., Mrs. Georgia Womack pastor.

C. B. JERNIGAN.

LIVINGSTON, WIS.

The battle against sin began here Wednesday, July 2d. Special workers, Rev. Mrs. Anna M. Cooley, assisted by Miss Virgie L. Angle and Miss Cora Ryan, students of Illinois Holiness University, Olivet, Ill. God is with us and we are expecting victory. Our brother, J. C. Livingston, is making a great sacrifice in the interest of the Nazarene work in this state. There is a great need of such work. And we can see a removal of prejudice. The attendance is increasing; some have manifested their desire for conversion and sanctification. We feel encouraged.

J. W. SCHOOLEY, *Pastor.*

SAN DIEGO, CAL.

We have salvation like a river all day. The glory of God is wonderfully upon the church. Eleven persons forward for prayer. The people were hilarious. Two thousand dollars was announced and plans launched for immediate erection of a beautiful school building.

A. M. BOWES.

LYNN, MASS.

Our new pastor, Rev. Theodore E. Bebee, began his labors with us June 15th, but had to return to Mt. Vernon, N. Y., for the 22d, when we were privileged to have with us our district superintendent, Rev. N. H. Washburn, who brought us stirring and helpful messages morning and evening. One seeker sought the Lord in the evening service.

APPRECIATIVE

✱ ✱

The HERALD is great, sure enough! This last number was great! I lay on the bed and laughed and cried as I read it through.

I have thought about Moses' burning bush, and said, How could it burn and not be consumed? But this HERALD and others do just that. I felt the fire and it was paper yet.

I read about the Indian who made up his mind he would be Indian and Christian the same time. It did not work with me any more than with him; and when I became Christian wholly, the Indian was gone—has not been back since.

The editorials: how strong and definite they are! "How the Strike Ended," "The Shattered Violin"—what lessons in them!

Then the reports from my brothers on the field. That man Lancaster in old "Alabam" on the other pond just opposite us. How I the right stuff in him. To a man who lives watched him in that corner! Sure, he has with God, circumstances do not cut much of a figure.

There is Agnew, Brother Bud, Chenault, Imhoff, Rees, and all the others. I know they are brothers and sisters of mine by the way they talk and work. Sister Ruth—God bless her! As fine as any Ruth that ever lived, and she shows it in her face. All of the rest, I think, must be like those I know, so we can live together in heaven easy.

The writers: They come nearer hitting the center every time they fire than any others I know. That article on "Socialism and Christianity," by Brother Cornell. Well, if you do not want to be hit, don't stand where he aims. He swamps a man with truth—truth that burns—though he often slaps on some honey, making it sweet as he can. Yet I would as leave be hit with a dead cat as have him hit me with Socialism.

This country can't go to wreck without some prophet giving a warning, showing the danger, and revealing a cure. It will be a sad day when this country has no prophets, or when they willingly remain silent; for I anticipate no time in the future when this country can run herself, even politically, without the truths of the Old Book being ground into the hearts and fiber of men, if the country is to be kept off the rocks of social anarchy.

It is not a question of the riches of the rich or the poverty of the poor, but the righteousness of both. Righteousness exalteth a nation, but sin is a reproach, to even a beggar.

Carnal fathers of carnal hogs in this country must somehow cease, or this land will become an immoral foul sore on the face of the earth. Prophets? Of course there will be. God multiply their numbers as the days will surely demand them.

Affectionately yours,

LESLIE F. GAY.

Brother Beebe arrived with his family the 24th, and they are comfortably settled in the parsonage. The Lord is giving him the hearts of the people, and greatly blessing his ministry to the church. Our midweek services are times of refreshing. The glory of God is in our midst, and we are expecting great things from Him who loves to bless His people. Two united with us last Sabbath, and four are to be baptized next Sabbath. Praise God for victory.

A. F. E.

The work in the Lynn church is progressing nicely. Brother John Gould, the former pastor, left the church in splendid condition, making it easy for the present pastor to do an aggressive work for God. We believe the work will go on with increasing power and glory, and the seed Brother Gould and former pastors have sown will be reaped and an abundant harvest gathered. We are looking to God and to Him alone to give the increase. Thank God for the blessed privilege of having a little part, at least, in this great ministry of preaching full salvation and winning souls to Christ.

THEODORE E. BEEBE, *Pastor.*

EL PASO AND JUAREZ
MEXICAN MISSIONS

We are glad to report victory from these regions. War is on us at present. General Villa, the rebel leader, with his army, two thousand strong, is marching against Juarez, determined to capture the city from the Federals at any cost. We expect to hear the roar of the canon at almost any hour. The Federals are making all the necessary preparations for the defense of the town, and they seem to be determined to make a desperate stand against the incoming rebels, and we believe there will be much bloodshed on Mexican soil again. The whole city of Juarez looks like a military camp. Martial law has been proclaimed, and wholesale executions occur daily. Foreigners hardly dare to cross the river now. The population of Juarez is moving to El Paso in great numbers as fast as they can get across the Santa Fe bridge with all their belongings. They present a very pitiful sight. We have suspended our services in that town for the present, but expect to go back as soon as the coming storm is over. We feel safe on this side, and think nothing will hurt us as long as we keep our heads behind the adobe walls. In spite of all the war and turmoil the Lord has been and is still blessing us in our meetings. Our attendance last Sunday was the largest we have ever had. The place was packed full. Several seekers at the altar. We took in the evening a class of ten new members into the church, and our missionary envelopes for the last month brought a free-will offering of \$15.15 from this little band. We thank the Lord and take courage.

S. D. ATHANS.

GRANDFIELD, OKLA.

We are having victory here. Conviction is on and people are praying through. Yesterday was a great day; three services with souls in the fountain. Meeting continues this week. Our hearty to God is, "Give us souls." He is answering prayer. We have a gospel tent and workers, and go to Enville, Okla., July 21st-31st, thence to Dublin, Texas. Any one needing our services in the month of September may address us at Bethany, Oklahoma.

D. J. WAGONER.

DIAMOND HILL, WASH.
VIEW, WASH.

We left the McMinnville people in good standing. They bade us farewell with a nice free-will

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C. J. KINNE, *Agent.*

Kansas City, Missouri

offering. There are two classes here, one church at View, Wash., and a schoolhouse at Diamond Hill, Wash., of both of which we are pastor. Yesterday, July 6th, was a splendid day. We had good audiences, and the Lord especially blessed the night service. We were made to rejoice at the thoughtfulness of the saints and their liberality. We left the McMinnville church with seventeen members, and start in here with about forty-six.

J. W. FRAZIER, *Pastor.*

ERICK, OKLA.

I have just returned from Woodward, Okla., where I held a fifth Sunday rally for Bro. W. I. DeBoard. The Lord did wonderfully bless us in a good, old-fashioned way. Rev. DeBoard is much loved by the people of Woodward, as well as by his own people. There were souls sanctified or reclaimed or converted in nearly every service. Our church in Woodward has a bright future. They are few, but strong. With a church unfinished and in debt, yet their faces shine and hope is steadfast.

D. M. COULSON, *Pastor.*

JONESBORO, ARK.

We have just come in from Little Rock, Ark., where we had the privilege of being in another battle with Rev. Joseph N. Speakes. God gave victory, and we rejoiced to see lost souls find Him. Brother Speakes is a good yoke-fellow. He has faith in God and knows how to pull. We met many good people at Little Rock. Some of the salt of the earth are there. We hope some day to meet them at the Eastern Gate. Blessings on the HERALD OF HOLINESS.

J. E. LINZA and WIFE.

NEWTON, KAS.

My last meeting was at Newton, Kas., with the Nazarene church, of which Rev. Fred Mendell is pastor. As you all know, the weather was hot. The wind was so hot it would almost burn your face. We had to have our day services in the morning at 8:30, and at 8:00 at night. Considering the great heat, we had fine crowds, and a splendid interest. It was hot overhead, and it was hotter from under foot; the devil put up a fight, and strange to say, he used some of the Lord's sheep. Of course their wool was short and dirty and full of cockleburrs, but we have to accept them as sheep, and so we do, and just go on with the battle. As Dr. Morrison says, "On with the revival!"—the revival went on. We had about fifty at the altar and thirty-eight were blessedly saved or sanctified. Some of the scenes at the altar were, to us, most glorious to behold. One thing that tickled me most to death was the beautiful name that some of the ministerial brothers of other churches gave me; they said that I was the biggest snake that ever came to that town. Well, the folks always want to see big things, and so that was in our favor. I said, Amen! If I have to be a snake I want to be a regular boa constrictor, the largest one in the woods, so that when I go through the woods everything in the thicket will hunt for his hole. To say that we had a good time is putting it in a mild form; the Lord was with us in a beautiful way, and there was no begging and pleading with the folks to raise the amount of money that was needed: it came as easy as breathing.

We just rolled up our sleeves and went in to serve the Lord, and we told the folks that if it was the Lord's will for us to walk out of town that it would be the most satisfactory thing in the world to do. The people came in from many towns, and for many miles, and all were entertained free. They had good beds and plenty to eat. I haven't found anything yet on the face of the whole earth quite equal to a band of real Nazarenes; they are the salt piles of the earth for the Lord's hungry sheep to lick at. What they have is in the hands of the Lord to be used as He thinks best. There was one young man in the city that the Nazarenes have prayed more for probably than any other person. He went through the meeting and came to the last Sunday night, then at the altar call he could stand out no longer, and came weeping down the aisle. When Brother Lane and Brother Mendell saw him coming, they almost went wild with nothing but just religious satisfaction. He was beautifully saved, and to my delight he was a Tennessee boy. Old Tennessee will get there yet, and if the big folks don't stop calling us hard names, we will catch every fish in the hole, and string them, and then clean them, and then serve them.

Before I get this letter too long I had better say good-by for this week. More later. Norberry says, "Keep on believing"; Dr. Morrison says, "On with the revival"; Dr. Bresee says, "Get the glory down"; Will Huff says, "Rock ribs under your feet"; C. E. Cornell says, "All hands lift"; Seth C. Rees says, "O sir, if you could feel what I am feeling." Jesus Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

BUD ROBINSON.

"The servant who is faithfully doing his duty is ready for his master whenever he may come. He needs no time for special preparation."

Two Encouraging College Reports

PENIEL UNIVERSITY AND WHAT I THINK OF IT

Peniel is located in a very rich county (Hunt) in northeast Texas, and is within two miles of Greenville, which is one of the most prosperous and growing towns of the state. Her many railroads and interurban lines make it very easy to get in and out. Peniel has two passenger trains daily, and also street car service every half hour, hence it is easy for us to get into and away from Peniel.

I have traveled about quite a bit, and I can safely say that Peniel is the cleanest town, in some respects, that I have ever seen—no tobacco, snuff, or whisky sold within the corporation, and it is one town without a lodge. I have never been among a more sociable, friendly, and neighborly people than live here.

The school has just closed a very successful year. God poured out His Spirit on the students, faculty, and patrons in a most wonderful way, and many were converted, and a great number sanctified wholly. Now quite a few are out in the field during vacation preaching and singing the gospel, and others have returned to their homes, changed boys and girls. This is our aim, "God First" in all things, and the good of humanity. We are looking forward to the opening of the school in September as the beginning of the best year the school has ever known.

New houses are being built, and old ones are being repaired, and quite a little improvement on the college buildings and campus. Arrangements have been made for electric lights at once, which, with our new concrete walks, will be quite a help to the town and school. Even now there is only one or two vacant houses in town. Why not come, buy a lot, build you a home, and educate your children and live among us?

I want to say a word about our new president, Rev. James B. Chapman. I have known him for years, and was financial agent of Arkansas Holiness College during the time he was its president. From the record he has made, both as teacher and preacher, I do not hesitate to say that he is the right man in the right place. I have every reason to believe he will prove worthy of the position, and will, with the aid of the strong faculty secured, carry the school on to even greater success.

In conclusion, let me say we would at least ask you to visit our town, look things over, go through our buildings, and inquire into matters of interest to you. At least pray for us that we, as a school and people, may keep in the will of God.

W. F. DALLAS, *Evangelist.*

AT PENIEL UNIVERSITY

We feel somewhat under obligation to say to our many friends who read the HERALD OF HOLINESS that our change of headquarters from Hudson, Ia., to Peniel, Texas, has been very satisfactory, and we have every evidence that we are in divine order.

On the 23d of May, 1912, we arrived in Peniel. While it happened to be a busy week, just preceding Commencement, yet the big-hearted people had time to give us a handshake, a "God bless you," and a hearty welcome and propose any possible assistance to help us to a desirable and comfortable location, and such things have their time and place.

As the early hours of the morning were waning our attention was attracted by a peculiar sound, which proved to be the voices of a band of praying people, who had gathered for an hour of intercessory waiting before the Lord. This to us was a delightful indication of the spiritual atmosphere into which we had come.

I suppose there is no place on earth where there is more praying than at Peniel. We have several people here who claim to have a special call of God to the intercessory prayer life.

During the last few years the school work

has been a marked success under the management of Prof. Roy T. Williams. But since Professor Williams feels a special call to the evangelistic field, God has found a man for the presidency of this great school in the person of Prof. James B. Chapman, under whose management we look for greater things in the future. President Chapman is a success as an evangelist, and has as an advantage upon entering the presidency of the university a fine record as a school man. We believe with this noble man of God at the head of this great institution will be carried out the motto, "God must be first."

Parents who love holiness can not do better than put their children in the Peniel University, where they will be surrounded by an atmosphere that will conduce to a life of prayer and holiness of heart. This is the aim and earnest effort at Peniel.

J. E. GAAR, *Evangelist.*

ILLINOIS HOLINESS UNIVERSITY

The Illinois Holiness University is putting on new strength very rapidly these days. The advance of the last year was almost phenomenal. Dr. Walker's leadership as president has been most successful. The board of trustees are untiring, self-sacrificing, devoted workers.

We arrived in Olivet the 27th day of June, and are very much pleased with the prospect. We were received most cordially by the people, and find them much encouraged and enthusiastic about the work. We are pleased with the two fine large brick buildings, the best buildings belonging to any of our schools. The location is beautiful, the climate fine, and the health record unsurpassed. Just yesterday a father was praising the place because his son had been so much better in health since coming to Olivet.

The prospects for the coming year are very gratifying. The enrollment will no doubt be greatly increased. We are hearing from many fine young people who expect to attend. We are now spending a few days at Seymour, Ind., helping in a tabernacle meeting, where we find several prospective students who are sure to come.

During the summer vacation some special improvements are being made. Work on completing the third story of the new administration building has already begun. Also the trustees have just set aside \$1,000 from the sale of lots to be put into the Library and Laboratory. This will give us fine equipment in these. The lots are now on sale for this purpose. See advertisement elsewhere in this paper. These lots are clear and every cent received from their sale goes direct to the school. No personal profit to any, and no debts or mortgages to be paid on them. This is a splendid way to help the school, and at the same time get value received for your money. This is a good investment, as property in this village is sure to increase in value with the school advancing as it is. These lots are now being offered at a very reasonable price, and on easy terms. It is an excellent opportunity for those with limited means to secure a home by their monthly earnings.

This school is now the property of the Pentecostal Church of the Nazarene. It is centrally located and is destined to be one of the greatest schools of the church. We call upon all of our members to unite with us in this work, that we may as rapidly as possible push on according to "the pattern shown us in the mount." Within the next three weeks we would like to sell the twenty-five remaining lots which belong to the college, and turn them into improvements of different kinds. Friends, God is with us. If you will come to our aid, we will make this place a yet greater glory to God, and an astonishment to the people. Come and see us, or write us about these lots.

All for Jesus,

Olivet, Ill.

E. P. ELLYSON.

ADD ONE MORE!

*

Lincoln, Neb., July 21, 1913.

HERALD OF HOLINESS:

Closed a fifteen days' tent meeting here last night; more than thirty-five seekers during the meeting. My co-workers were Rev. J. A. Deck, Rev. J. W. Farr and wife, and Rev. Theo. Ludwig and wife. Organized a church with thirty-three members. Fine prospect. Will go to York for a ten days' campaign.

A. S. COCHRAN.

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REV. R. T. WILLIAMS, A. B., B. D.

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**Superintendents'
Directory**

□ □

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P. F. BRESEE-----Los Angeles, Cal.

1126 Santee Street
Missouri District Assembly, Ellington, Mis-
souri -----October 23-26
Southeast Tennessee District Assembly, Spar-
ta, 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
Abilene District Assembly, Bowie,
Texas -----November 26-30

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4
Kansas District Assembly, Kansas City, Mis-
souri -----September 3- 7
Iowa District Assembly, Kewanee, Ill.,
September 10-14
Oklahoma District Assembly, Ada, Okla.,
October 22-26
Kentucky District Assembly, Newport, Ken-
tucky -----November 13-16
Alabama District Assembly -----November 20-23

The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

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

Portland (Ore.) State Campmeeting,
July 24-August 4
Dakota-Montana District Assembly, Sawyer,
North Dakota -----August 6-10
Gaines (Mich.) Campmeeting -----August 22-28
Cleveland (Ind.) Campmeeting,
August 29-September 8
Olivet, Ill. Opening of school -----September 10
Kansas City, Mo., Missionary Board, October 9-12
Little Rock, Ark., Arkansas District As-
sembly -----October 14-19
Olivet, Ill., Chicago District Assembly,
September 30-October 5
First session of all District Assemblies at 7:30
p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ABILENE
I. M. ELLIS-----Box 175, Hamlin, Texas

ARKANSAS
G. E. WADDLE-----Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION
W. B. TAIT-----Calgary, Alberta
Room 413 Grain Exchange

ALABAMA
C. H. LANCASTER-----Jasper, Ala.
Vina, Ala. -----July 15-24
Red Bay, Ala. -----July 25-August 3
Thaxton, Miss. -----August 8-17
Millport, Ala. -----August 22-31
Brilliant, Ala., R. F. D. 1 -----September 2-10

CHICAGO CENTRAL
J. M. WINES-----Greenfield, Ind., R. F. D. No. 9

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

COLORADO

C. B. WIDMEYER-----Colorado Springs, Colo.
226 N. Chestnut St.
Boulder, Colo. -----August 22-31
Stigler, Okla. -----September 28-October 5
Loving, Okla. -----October 8-19

DALLAS

W. M. NELSON-----Texarkana, Texas
Milton, Texas -----July 21-28
Cuthand, Texas -----July 30-August 10
Rosebud, Texas -----August 14-24
Nash, Texas -----August 28-September 15

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, Iowa, 1301 S. Alice St. -----July 18-27
Chariton, Ia., Care Rev. E. A. Clark -----August 2-13
Grinnell, Iowa -----August 15
Farmington, Iowa -----August 16-17
Galesburg, Ill. -----August 20-30
Kewanee, Ill. -----September 2-14
Iowa District Assembly, Kewanee, Ill. Sept. 10-14

KANSAS

A. S. COCHRAN-----Kansas City, Mo.
3446 Wayne Avenue
Grand Island, Neb. -----July 21-25
Hastings, Neb. -----July 27
York, Neb. -----July 24-August 3
St. Joseph, Mo. -----August 5- 6
Woodbine, Kas. -----August 8-10

KENTUCKY

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

LOUISIANA

T. C. LECKIE-----Hudson, La.
Oak Grove, La. -----July 21-August 3
Kilborn, La. -----August 4-10
Hudson, La. -----August 11-17
Barham, La. -----August 23-31

MISSOURI

MARK WHITNEY-----Des Arc, Mo.

NEW ENGLAND

N. H. WASHBURN-----Beverly, Mass.
Florenceville, Car. Co., N. B. -----July 17-26
Oxford, Nova Scotia -----July 26-August 9
Yarmouth, Nova Scotia -----August 9-17

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.
Blackwell, Okla. (Camp) -----July 10-27

PITTSBURGH

N. B. HERRELL-----Lisbon, Ohio

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. WILSON-----Rt. 1, Box 235A, Pasadena, Cal.
Pasadena, Cal., University Church -----July 27
Los Angeles, Cal., First Church -----August 3
San Diego, Cal. -----August 10-17

SOUTHEASTERN

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

SOUTHEAST TENNESSEE

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