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EDITORIAL

THE INWARD STATE AND OUTWARD ASPECTS

OUTWARD things do not appear the same to all. The inward state has much to do with determining the true aspect of things outward. Entrancing landscapes have no charm for one suffering the pangs of hunger and the prospect of early death from starvation. They are rather only a part of a cruel world mocking the helpless body and mind in the throes of an unequal struggle for bread. The periods of the matchless orator entrancing multitudes by his glowing portraiture of the glories and achievements of patriotism have no attractions for the felon wrought upon by remorse for his horrid crime and dread of the penalty impending. The skies to one are dull and leaden, while to another they are glorious with their God-given blue. The poet puts it in verse when he says:

Two men looked out from their prison bars—
One saw the mud, the other the stars.

The state within determines the hue of things without. To the cold, carnal, selfish, proud and self-sufficient, the Bible is a burdensome list of restraints on human passion and lust and self-seeking, and he seeks to discredit it and dispose of its authority in any and every way. To the earnest, intelligently awakened soul seeking the highest and best possibilities in the reach of wrecked human nature the Bible is a precious boon buttressed by every credential required by reason or common sense, and accredited by the conscious needs of human nature to which it is the solitary answer in all the universe of God. To such a soul this holy book is a necessity, and its authority is as much a boon as its holy balm is in hours of sorrow and distress.

To the carnally minded, formal, worldly religious professor, holiness is a fad, a dangerous fanaticism to be shunned by the prudent who would avoid excursions into the perilous realms of dementia from which few ever return to sanity. To such, holiness as a second work of grace, is a dangerous enemy to true religion, and should be suppressed by every means within the power of the superior intelligence and ecclesiastical authority which see the danger. As guardians of the souls of the church committed to their care these leaders in all good conscience proceed to make havoc of holiness, haling men and women, and committing them to prisons of social ostracism, or hardscrabble circuits, or contemptuous pity.

To others who have come into vital, conscious touch with the real heart of God, and who rejoice in a valid, divinely given and divinely nurtured sense of pardon and peace, and who have really passed from death unto life, holiness is a supernaturally natural hunger, and is believed to be the birthright of such souls, and it is sought with a holy recklessness as to cost. Such souls as heirs to a rich inheritance press their quest, and never cease until they are blessed with the pentecost of cleansing, and are filled with holy love, and exult in the indwelling Christ, and are rooted and grounded in love. When thus in possession of their inheritance they love holiness as their best and most glorious gift from God. They see in it the secret of the church's power and long and labor and pray to bring the church to an apprehension of its matchless privilege in Christ Jesus our Lord. Their zeal is accelerated, their love is deepened, their hope is brightened, their power is multiplied, their joy is made unspeakable, and the glory irradiating the oratory of their hearts is as the very shechinah of heaven.

The difference is wholly owing to the difference of the inward state, and not to any monopoly of the grace by a class designed by the great Giver, or to any natural inability of some which places the blessing beyond their obtainment. His grace is rich and free to all, and is essential to all who would come to their best for God and His kingdom.

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IMMORAL TENDENCIES

AN AGE is to be measured and adjudged very largely as to its moral worth and standing by the character of its reading, its amusements and the attire of its people. Judged by these standards the present age has some characteristics which certainly are not reassuring. When we look at the amusements of the people, and at the matter of their reading and the prevailing attire, we are met by manifestly immoral tendencies which arouse serious concern in any thoughtful mind.

Not to mention the brutality of foot ball and other violent games which are so popular with the people, the more modern and almost universally patronized picture shows have features which educate downward instead of upward. In many of these shows crime is painted in attractive colors. Escape from just penalties is often made the most excellent achievement, and any crime is made honorable which the perpetrator can succeed in with successful evasion of punishment. Domestic tragedies in the way of divorces, marital infidelity and social infelicities which should be viewed as moral atrocities, are often made sources and scenes for fun and laughter, thus rendering coarser the moral sensibilities and dulling the appreciation of these tenderest and most sacred of human relationships. Crimes of the desperado are painted in lurid colors and made alluring instead of repellent. All this is unfortunate to an inexpressible degree, and if unarrested will not fail to have a most serious influence on the moral and social character of the rising generation.

The immodest tendencies of the popular female attire are matter of universal sorrow to the most moral and religious elements of society. A leading clergyman commenting on the subject recently said that the modern attire of women was even more suggestive than nudity itself would be. If this be considered an extreme criticism, it will have to be admitted that this attire is amenable to the most severe criticism. Its tendency is to the destruction of female modesty and it leads to the coarse and brazen in thought and sentiment, and tends to foster general looseness in moral views and practice.

Fiction has always been a favorite form of popular reading. A vast amount of useful truth is embodied in this form of literature, it is admitted, as much as we deplore and oppose the indiscriminate reading of fiction. Modern fiction, however, seems so saturated with the modern spirit of lionizing and exalting vice, as to render it unsafe for us to have anything at all to do with it. It is true that many of the older great classics in fiction had their immoral characters, too, but these were portrayed not as patterns of virtue but as patterns of vice. Thieves, gamblers and murderers were shown in all the hideousness of their character, and made repulsive, not attractive. No boy or girl reading such works would be tempted to become like any of these monstrosities portrayed in the pages of these older novels. The tendency was the very opposite. In mod-

ern fiction this is entirely reversed. The young have their moral perceptions so perverted by such reading as to insensibly drift into an admiration and imitation of the morally grotesque and sinister in character. The leading is to looseness and to crime and immorality. Success is the goal and the *ultima thule* of human ambition regardless of means for its achievement, according to the spirit of most of the modern fiction. Successful crime is apotheosized. Lust is sanctified if undetected in its gratification. The crime in dishonesty or sexual indulgence or defalcations is only in not being shrewd enough to elude detection and punishment. Such is too often the miserable debauchery of all ethical standards to be found in too many of our modern works of fiction.

It is not to be wondered at that easy divorce and domestic scandals and all sorts of social irregularities are so prevalent these past few years. These things may be expected until we can in some way procure a stay of this sluice of salacious and erotic filth from some of our magazines and so very many modern books of fiction. The makers of such vicious literature have a poor defense in the plea that they are meeting a demand in the public taste. The purveyor of cocaine or opium or other deadly drugs could make the same defense, but the law steps in and prohibits such traffic under heavy penalties. The law should do the same thing in this matter of poisonous and deadly fiction. No man or set of men should be allowed to traffic in the social and physical and moral weal of the citizens because it pays in dollars, and because there are to be found easy dupes for such perfidy. These weak or ignorant or depraved citizens of government are proper subjects to benefit by the paternal interference of government and to be protected from their own weakness, just as the lunatics are protected from their own lunacy and from injury to others by governmental interference with their personal liberty.

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STUMBLING STONES

THERE are many things which stand in the way of disciples which cause them to stumble. There are the evil influences which exist in every community and which are run after by the worldly with such a rush. Against these the children of God must stand firmly, quietly, like adamant, unmoved and immovable. The allurements of the world, as a place and theatre of commercial activity, are also a very potent snare to many. The commercial spirit of the age is unfriendly to grace. Insensibly and insidiously, if we are not very careful and prayerful, this spirit will creep in upon us, begetting discontent with our prosy, plodding life as it will be painted to us by the tempter, and we will be led to a seeking of our own and a loss of the spirit of altruism which is the dominating spirit of God's children. In the face of these seductions we must stand true to our pledged faith, and refuse to be swerved one hair's breadth from the straight and narrow way.

Worldly honors which are lavished upon those who are willing to pay the price often become a snare to the saints. These elevations and emoluments are very attractive to the worldly eye. If we would remain undazzled and unbewildered by them we must maintain an unworldly eye, and an unworldly heart. Let it be known once and forever that there are prices which God's people are absolutely unwilling to pay for the most profitable and alluring places of preferment.

There are the persecutions which await the faithful and uncompromising Christians over which many stumble. These trials are to be expected and must not be esteemed "strange" by us, but must be faced and borne with fortitude and faith and they will work out for us a "far more exceeding and eternal weight of glory." We must let patience have her perfect work. We must stand fast. We must behave like loving, loyal, chastened children. We must submit to have our faith tried as gold

that it may come forth like the fine, tested gold, bright and pure and without dross.

The grace of God is sufficient to give us the victory, and make all these things redound to our spiritual profit and to His glory. Remember these are so many opportunities for us to glorify Him by our steadfastness. If we would reign with Him we must suffer with Him. The servant is not above his Master nor the disciple above his Lord. It is an honor for us to be permitted to be as our Lord in the fellowship of suffering, and the painful gashes made by the Roman tribulum as it drags over our quivering flesh. Stand still and see the salvation of the Lord. Is the sea in front too deep and threatening, and the mountains on either side too steep to climb for escape? Are the noises of the chariot wheels and the bugle blasts and the lusty furious yells of the advancing Egyptians harrowing and blood-curdling, filling you with terror? Calm your perturbed spirit and stand still. I know you can not run forward or retreat to the right or left or on your back track. God does not command any one of these movements. He commands the only thing you can do and the easiest thing to do, which is to stand still and look at His exploit in vanquishing your enemies. Can't you simply stop and look at Him? This is His order. Don't bother yourself as to the how and the why of His doings. These are His affairs. Yours is simply to stand still and see Him act in these crises when there is nothing else that you can do. How simple, how majestic, how merciful are His divine actings for us when we will simply obey and let Him work for us! Be not abashed or fearful or despondent, therefore, at any of these besetments or stumbling stones along the way. Look up and trust and obey.

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NEGLECTING HOLINESS

STRANGE as it may seem and sound, holiness can be and too often is neglected. Even by those professing the experience it may be neglected and slighted until finally it becomes a mere memory, and the testimony becomes hollow and powerless. It must be assiduously cultivated and kept if it is to culture and sweetly keep us. We must see that it grows if it is to make us to grow. We must see that its beauty is maintained if it is to make us beautiful in the Lord. Formal church members will oppose and resist holiness. Its enemies may be expected to fight this greatest thing in the world, but why should its friends be found among those who are hurting this thing so dear to the heart of God? The enmity of haters of holiness, the opposition and scoffs of disbelievers, the ranting of all sorts of enemies will never hurt holiness. Steadily onward it will march in its benign course scattering blessing and sunshine and glory in its path. But the neglect of its friends is cruel and painful and hurtful to a sad degree. Like a wound to a faithful, devoted wife from a cruel husband, it hurts most acutely. Enemies of the family, those who have long withstood the progress and work of the family and its head, can abuse or malign or traduce, but such malignity is passed by as a matter of course, and little hurt is felt or recognized. But when there is cold neglect in the sacred precincts of the home—when the tongue or manner of the husband of devout love wounds the one lavishing that love, then there is poignant grief for which there is scarcely any cure.

Holiness is God's best gift to us, and is our richest treasure, and should be prized above rubies, and guarded scrupulously against all injury from any and all sources whatsoever.

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THE SCHOOL should not stress so much what man can do by the aid of knowledge as what he *may be* by the aid of reflection and resolve and the earnest quest of character. Character precedes right and worthy action. Education must tend to the making of right character.

THE EDITOR'S SURVEY

SALVATION FOR ALL ALIKE

Christ died for all men and His salvation avails for all men alike, whatever be their social or intellectual position or elevation. When it comes to the personal appropriation of the saving benefits of Christ's death the rich or learned must accept the very same terms and receive saving mercy in the very same way as the lowly or the unlearned. There are no special provisions for any class or grade of men. As all have sinned and come short of the glory of God, so all must bow to the same authority and accept the same terms of personal reconciliation. This fact is strikingly illustrated in the conversion of Chief Justice Chase, of Ohio, as related by Louis Albert Banks:

Bishop Newman had observed, during the time he was pastor of Metropolitan Church, Washington, that when he was administering communion Chief Justice Chase always retired. He was impressed that he ought to talk with him about the matter, so he asked him why he did not come to the sacrament, to which he replied: "I am not a Methodist and I am not good enough." Dr. Newman replied: "We will omit consideration of the former point and speak of the latter." Then he turned to the communion invitation and read: "Ye that do truly and earnestly repent of your sins—" "Stop right there," said the Chief Justice, and for an hour they talked upon repentance.

Soon after, as he was administering the communion, Mr. Chase was present. After all had communed who wished to do so, Dr. Newman waited still, and said: "Is there another who wishes to come? If you feel worthy you are not fit to come. If you feel unworthy, but repent of sin and trust in Christ, come." With that the Chief Justice arose and with bowed head came to the altar; but, instead of kneeling, he fell down upon the floor. The whole congregation lingered and prayed for a soul that was seeking God. By and by the minister administered the communion to him. When he rose upon his feet he held his head erect, and the smile of forgiving grace was on his face.

Not long after, Judge Miller, on the eve of his departure for Europe, came to see Mr. Chase. The latter took him with him in his carriage to visit a sick friend. Miller turned and said to him, "How are you?" Said he, "Brother Miller, I am well in mind, feeble in body; but Christ is my satisfying portion; I have given up all to him." "Well," said Miller, "I wish I could say that. I have been trying for eighteen years to solve the problem." Said Chase, "I have solved it, and Christ is my satisfying portion."

THE OLD, SIMPLE GOSPEL.

Profoundly surprising it is that the preachers of even ordinary sense would turn to any kind of a substitute for the old, simple gospel for themes on which to preach to men and women. The very simplicity of it, and the marvelous disparity between the seeming cause and the effects of the messages, makes it one of the profoundest wonders among men. Brilliance, or wit, or science, or human learning might have somewhat of which to glory if any one of these were the reliance for propagating the glorious gospel of the Son of God. But when the message is simply of the death of a peasant who made the anomalous claim of being the Savior of men, and whose death, from

all worldly considerations, was a sufficient contradiction to such lordly claims, or at least made them very paradoxical, it seems out of the question to look for such results from such a cause. Yet these wondrous results of transformed lives do follow these messages. We submit that this divine order and these startling results are even more sensational than discussions of the latest novel, or the Great Strike, or any political themes chosen for sensational effects. Real gospel preaching and the results sure to follow from the Spirit's power pledged to accompany it, is of all things the most interesting and startling. People will run together, be amazed, greatly wonder, and in many ways show their surprise and interest. The *Continent* says on the "simple gospel":

What the husband said was this: "My wife is all made over. She is a different woman

every one of them just as soon as a letter could go and come, and with what my husband and I put in with it, it paid the doctor's bill that this brave little girl had been worrying about so long and left her a little over beside. The letter I got from her—sweet, trustful Christian that she is—was more than enough pay. But ever since then I have gone on trying to practice that sermon, and the days are happier."

What the preacher said was—well, he didn't say anything. He just thought, when he heard this story. He does love books—has loved them all his life—and what he read in the books about theology and apologetics and comparative religion and philosophy tempted him, ever since he began to preach, for a place in his sermons. Moreover, having read the best English literature, he liked to get an echo of that into his preaching with big, round-sounding sentences. He has been human enough to enjoy the whispers he heard about his learning and brilliancy. But somehow, amidst it all, there crept through his mind many little doubts whether his learning was really meeting the needs of his people. That was the reason he decided on a different experiment. That was the reason he concluded to "get down to something simple." The "something simple" was the sermon about being like Christ, and the thoughts he thought when he heard this story were filled with a new awe at the power of the simplicity which is in Jesus Christ.

THE BOOK OF BOOKS

Countless are the tributes to the power of the Holy Bible in influencing human character and human achievement. It stands absolutely alone in this respect. By this power it has created its own credentials in addition to its claim to credence by the internal evidence which it bears and breathes. In all ages it has been the statesman's great armor, the poet's great inspiration, the true philosopher's alchemy, the patriot's strength, the rebuke of the selfish rich, the solace of the poor, and the hope of the dying. After thirty years of diligent and daily study of this wonderful book Dr. A. T. Pierson declared that it had wrought in him the fixed persuasion that the Word of God is the one Book which it pays to make our almost exclusive subject and object of searching study. He says:

I have found that my preaching and my living, my intellectual and spiritual life, my approximation toward both true holiness and true happiness, have been supremely influenced by the habit of daily and prayerfully searching the Scriptures. This one habit has proved the all-sufficient "apologetics" to dissipate doubt, and the all-sufficient "energetics" to put power into practical service. If called upon in one sentence to prescribe the antidote for all the worst ills to which the soul of man is exposed, I should promptly say that I know of nothing so adapted to the great panacea as this: to cultivate the daily habit of prayerful communion with God through His infallible, inspired Word. Dwight L. Moody and his Bible were inseparable. No man of his century did so much by example and teaching to revive Bible study as did he. He had a large, choice library. But the Bible was his one Book. For a number of years he made it a rule not to read any book that did not help him to understand the Bible. He said he was "a greater slave to that Book than any man is to strong drink." He believed, as he wrote on the title page of his Bible, "This Book will keep you from sin, or sin will keep you from this Book."

Mr. Moody confidently declared that he had

HER LAST POEM

The following lines by Mrs. Margaret E. Sangster were among the last she wrote and may be regarded as a fine expression of her own life and writings:

Live in the sunshine, don't live in the gloom,
Carry some gladness the world to illumine.

Live in the brightness, and take this to heart,
The world will be gay, if you do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and scorning defeat,
Have a good-morrow for all whom you meet.

Live as a victor, and triumphing go
Through this queer world, beating down
every foe.

Live in the sunshine, God meant it for you!
Live as the robins and sing the day through.
—Exchange.

entirely. For a long time she was clear down in the dumps. She had lost all her interest in the church and wanted to quit going. She was sour, cross and gloomy. But all of a sudden she has got over it completely and she is her old self, and better. She can't do enough for the church these days."

What the wife said was this: "When the minister a few Sundays ago got up in the pulpit and preached on our being like Christ it broke us all up. Some of us got together after the service and fairly cried about it. We didn't know that we were so starved spiritually. But we realized that what we had just been hearing was the thing we had been hungry for all along. I went home and thought about it all the afternoon. I thought about it after I went to bed. It was pretty hard for me to come around to it, but I finally just confessed to myself that I had not been doing anything like what I ought to do in a whole lot of ways. Then I got right up, though it was away along in the middle of the night, and went to my desk and wrote five letters to the women who had cried with me after the service in the morning.

"I told them about a young girl I knew, a stenographer who had been making an awfully brave fight against sickness all year, and was hardly able to work yet. I asked them if they would not send me \$10 apiece for a Christmas present for her. The money came back from

hope of the worst man, as long as he would read his Bible, feeling sure that he would turn to God some day. But, he said, "I am full of fear for the best man if he neglects his Bible. He is almost certain to fall before the enemy. Amid these last days' perils there is no safeguard but in the Word of God."

We believe, as a certain writer declares, that "the most strategic thing a pastor can do is to persuade his congregation to read the Bible;" that "a Bible-reading congregation is ready for every good word and work;" and that to enlist an entire community in Bible reading and Bible study "would be better than a revival." Indeed, that would be a revival!

CHEERFULNESS IN ADVERSITY

It is a wide mistake to suppose that cheerfulness is dependent upon happy surroundings, good health or great prosperity. Cheerfulness is often found where these are sadly lacking. Cheerfulness arises more from within than from without. It is more an inward condition than an outward environment. It comes more from character than from carats. It is a fountain more than a lake. Few understand this properly and hence look for and search for it where it is not to be found. A heart made happy in the cleansing blood will give cheer to the eye, the voice and the heart. This can give peace and even joy amid sickness, bereavement and even death itself. It is the only triumph, the great victory, the invincible power of the army of the Lord. Rev. G. E. Walters, in an exchange, relates an incident illustrative of this:

I used to visit a woman engaged in a "sweated industry." She lived in a small, ill-lighted, unsanitary room in a slum. She worked through the weary days, and knew nothing of holidays. Her wage was small, her occupation precarious, and her health indifferent; yet she would work away, singing hymns, her favorite hymn being:

"I feel like singing all the time,
My tears are wiped away,
For Jesus is a friend of mine,
I'll praise Him all the day."

She was one of the happiest beings I have ever known. What was her secret? What prompted her happiness? It was religion—the religion of Christ. And the religion of Christ is the supreme factor in inspiring cheerfulness in adversity. Herein is the chief glory of Christianity; its message of good cheer. When Jesus came to humanity, the world was shrouded in dull care. Cheerfulness was associated with sensual pleasure. God was a mystery, the future life black with uncertainty. Jesus came—the Light of the world—and at His coming the angel declared to the shepherds: "Behold, I bring you good tidings of great joy."

He was not, as art has so often represented Him, steeped in austere gloom, with a face of pathetic sorrow; rather was He radiant with peace and joy. He saw the love of His Father in all nature, in the lilies of the field, and in the birds of the air. He was supremely cheerful in adversity. Even when over Him there fell the shadow of the cross, and He knew He must tread the sorrowful way, he said to His disciples: "Be of good cheer; I have overcome the world." And as a legacy to His Church—to those who had to face persecution and stress for Him—He bequeathed His peace. "Let not your heart be troubled." "My peace I give unto you."

FALSE AND AUDACIOUS CLAIMS

We grow sick of the lordly pretensions of modern rationalists who make a habit of proclaiming that modern scholarship

is entirely on the side of the new theology and destructive higher criticism. This announcement would create at least some interest if not alarm but for one thing: it is wholly and absolutely false. As false and willfully misleading as is the statement these abettors of the warfare against evangelical faith unblushingly continue to make it as if they believed it. We are sure they do not believe it themselves. Real scholarship is symmetrical, reverent, broad, fair and humble. This kind of scholarship has never yet joined in this insane, egotistic, audacious crusade against orthodoxy. The pedantic, the drinkers of shallow drafts which intoxicate the brain, the skimmers—these are quick to discard the faith of the fathers and to discredit the Bible which is a rebuke to their shallowness, and which teaches a spirit to which they are strangers, and which they are unwilling to pay the price to possess. These rationalists claim to dissent from the Bible because of their massive brain and their great culture. Men do not depart from evangelical faith because of intellectuality, but because of unbelief, and under the leadings of an unregenerated nature. Intellect has nothing to do with it, but carnality is the real cause. Sin lies at the bottom of this whole business of modern skepticism. The *Herald and Presbyterian* says of these unbelievers:

It is of interest to know that the scholarship of such unbelievers is not taken seriously by those whose faith is in the Son of God and in His Word. They are not intimidated by the claims and browbeating assertions of these rationalists. They continue calmly to hold the faith that was once delivered to the saints. For example, we find that the General Synod of the Evangelical Lutheran Church, at its recent meeting at Atchison, Kan., passed the following action relative to the liberalistic theology and negative criticism of the times: "Forasmuch as liberalistic tendencies in theology and rationalistic views of the Bible have become more or less prevalent in some of the denominations, and in view of the possibility of their gaining a foothold in the General Synod, we are convinced of the importance of declaring our sincere conviction on these crucial questions. Therefore, against the latitudinarian views and tendencies of the day, we desire to record our continued and hearty acceptance of all the doctrines of our evangelical faith as set forth in the inspired Scriptures of the Old and New Testaments and the Unaltered Augsburg Confession. We also protest against the oft-repeated assertion that almost the whole trend of modern thought and scholarship is on the side of the liberalistic and modified teaching, because we do not believe that such wholesale claims of scholastic superiority are consistent with the facts."

Let Christian people today pay no attention to objections that they may hear made against the Bible, the gospel or the Church. These objections are as old as Satan and as false. Christ is the truth and will prevail. His Word is true and will stand. Heaven and earth and all material things shall pass away, but the old verities of Almighty God are eternal. Let not our hearts be troubled.

FAITHFUL WARNING

Every pastor should keep his people warned against all forms of error which seek admission to their homes. A pastor in Ohio, as related by *Herald and Presbyterian*, keeps his people faithfully warned against a very persistent and ruinous error which is exhibiting marvelous dex-

terity and success in reaching the homes of many churches. In one of the recent Sabbath bulletins of this church there was this information which we wish here to repeat for the benefit of our own people:

Every Christian should be acquainted with the exposure of the so-called "Millennial Dawnism," which is presented by the so-called "Pastor" Russell, of Brooklyn, N. Y. It is in our midst in the guise of "The International Bible Students' Association." Everybody should be aware and not be deceived. There are three pamphlets, price ten cents each, published by Charles C. Cook, 150 Nassau Street, N. Y., you should read. They are: "All About One Russell," by Charles C. Cook; "Some Facts and More Facts About the Self-Styled 'Pastor' Charles Russell," by Rev. J. J. Ross, and "Millennial Dawnism, or The Blasphemous Religion Which Teaches the Annihilation of Jesus Christ," by Rev. Dr. I. M. Haldeman. You should read these pamphlets.

CONSCIENCELESS SLANDERERS

The Romish priesthood is a success in at least one thing, and that is in wholesale, ruthless slandering of good men and women. They are extremely sensitive to just criticism, but voluminous and conscienceless in their diatribes about good and pious people who discover the errors and faults and crimes of Romanism and have the courage to forsake its ranks. Merely quitting her ranks is a crime which blackens and damns anybody, notwithstanding they may have stood accredited among her clergy and occupied positions of honor and responsibility in her hierarchy. A man may leave any other communion and retain the respect and confidence of the church he leaves. Merely quitting Rome transforms a hitherto saint into a devil, if we are to believe the denunciations of the foul-mouthed priests. That anybody should try to asperse the character of a man like Father Chiniquy who was a life-long friend and confidante of Abraham Lincoln, a devout and courageous Christian and an unselfish servant and benefactor of mankind, would be a profound mystery, but for Rome's well-known tactics. The *Continent* well and truthfully says:

One of the special reasons which make it next to impossible to believe in the Christian spirit of Roman priests in general is the abominable venom with which they concoct slanders against everybody who ever renounces their orders and becomes a Protestant. All who remain in the priesthood are saints; all who desert it are devils. A Protestant pastor can "pervert" to Rome with no worse dismissal than "Poor fellow!" But no priest can turn Protestant without being followed from Romanism with vilest lies befouling his character. The regularity of this thing shows villainy in the quarter whence it emanates. Father Chiniquy, the loved pastor of St. Anne Presbyterian congregation in Illinois, was stormed with such persecution all his life long after deserting Rome, and Roman scandal mongers are unable to let his name alone, though the good old man has been in his grave a dozen years. Just lately Catholic papers have been circulating a charge that Father Chiniquy was found guilty of embezzlement and expelled from the Presbyterian ministry. This is an utter lie without the shade of a shadow of excuse for its manufacture. No conceivable reason can account for the circulation of the story except bad hearts behind it.

"A man seldom burns the money that is wet with his own sweat."

THE OPEN PARLIAMENT

BIBLE LESSONS FOR EVERY-DAY LIVING

L. B. TROWBRIDGE

Lessons About Divine Guidance from the Life of David

David was a man after God's own heart. 1 Sam. 13:14; Acts 13:22. He was called in a supernatural way. 1 Sam. 16:1-13. He was chosen, not because of his stature, his strength, his wisdom, his reputation, or for any human powers; but because of his teachableness, his simplicity and purity of character and because he knew God. He was God's choice and not man's. David's life and writings afford most beautiful lessons along the line of divine guidance.

1. He often enquired of God and was told definitely what to do. 1 Sam. 23:2-12; 30:6-8; 2 Sam. 2:1; 5:19-25.

2. He tried much harder to please God than men. 2 Sam. 6:21-22; 24:14; Psa. 56:4; 118:6.

3. He put little trust in human resources. 1 Sam. 17:39; Ps. 20:7; 33:16, 17; 44:3-6; 60:11; 108:12; 121:1, 2; 127:1; 146:3; 147:10, 11.

4. He prayed for guidance in his own life. Ps. 25:4, 5; 27:11; 31:3; 43:3; 86:11; 119:33, 66, 73, 125, 169.

5. He strongly taught the doctrine of divine guidance. Psa. 19:7-11; 23:1-6; 25:12; 32:8, 9; 48:14; 94:12; 111:10; 112:5; 119:98-100, 105, 130.

6. He practiced and taught the value of meekness. Ps. 22:26; 25:9; 37:11; 75:6, 7; 149:4.

7. He got his courage and help, not from man, but from God. 1 Sam. 17:32-35, 45-47; Ps. 3:6-8; 16:8; 27:1-3; 31:24; 37:9, 34; 40:1-4; 62:1-8.

8. He enjoyed many outward tokens that God was with him. 1 Sam. 18:28; 2 Sam. 8:6, 14; Ps. 41:11; 56:9; 124:1-3.

9. He was a man with a very tender and sensitive conscience. 1 Sam. 24:5-8; 2 Sam. 24:10; Psa. 139:23, 24.

10. There are numerous instances where he claimed God as avenger and deliverer from his enemies and persecutors. 1 Sam. 24:12; 26:10-12; 2 Sam. 15:31; 16:10-12; 22:48; Psa. 7:10; 9:19, 20; 17:7; 18:47; 31:14, 15; 35:1-5; 43:1; 59:1-9; 70:5; 71:1-6; 91:2-15; 94:1-5; 17:23; 109:1-4; 20-21; 138:7; 140:1-7; 142:5-7; 143:9; 144:1-2.

11. He believed in God who was able to do great things for him. Psa. 24:8; 40:5; 65:5; 63:3; 68:35; 72:18; 77:14; 115:3; 118:16; 136:4; 139:14.

Notwithstanding all these peculiarly spiritual qualities, beliefs, and practices, as a man among men, he was exceedingly practical, careful and wise.

1. We find him using cautions to avoid danger. 1 Sam. 19:10-16; 18-23; 21:12-15; 22:1-4; 23:25, 26; 26:4; 2 Sam. 17:22.

2. He stands up for his own reputa-

tion. 1 Sam. 24:9-15; 26:13-20.

3. He attempts to avenge himself when wrongfully treated. 1 Sam. 25:10-13, 22.

4. He uses wise strategy to defeat his enemies. 1 Sam. 30:15; 2 Sam. 15:32-36; 17:15-22.

HINDRANCES TO THE WORK OF THE LORD

S. B. RHOADS

Much has been said relative to hindrances to revivals. As with the "beloved physician," "it seems good to us also" to write, having somewhat, if not perfect, understanding.

"Faith puts the almightiness of God in the hands of man," says Adam Clarke; yet faith has its conditions, and can only work as conditions are met. "If they had hearkened unto me, and walked in my ways, I should have soon subdued their enemies," "should have fed them with the finest of the wheat: and with honey out of the rock," said God, of Israel. One single act of disobedience hindered in the taking of Ai; one act of compromise caused the death of Ananias and Sapphira, who hindered the work of God, or God's working in the midst of the people. God's cause demands obedience; obedience here is a condition of faith.

When God says through His apostle, "Avoid the appearance of evil," the *appearance* of evil must be avoided, that God may sanctify believers, and sinners be converted to God. The Holy Spirit is grieved, when we will hold to our own preconceived notion of things, and do not listen to the voice of revelation through God's Word. We proceed to build by another pattern, and preach "for doctrine the commandments of men," and then wonder why so few are being saved.

Paul, writing to the Corinthians, calls attention to "divisions" among them; "envy," "strife," "evil speakings," etc. The success of the early church was that they were of "one accord," and as long as they remained such, God was in their midst ministering of the Spirit, and working miracles. Multitudes were added to the church, "the wilderness and solitary places were made glad," and the devil defeated.

A pastor seeks the salvation of the people; an evangelist is called, but the church is divided. They assume to be united, but it is well known they are not; the cry is, "peace, peace, when there is no peace," and the people wonder why souls are not saved as in days of old. Satan suggests the times have changed, but God still says, "Offer unto me a pleasing offering, as in the days of old." "I will come near to you, be a swift witness;" etc. "For I am the Lord I change not."

A preacher preached for a fortnight; the man of God was earnest, yet the people wondered that nobody was being saved. A brother arose in the congrega-

tion and said there was no use in the preacher preaching as long as he and his wife found fault with the preacher's administration, and they beg his pardon. Another arose and said that as long as he and brother Jones would not shake hands, they might as well stop the meeting, but he was ready to forgive and be forgiven. Other differences were settled; the Holy Ghost fell on the people and a powerful revival swept that community. Conditions were met.

Three times, before their ranks were broken into in the early church, we find the words "one accord" used. Acts 1:14: "These all"—mark the word *all*—"continued with one accord in prayer and supplication." Acts 2:1: "They were all with one accord in one place." Acts 4:24: "They lifted up their voice to God with *one accord*." "Multitudes" were saved, and "added to the church daily." Why? Because they met God's terms—conditions were met. They were of one heart and mind. God worked and they witnessed to what He wrought.

ALAMEDA, CAL.

THE STANDARD OF THE CAMP

W. R. CAIN

What a drawing card it is to have advertised for campmeetings, bishops who are Masons! We have heard these men time and again on the conference floor forbid preachers preaching against idolatrous fraternities, and not only so, but acknowledged they had been members themselves for the past twenty years. Just as long as there is a sanctioning of such things and employing such men, conditions can not but grow worse and worse. It is no more a secret that in days gone by some camps that were on fire, are now nothing more than mere Chautauquas. We know of one community where the holy fire once blazed red hot. A large tabernacle and splendid dining hall had been built, with other fine equipment. There were possibly not less than fifty preachers on hand, people gathered in from all directions. Fervency characterized the prayers; the preaching was in demonstration of the Spirit and power; the singing was heavenly; hundreds were converted, reclaimed, sanctified and edified. Alas, it is now but a reminiscence. The great wooden tabernacle, so expensive to build, stands idle. The appearance is like death. Cemetery conditions are seen on all sides. Satan has everything by the neck and chuckles over the entire disgraceful arrangement. The last assembly there was a Chautauqua. It was advertised and held accordingly. Why was the Masonic bishop engaged? To draw. Whom? The multitudes. To what? Not the once glorious camp, but to a Chautauqua. For what purpose? Not to hear full salvation preaching, but merely for entertainment, and dollars.

One of these so-called holiness bishops, at a certain conference, ignored a petition signed by as clean and pronounced sanctified people as walk the earth, requesting the removal of their holiness-fighting pastor, who publicly confessed that his district superintendent had sent him there harnessed up to crush out holiness. This blood-washed, broken-hearted crowd expected some recognition, but were totally ignored, the bishop refusing to even look at their petition. The pastor was returned, acted uglier than during the previous year, thrusting them all out of office. The doors of the church which their own hard-earned dollars had built, were closed against any prayer and class meeting. Accusations of different kinds were heaped upon them, until even the sinners of the town, including an avowed infidel, could plainly discern Iehabod written all over and about the church. Such action aroused their indignation. Their sympathy was stirred. They threw open their homes and extended a cordial invitation to the blood-washed company to come whenever they wanted to and hold their meetings.

The bishop, district superintendent and carnally-minded church members did this very thing described, all under the name of not only Christianity, but holiness.

Is it the thing to do to engage such men for workers at holiness campmeetings? Yet it is being done in not a few localities. No protest is heard. Brethren, these are sad, deplorable and calamitous facts. What shall we do? Who is it with grace, grit and back-bone enough to denounce it? Why be afraid? Why dismayed? As to the "standard of the camp," it does not require a spy-glass to detect that it is no higher than that of Jehoaz, who did quite a little which was indeed very commendable, *but* what about the grove? The ante-deluvians also did many good things, *but* were all drowned by the flood. The people of Sodom and Gomorrah—truly, much might have been said in their favor, but red hot fire and brimstone fell from heaven and consumed them. The rich young ruler only lacked one thing, but that lack was fatal. Again, why denounce idolatry, as some do, and at the same time remain an ally, and run with the combination to their abominable banquets, etc.? "Be thou first a partaker." "First, get the mote out of thine own eye." "Physician, heal thyself."

OLD BOTTLES—NEW WINE

REV. J. F. THOMAS

In Mark's gospel 2:22, we read: "And no man putteth new wine into old bottles: else the new wine doth burst the bottles * * * but new wine must be put into new bottles." The principle of this statement uttered so many years ago by the Savior remains the same today; for while methods of demonstration change, principles never change. For instance, Jesus, when He desired to teach His disciples humility, He looked at their tired feet that had been soiled traveling over the dusty roads, and girding Himself with a towel,

He took a basin of water and washed their feet. Reading closely the narrative we discover that the disciples were contending as to who should be the greater among them, etc.; and Jesus showed them that the one who served the other was the greater. This He did by taking the servant's place. In that country everybody went with exposed feet, hence it would not be immodest for one to wash another's feet; but to do so now is entirely different. The principle remains the same, the method of demonstration has changed.

Again, the same is true of the tithe for the support of the Lord's work; the principle remains the same, even though we are under grace and not under law. The same is true of the rest day, the principle of one day's rest in seven remains the same, though the day itself has been changed, and for good reasons (read "His Memorial Day," 15 cts., for sale by our Publishing House).

Now to the text: These old bottles that Jesus spoke about were made of skins, and in time would become hard and brittle, hence when new wine was made they always made new bottles to put it in. Jesus desired to teach these Pharisees from this fact that the new wine of the kingdom would not go into their old forms, but into new lives. The principle has never been changed; if you have new wine it takes new bottles.

Luther recognized that "the just shall live by faith." He tried to get it into the old Roman bottle, but God made a new one for it. Had He not done so, the old bottle would have burst and we would have had neither bottle nor wine: we could spare the bottle, but not the wine.

Wesley and his colleagues rediscovered that without holiness no man shall see the Lord. He tried to get it into the Episcopalian bottle, but God made another, and the great and mighty Methodist Church for a long time was strong enough to hold this new wine. But in time the old bottle burst and the wine has leaked out. If you don't believe it, just examine the old bottle. Instead of men getting drunk on its new wine, you will find bowling-alleys, billiard tables, soup kitchens, icecream festivals; they all come in through the rent in the old bottle, the same rent through which the wine ran out.

When the wine began to run out a few of God's dear children who had a little in their individual bottles, went out and got a few others to put some in their bottles, and for fifty years we have been trying, contrary to Scripture, good sense and the principle laid down in this text, to pour our wine back into the old bottle. Well, we have poured enough wine into the old bottle to have given life to a dying world; but as the text says, so it is and has been, the wine is spilled. Thank God, He has prepared a new bottle for this wine. I say it humbly, God has prepared the Pentecostal Church of the Nazarene, a new bottle, to hold this new vintage of wine. I leave it to the law and the evidence, you being the judge: The law (God's Word): "New bottles for new wine:" the evidence: note text—"must be put in new

bottles." In the Pentecostal Church of the Nazarene, folks get drunk, not on real wine wherein is excess, but on the new wine of the kingdom.

VERY GOOD

EARL D. HINCHMAN

"And God saw every thing that he had made, and behold it was very good."—Gen. 1:31.

In the last few years, comparatively, an heresy has sprung up, that has practically filled the earth. At first put forth tentatively as a theory by learned men, or at least by men of great repute, who frankly admitted that it could not be proven, it has grown in popularity until it is quite generally accepted, and at least in all its fundamentals, is preached in many so-called orthodox pulpits.

We refer to the theory of evolution which is, more properly, the doctrine of the *man-god*, or the worship of the human. Of the various phases of this doctrine perhaps the Darwinian was the first to attract general attention. It at least was the first radical stand in favor of evolution as against perfect creation and a fall, and to us it seems far more consistent than the modified theories that have succeeded it.

If evolution has any basis in fact at all, it will carry all that Professor Darwin chose to place upon its shoulders: that is, the human evolved from the lower orders, and that all life is evolving from the lower order to the higher, and that this is the explanation of the origin of all species. The deduction is that the cultivated man is not far removed from the baser or animal man; that the baser man is not far removed from the ape, and so on down the line. The contention being that the almost endless chain of species, one just a little higher than another, culminating in a greatly increased intelligence as the type becomes more nearly allied to the human, creates a strong presumption that man originated in the very lowest form of animal life, slowly evolving, developing, opening out, until he has reached his present state of being.

The modified, or present day teaching of evolution, differs from the Darwinian only in that it exhibits more pride and less honesty. Man does not care to be classed with the ape, so he had come to believe in an evolution of species—the object aimed at being the same, *vis.*, a doing away with our dependence upon a personal God.

As long as we can look upon God as a blind force or a law of "first cause," and that our salvation from degradation lies altogether, or nearly, with ourselves and our environments; where we look upon God as merely an influence decidedly intangible, we remain in a sense satisfied in an unsatisfactory condition, for it is easy to blame our condition on our surroundings and to feel that we are doing the best we can under the circumstances. This may be true, except that with God we can live above circumstances.

But let us look at the negative side of

this evolution question. Have we any concrete facts as against it, or, outside of the Bible, is it a theory against theory, and you take your choice? We believe that we have.

First, in six thousand years of historical data, and tradition, there is no note anywhere of any living species evolving into a higher order.

Again, there is proof coming to us even from geological investigation, for while it is easy to let the imagination run riot while delving amongst the bones of past ages, yet with the many varieties of animal life and the similarity of construction of many, it is impossible to tell whether these bones are those of a distinct type, now extinct, or, as infidel scientists would have us believe, a crude, less-evolved form of some present-day species.

Again, the whole trend of nature, at the present day is against the teaching of evolution. Take, for instance, the domestic animals, horses, cattle, sheep and the like. We find the best types among those which have been selected, graded, and cared for by a power higher than themselves, viz., man, and wherever they are permitted free range and natural selection, they invariably retrograde.

The fine, well-developed shoat of the stock farm, if turned out in the forest and left to the natural trend of his nature, becomes the "razor-back," long-snouted, lean and ferocious, in two or three generations. And so with the other animals, tough and wiry perhaps, but not to be compared as to development with the domestic product.

The curse of Adam's sin evidently fell not on man alone, but upon all nature.

Wild animals make no advance that history, natural or otherwise, makes any note of, and while no doubt they are kept from degeneracy by the very precariousness of their existence, they certainly do not form an argument in favor of evolution.

Much is made of the fact that the Hebrew, according to some men's ideas as to the teaching of the Bible, gradually came out from idol worship to a recognition of the one God, and that we, as Christians, casting away the idea of bloody sacrifices, have advanced to an idealism far above that of the Mosaic dispensation, or anything that preceded it.

But this is only looking at it from the standpoint of the human. Let us look at it from the standpoint of how God wrought among this people, and our viewpoint will be materially changed.

God began with Abraham, exactly from the same standpoint as the professional stockraiser. Discouraged with the outlook for the human race in general, He sought out the best stock obtainable and separated it from degrading surroundings. He penned Abraham off by himself, as it were, that He might improve the stock. Then, in the second and third generations, see how careful He was in selecting helpmeets for Isaac and Jacob, rejecting Esau, no doubt, because he reverted back to his godless progenitors.

Then down through the years, watch

how He fought against the tendency to degenerate; how He tried to keep them separate, how He sought to regulate even their diet, their clothing; providing for cleanliness in their camp life, having strict laws as to the separation of diseased persons from the healthy. In fact, He used all the means and more that a modern stock-raiser uses to develop a fine herd.

And what was the result? Namely, this: that after thousands of years of training, they arrived at the conclusion that idols were worthless; that there was but one God, even Jehovah.

Still leprous, sinful, degraded, unspiritual, they were poorly equipped to receive the message of Christ even after these years.

And what has been the result in Christian times? Asia Minor and southeastern Europe, the cradle of Christianity, getting away from God, have become fallen, barbaric and almost savage, and we are sending missionaries to them, to try to bring them back to their lost estate.

Does this look like mankind was slowly evolving, and forcing its way up to higher ideals, or does it look like even the Master hand of God was having a hard time pressing, almost forcing, improvement on an unwilling people?

Let us look at it from the standpoint of God and the Bible. In Genesis 1:31 we are told, that looking over the completed earth, with its vegetation, and animal and human life, the latter made at least in the spiritual image of his Maker, God saw that it was very good.

This pronouncement, which should be the end of all controversy with every true child of God, in comparison with present-day conditions, would indicate that somewhere down the line, we had fallen under the influence of devil-ution rather than evolution, and this is what the Word of God explicitly states. Even if it did not, our own inward consciousness, those of us in whom the Spirit of God has large control, teaches us that we are yet far from the perfection for which we were designed. It is evident to us that the effect of the fall of Adam has been minimized, that we have not and can not comprehend half its awful significance. It was not only the fall of a man, it was the fall of a race. Not only has it lasted to the present day, but it has corrupted us until the trend of unregenerate human nature is wholly bad.

The cause of this is that God granted to man the privilege and power to will, and thus willing, he became "as gods," knowing good and evil.

Fellowship was God's desire—fellowship of beings free to love; equality was Satan's demand and ours. Result: disobedience and depravity. Truly our ambition has been our downfall.

PASADENA, CAL.

You will find the door to the Power House opening from the prayer closet.

Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you today will take care of you tomorrow, and every day.—Sir Francis De Sales.

WHAT METHODIST MEN MIGHT DO

REV. C. E. CORNELL

It is announced that a National Convention of Methodist Men is to meet at Indianapolis, Ind., October 28-31, 1913. It is now confidently anticipated that fully 3,000 men will be present. "The bishops and all the benevolent boards of the church are looking to this gathering of key men' as the most important occurrence of the quadrennium, in its influence upon the church. Though it will pass no laws, and elect no officers, its concentration of interest upon the larger work of the church may well be of the most far-reaching import." Here is what the editor of the *Christian Advocate*, New York, hopes may be accomplished:

1 That our church may have a clearer realization of our resources in Christ. "All power is given upon me. . . Lo I am with you" (Matt. 28: 18).

2. That our church may have a self-sacrificing readiness to face its entire responsibility at home and abroad. "Lift up you eyes, and look on the fields" (John 4: 35).

3. That those whom God would have to lead the church to larger achievements may be assigned as delegates and may be enabled to attend the convention.

4 That in arranging the program and convention details the General and Local Committees may have divine guidance.

5. That the convention may not be an end in itself, but that there may result widespread conviction and determined effort on the part of the whole church with reference to the fulfillment of our Lord's last command: "And ye shall be my witnesses in Jerusalem [the local community], in all Judea and Samaria [the home land] and unto the uttermost part of the earth [the foreign field]" (Acts 1: 8).

We would like to add, that these Methodist "key men" could do the great church they represent and the world at large incalculable good, if they would insist upon Methodism once more emphasizing chiefly the grand depositum lodged with the people called Methodists—namely: the doctrine and grace of perfect love subsequent to regeneration. To teach and preach this doctrine so that both preachers and people enjoy the experience without equivocation, will mean for Methodism

1. The deepest spiritual life and largest spiritual vision.

2. The greatest revival known to any church in the world.

3. Men and money laid on God's altar, enough to girdle the globe with salvation, and holiness unto the Lord.

4. Revival inspiration, missionary fervor, and a world-wide vision.

5. Multiplied missionaries, and multiplied resources beyond anything the church has ever hoped for.

To spurn this doctrine of holiness, to indifferently pass it by, to refer to it insinuatingly, will mean that the plans of the Methodist men will be spasmodic and eventually accomplish but little.

Wesley said, "Where this doctrine is not preached—emphasized—the churches grow dead and cold." Who is able to disprove John Wesley's statement? But wherever holiness is faithfully and definitely preached, the churches prosper and are a spiritual flame in the world. Will the Methodist men take hold?

Mother and Little Ones

"BEAUTIFUL HANDS"

Such beautiful, beautiful hands!
They're neither white nor small,
And you, I know, would scarcely think
That they were fair at all.
I've looked on hands whose form and hue
A Sculptor's dream might be,
Yet are these aged, wrinkled hands!
Most beautiful to me.

Such beautiful, beautiful hands!
Though heart were weary and sad,
These patient hands kept toiling on
That the children might be glad.
I almost weep as looking back
To childhood's distant day,
I think how these hands rested not
When mine were at their play.

But, oh! beyond this shadow land
Where all is bright and fair,
I know full well those dear old hands
Will palms of victory bear;
Where crystal streams, through endless
years,
Flow over golden sands.
And where the old are young again,
I'll clasp my mother's hands!
—Ellen M. Gates, in Herald and Presbyterian.

THE SUMMING UP OF JANET TAYLOR

The Quartet, that was a part of Miss Pain's Sabbath-school class, would have found it hard to state just where their origin as a quartet had begun. It was somewhere back in the days of mud pies, and many days following. At the grammar school, at high school, and now in college, the four were together. As there were only three other girls in Miss Pain's Sabbath-school class besides "The Quartet," it could hardly be otherwise than that those three stood outside the charmed circle of intimate companionship. This was a fact which Miss Pain recognized as definitely as she deplored it. Under these circumstances, when Mabel Long and Gertrude Locke, two of the three "outsiders," moved to another city, "The Quartet" looked upon the change as by no means an unmixed evil.

"We really never seemed to know them," said Jessie Howard.

"We couldn't very well, for they were not the least bit like us, and maybe they will be a lot happier in another class," remarked Nena Gray, in satisfied tones.

"I should say they would," agreed Josie Morrow. "And what is more, we will be happier by ourselves, for I am sure we never wanted to act standoffishly, and yet when girls don't belong to your set how can you take them to your heart?"

"But see here! You girls seem not to be reckoning with Janet Taylor. How can 'The Quartet' be a law to themselves, as long as that fifth member of Miss Pain's class is on the scene?"

It was Molly Brown who spoke, and her emphatic questions always commanded attention.

"Oh, well," returned Josie, carelessly, "Janet really hardly counts, she is so quiet, and utterly uneventful and she never has money to go anywhere with us, if we wanted her ever so badly."

Now this summing up of Janet Taylor was not intentionally unkind. It was merely thoughtless. "The Quartet" knew Janet as the daughter of a busy mother who kept boarders, and it was the truth that in relation to her Sabbath-school matters, Janet was quiet and apparently uneventful. Even the fact that when a Sabbath came when she was not seen in her place at Sabbath school, and was reported as "sick," failed to move "The Quartet" to more than a passing show of interest.

Three weeks later, however, Miss Pain closed her Bible in an unusually impressive

manner before the superintendent's bell rang.

"Girls," she said, "I don't suppose you know how very ill Janet Taylor is. I have been there three times this week, and the doctors do not yet know how things will turn."

"Oh, Miss Pain, we did not understand! We ought to send flowers," said Molly, quickly.

"Yes, indeed we ought," echoed Jessie, and in another moment "The Quartet" were planning among themselves for "just the nicest bunch of roses they could obtain."

The following Sabbath Miss Pain had a longer report to give of the absent class member.

"She is better, girls," she said, "and she is so grateful for your flowers. But the doctor says that there is likely to be slow recovery, and that Janet, as soon as she is strong enough, must be sent to the mountains."

"I call that pretty nice medicine," said Josie, lightly.

"Wouldn't mind taking it myself," agreed Nena. "Here the rest of us have to stay in town for examinations until nearly July, and Janet will be starting off for her holiday by the first of May, I suppose."

Miss Pain looked from one to another of the scholars before saying gravely:

"She will be starting if it can be managed. I had a talk with her mother yesterday, and, poor little woman, she does not know which way to turn for money, or how possibly, with doctor's and nurse's bills and the many other bills, Janet's plans are to be carried out."

"Oh, is not that hard?"

"We are so sorry for Janet, Miss Pain."

"Yes, we are all as sorry as can be."

"And we wish we were rich and could help."

Miss Pain listened, and then in her quiet way said:

"I wonder how sorry you are, girls—sorry enough to forego a new spring hat, or a pretty frock, or to really sacrifice for Janet's sake?"

The bell rang before a reply could be given, and in any case "The Quartet" was speechless before this newest of Miss Pain's often perplexing questions.

"I declare," said Josie, as in very subdued fashion "The Quartet" walked along from Sabbath school, "Miss Pain does have a faculty for calling one up short. Now, just what did she mean by asking 'how sorry' we were?"

"She meant, is our sorrow deep enough to create a willingness for sacrifice, that's what she meant," replied Molly.

"Yes," said Josie, "that's it."

"Well, what are we going to do about it—give up our plans for pretty spring clothes?"

It was Nena who asked the question, but it was Jessie, the quiet girl with the dark, wistful eyes, who gave the answer, and the answer was not just what one would have expected, looking into those eyes, but Jessie could be roused.

"For pity's sake, girls! Can't 'The Quartet' ever rise above just the commonplace doing for themselves!"

"There she goes!" laughed Molly.

"If Jessie is really roused, we may as well put our hands right in our pockets and draw forth our dollars. Good-bye, spring hats, dears," said Nena.

It was wonderful to see what came of "The Quartet's" answering Nena's quiet question, "What are we going to do about it?" At first it was the putting aside the desire for new gloves and the wearing of worn ones, or a handkerchief with a dainty edge, or the usual box of chocolates for the Wednesday and Saturday treats. But as love was quickened, there was almost a scramble to see who could heap the most on the newly-kindled sacrificial fires for Janet Taylor's mountain trip.

Miss Pain, ignorant of the harvest that her scanty but prayerful words had brought,

was surprised out of measure when, one Sabbath, Molly handed her a thin bit of paper, saying, "From 'The Quartet'."

"Forty dollars!" exclaimed Miss Pain, looking from one girl to another. And having looked, her eyes lingered. How beautiful the faces of those four girls were! How had she ever thought Molly Brown plain!

"You dear, blessed Quartet!" she said, hugging first one and then the other. "How it will raise the load from Janet's mother. How did you ever do it?"

"Lopped off a concert here, and a pair of gloves there, and a spring hat in another place," laughed Molly.

But Jessie explained more fully.

"You see, Miss Pain, when we began to think about Janet, and we came to go to her and really know her, we found she was not the kind of a girl at all that we had thought. We looked on her as—well—kind of stupid, or 'uneventful,' as we sometimes would say. But she's a dear! And she's as brave as can be, and she's so appreciative, and she's truer than any one of us four. She is, Miss Pain!"

At this there was another hug bestowed upon Jessie, as her teacher drew her close.

"Janet is a brave girl, and she bears everything so cheerfully," the teacher said.

"Yes, and how slow we were finding it out," answered Josie. "But when she comes back from the mountains, we will make our quartet a quintet, if she will consent to join us."

"That is what she would like," answered Miss Pain, dashing away a tear and trying to smile. "Girls, you do not know what you have done today. But, thank God for a class with 'The Quartet' whether we ever have a quintet or not."—Rose E. Wakefield, in Young People's Weekly.

AHEAD OF THE FLOOD

"I've got it, mother," cried Roger Whitney, as he rushed into the room where his mother was busy sewing.

"Got what, my son?"

"The position I have been looking for so long, that will allow me to go on with my studies. It was just the oddest chance, too."

"Nothing is chance, my son, but perhaps you had better tell me about it," she answered quietly.

"Just what I am trying to do. I was in the store this morning when Mr. Hawley came in. 'I hear Marshall is going to leave you,' said the clerk. 'Yes, he has got a good position; of course, I could not afford to keep him now, that he has the business learned. I wish I could find some good trusty school boy that would sleep in the office nights and help out after and before school when we are busiest. It would not be a hard place, for they are seldom called in the night excepting when some one wants the doctor.'

"When he went out I followed him and asked him if he thought I would do. He seemed surprised at first and then he said he believed I would. He said I might try and if I liked the work he would give me a chance when I was older to learn the business, just as he had Marshall. It is a good business, mother, and good pay, and I believe I would like it. The work will not be very hard and he will give me fair wages too, enough to help so you need not work so hard, and I can easily keep on with my schooling. I told him I must talk with you before I decided, and he said that was right. 'Always talk everything over with your mother, lad, and you will never go far wrong,' was what he said."

Mrs. Whitney gazed at the flushed face of her son, and she sighed, but smiled at the same time. The sigh was because they found it necessary for him to begin so young his struggle with the outside world. When her husband died he had left them with nothing but a thousand dollars insurance, and some of that went to pay his last expenses, and she was obliged to work, although not very strong, in order that they might eat. He was sixteen now, although small for his age, but if he was to keep on with his schooling he must do something to help, for expenses were growing more and her power of earning less.

Yet she smiled into the eager face of her boy as she said gently: "Now tell me just what would be expected of you, Roger."

"You know, being a small place, mother, they have only one girl to attend the board; during the day Marshall was helping both outside and in and slept in the office. Mr. Hawley himself helped during the busy time night and morning. I will be expected to go after school and help with an hour for supper and then to sleep at the office. Mr. Hawley says I can study some after eight in the evening, as they are not usually busy after that, and he usually stays until nine himself. Saturday I am to stay in the afternoon and let the girl have a half day off."

"The only part I do not like is your having to sleep at the office," answered his mother doubtfully.

"Mr. Hawley says there is no danger; when he leaves the office is locked and I am not to allow anyone to enter after that. This is understood and the company's order."

"I suppose we must accept it and be grateful, but remember, it is quite a responsible place, and never forget to do your duty, no matter how hard it is."

He laughed boyishly as he gave her a hearty hug. "I am sure not to forget my duty, mother; you tell me about that too often for me to forget."

The next week Roger took up his duties at the telephone office, and it proved to be very easy for him, in reality, not so hard as he had even anticipated. Perhaps a part of this fact was because he took to the work and liked it and it never seemed to drag. When it came evening, to be sure, he missed the companionship of his mother, but sometimes she came to the office to sit awhile, as Mr. Hawley encouraged her to do. "I do not wish Roger to be without the influence of his mother," he said earnestly.

So the year passed and spring came and Roger began to be Mr. Hawley's right-hand man in many things, for he found he could be trusted absolutely. Then came the great floods that everyone read about that laid waste to so many homes along the Mississippi river. The people, however, in the little village of Clair did not worry very much for they felt quite secure. It had been years since the mighty river had gone on a rampage there, and they felt sure that with all the precautions taken, there was no great danger, for them at least. Guards walked along the levees both day and night, and every point possible had been connected with telephone.

Days passed as the water crept higher and higher. Form the country north of them they began to hear of the damage that the flood was doing, but they always thought that the water would not rise high enough to harm them there.

But it crept on! The guards were becoming more and more vigilant, and people near the levees looked a trifle anxious. Of course it had been bad years before. Then it rained more and the rain softened the embankment, and it became harder to repair a leak if one occurred.

It was Saturday afternoon and Roger was in the office alone. The girl had gone home, and Mr. Hawley had been called to a neighboring town on business.

"Sorry to leave you alone today, Roger; still I do not think there is any danger. I will get back as soon as possible, and if you had rather I will have Nora stay with you this afternoon."

"By no means! No use depriving her of her holiday. I will be all right," answered Roger with confidence.

He was not very busy during the afternoon and there had been no calls for some time, when at about three o'clock a drop came in.

"Number," called Roger.

"This the operator at Clair?" came a hurried voice.

"Yes,"

"The levee is down seven miles above you! I must ride for my life! Warn everyone!"

That was all, but it left Roger for a moment stunned and inactive. Then he sprang toward the door. He must save his mother at all cost. When just as he reached it, it seemed as if her voice spoke as clearly as though she had stood at his side: "Never forget to do your whole duty, no matter how

hard it is." What was his duty? If he went how many might lose their lives, and, besides, Mr. Hawley had left him at his post; was it not his duty to stay there? For a minute he wavered, the next, and a white-faced boy was back at the switch-board.

Call after call went over the wires. With determination his brain seemed to clear and he called those nearest, warning people to flee and only waiting to see they understood before ringing another number. Never once after that first moment did he waver, as with set face he sent out the warning messages. The flood had been slow at first, but it increased rapidly and before darkness set in it was creeping through the village streets. Darkness came and the lonely boy, who was staying bravely at his post, could hear the rush of the waters. That was not all, as night wore on he could hear the frightened cries of the people, and logs and other debris came sometimes with terrible force against the building. He wondered if it would stand until morning, and if this, one of the strongest in the town was so shaken, what about the frailer residences?

He did not dare think; had not dared to, after the first; he simply kept feverishly on at the calls. Sending the warning cry, farther and farther on.

When morning broke at last and Mr. Hawley reached the telephone office in a boat, he found a boy worn and hollow-eyed, but still at his post.

"You poor, brave boy," he said.

But Roger, staring at him, did not understand; he uttered only one word, "Mother."

"Safe and waiting for you, and you will never know," he added, "how many owe their lives, perhaps, and certainly such of their property as they have been able to save to your bravery."

But it was not until Roger laid his head with a sob, of which he was not ashamed, on his mother's shoulder, that the full horror of that awful night swept completely over him, and he heard her say as in a dream: "A friend had called for me just before the flood broke and we had gone riding so I was not in the village at the time, but the minute I heard I kept praying for my boy and that God would help him to do his whole duty."

"And He kept me, mother," said Roger, energetically, as he remembered that one dreadful moment, when he had been tempted to desert, and saw that he could not have aided his mother if he had. "He surely kept me."

"Of course He did and He always will, if we trust Him," his mother answered wisely. —Irma B. Matthews, in Michigan Christian Advocate.

"JUST THE MINISTER'S WIFE"

Mrs. Richmond sat by the open window. Her happy gaze caressed the distant hills, the springtime hills that for so many weary months she had thought never to see again. Now she was up once more, a prisoner still, but able to look and listen and understand how beautiful was the world that she had so nearly lost. The church bells were ringing softly, their clearness muffled a little by distance, but still potently sweet in tone.

"They make me sad," thought the minister's wife. "I have been so long away from any service; it will be such weeks before I can go again."

Then, at the click of the gate, she pulled herself together. Dr. Richmond and the boys would be coming soon. "Mother's room was their first goal, and it would never do to let them see that mother, always so bright and cheerful, even when enduring greatest pain, was in a fit of the "dumps" just because she was getting well, just because the scent of the lilacs and the sound of the church bells had made her feel a little lonesome and away from the world.

But it was a girl's light step that ran quickly up the stairs, a girl's eager voice that begged to come in, and Elinor Lane, her arms heaped with daffodils, leaned over and kissed Mrs. Richmond's forehead.

"Where shall I put them?" she asked, holding out the flowers. "They're from the church. I've left them every week, you know, but today, when Dr. Richmond told

me that you were sitting up, I begged him to let me really bring them. Now that you are getting well, I don't believe the parish will give you a moment's rest. You know how we've missed you!"

"You've all been so kind—too kind!" Mrs. Richmond murmured, her thin cheeks flushing with pleasure. "I had no idea I was so blessed in friends, but, of course, you would be thoughtful and attentive because of Dr. Richmond—"

"Not at all!" broke in Elinor, a little hotly. "It's you yourself! We love Dr. Richmond, too; but don't you realize what you've meant to the parish?"

"But, my dear," interrupted Mrs. Richmond, still flushed and a little bewildered, "you can't know how it's weighed on me, this uselessness of mine, for I've never been really the 'minister's wife'; I've just been Mrs. Richmond. I never had a voice, so I couldn't take my place in the choir. I wasn't the least bit musical; I couldn't even play the organ accompaniments for the Sabbath-school hymns. And there were always so many, many little children about my knees that I seemed constantly conducting home kindergarten classes and sewing societies all of my own. I thought so often, as I lay here this winter, how much better it would have been if Dr. Richmond had chosen some one more worthy, more able to help him, than I have been."

"And do you never remember," answered Miss Lane, gently, "the year I came here, a forlorn, little, frightened-to-death school teacher, and my Thanksgiving with you just because my home was so far away?"

"Don't you ever think of the Baker twins from that forsaken copper mining region? They never would have known anything of Christianity or decency if you hadn't cared for them."

"Don't you know how much all of us realize that Dr. Richmond's splendid theories of life and charity and love come from his happiness with you? Oh, Mrs. Richmond, the parish would be so poor if it had lost you!"

After the girl had gone, Mrs. Richmond sat musing happily, and when the boys came trooping in they saw the same old glad, unquenchable smile that they always looked for and always found on their mother's face. At last Mrs. Richmond understood that her simple life had "smelled sweet and blossomed in the dust."—The Youth's Companion.

A CROW STORY

People who don't know the crow may find difficulty in believing the following anecdote, though Anglo-Indians will accept it without hesitation.

A dog of my acquaintance, a fox terrier of long Eastern experience, was one morning eating a chicken bone on the veranda, when two crows passed and, observing the dog and his bone, wheeled down and lit on the veranda railing, when they set to work croaking to induce him to stop his breakfast. Under ordinary circumstances an English dog will fly at a crow the minute he appears; but on this occasion Jack simply looked up, growled, and continued gnawing. The crows ceased croaking and consulted together for a moment, then one of the pair dropped onto the veranda a few yards behind the dog and croaked at him again, once more obtaining no answer but a growl. After strolling casually round the veranda for a minute, to let Jack settle down, the bird hopped up silently and swiftly and gave the dog's tail a cruel nip. That was too much. With a howl of pain Jack turned upon his tormentor, and crow No. 2 who had been patiently awaiting this opportunity, swooped down upon the bone and carried it off.

You never saw a dog wear a look of such abject humiliation as Jack wore when he recognized how he had been fooled.—Illustrated Christian Weekly.

"Do not place too much confidence in the saying, 'It is never too late to mend.' A big patch is sometimes as conspicuous as a hole."

"We shall not keep people from finding fault with us, but from finding fault in us, we may."

The Work and the Workers

ANNOUNCEMENTS

RALLY—There will be a fourth Sunday holiness rally at Creedmore, Texas, August 24th, with dinner on the ground. We are planning and praying for a great day in Zion. Let all saints pray that the Lord will meet us there, and that place will be awakened as never before.—**TEDIA STUBBS, Secretary.**

NOTICE—Rev. E. E. Wood has resigned his pastoral charge at East Palestine, Ohio, and entered the evangelistic field. Those desiring his help in revival work may address him at East Palestine, Ohio.—**N. B. HERRELL, District Superintendent.**

MILLPORT NAZARENE CAMPMEETING will be held at Millport, Ala., beginning August 22d to 31st. A great meeting is expected. Let the people of Alabama District rally up to this campmeeting and make it one of the best in the state. Workers, District Superintendent C. H. Lancaster and wife, of Jasper, Ala. Address **F. B. SHELTON, Millport, Ala.**

SPECIAL NOTICE—An old-time revival meeting will begin at Jasper church, Jasper, Ala., August 14th, with Rev. B. J. Talbott, wife, and daughter as leaders, assisted by Pastor Parrett. All saints send a word of prayer to the throne in our behalf.—**C. C. BUTLER.**

DISTRICT NEWS AND ANNOUNCEMENTS

ALBERTA

DISTRICT ASSEMBLY AND TENT MEETING

As previously announced, the Alberta (Canada) District Assembly was held during the annual tent meeting at Calgary, July 15th to 20th, General Superintendent Walker presiding. The tent meeting, however, began on July 10th, with Mrs. DeLance Wallace as chief speaker till the arrival of Dr. Walker on the 14th.

The Assembly went into session, Tuesday, July 15th, at 9:00 a. m. Mrs. M. T. Clink was elected secretary and treasurer. This was only the second Assembly, and the district is still small, being composed of but three churches—Calgary, Victoria, B. C., and Red Deer, Alta., the latter having been added during the last year.

The reports showed a good advance all along the line, both numerically and financially. The churches at Victoria and Red Deer erected excellent houses of worship during the year, while the church at Calgary raised \$1,000 during the present tent meeting, by this step clearing off all indebtedness on their property, consisting of a modest church and land valued at nearly \$5,000. A larger and better structure will be needed here before long. This church of fifty members, raised for all purposes during the last year, exclusive of the thousand dol-

lars contributed during the tent meeting, more than \$5,000. Their offerings for home and foreign missions were above \$500. Per capita the churches at Victoria and Red Deer exceeded this record.

During the Assembly Rev. H. D. Brown, financial agent of the Board of Publication, gave a stirring address, and secured a good offering. Mrs. M. T. Clink and Charles E. Thompson were ordained elders. Rev. W. B. Tait, now pastor of our church at Red Deer, was re-elected District Superintendent. Rev. G. S. Hunt having resigned the pastorate at Victoria, is succeeded by Rev. C. S. McKinley, who will supply during the year. Brother McKinley is a Free Methodist preacher, and has just closed a most prosperous pastorate in that body at New Westminster, B. C. It is his intention to cast his fortunes in with the Pentecostal Nazarene people. He is a most exemplary full salvation Christian, and an unusually able and well-equipped preacher. Sister McKinley is an helpmeet indeed, of whom any holiness preacher in the land might well be proud. The writer has been privileged to enjoy the fellowship of these saints during much of the last year, and can not speak too highly of them.

The Assembly officially recommended to the General Superintendent that British Columbia be set apart as a district by itself, and that Rev. G. S. Hunt be appointed District Superintendent of the same. Brother Hunt was given recognition as an evangelist in said province, pending consideration by the authorities mentioned.

Rev. Thomas Bell and Rev. Charles E. Thompson will spend the year in evangelistic work, largely in Alberta and Saskatchewan provinces. This whole country is a promising field for aggressive work. The writer will continue as pastor of the church at Calgary, if Mrs. Pierce's health will allow, which at this time is uncertain. The altitude of nearly 3,500 feet makes it impossible for many people to reside here.

Dr. Walker and Sister Wallace did some most excellent preaching during the ten days of the tent meeting. The immediate results were not large, but the truth reached the mark and since their departure the effect is becoming manifest. We are enjoying some real seasons of refreshing from the presence of the Lord. Last Sunday evening a number were at the altar, some getting victory then and at the other services.

Our people will never forget Dr. Walker's series of sermons on "Pentecost." How he did pour out the truth and hold up that marvelous experience to the vision in a multitude of different angles! "The end is not yet, praise the Lord."

D. RAND PIERCE.

ALABAMA

FINANCIAL NOTICE—We are falling far short of supporting the District Superintendent, our dearly beloved Rev. C. H. Lancaster, and we ask only that you remember him, and send him part of the Lord's money, as he is giving his entire time to the Lord's work on the district. Keep this before you continually, and be filled with all the fulness of the blessing of Christ.—**W. G. JACKSON, Secretary District Advisory Board.**

PASTOR WANTED—A good live fellow who can pull the fire down and share such things as our people have, is needed on the Alabama District. He must not want an easy snap, but must be a worker. Also he must have the work of the Pentecostal Church of the Nazarene on his heart. Such a man can succeed at the place I have for him. A single man preferred, or young man and his wife. Give references.—**REV. C. H. LANCASTER, Dist. Supt., Jasper, Ala., Box 311.**

ANOTHER ADDED TO ALABAMA

We organized a fine class of holiness folks into a Pentecostal Church of the Nazarene at

Haleyville last night. Received twenty-three charter members, and the prospects are bright for this church. Haleyville is a good town, surrounded by a fine farming country.

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

OKLAHOMA

NOTICE—On account of the severe drouth and the fact that so many of the preachers and workers of the district will not be able to attend the state campmeeting, which was to have been held at Bethany, September 4th to 14th, we have thought best to cancel the campmeeting engagement. Instead there will be a general holiness convention, held in the chapel of the college, beginning Sunday, September 7th, and continuing four days. Let as many of the pastors and workers as can be present to enjoy the feast and assist in the work.—**S. H. OWENS, District Superintendent.**

IOWA

NOTICE—All pastors please, at your earliest convenience, send number and names of delegates expected to attend the Assembly, to A. F. Moseley, Kewanee, Ill., pastor entertaining. Beloved, let us come this year in the spirit of prayer and expecting a gracious outpouring of the Spirit upon us. Kewanee has a welcome for you all, and we will do the very best possible by you to make your stay among us one of the most pleasant and profitable of your experience.

A. F. MOSELEY, *Pastor.*

PITTSBURGH

ANNOUNCEMENT—The Board of Examination wish to call the attention of all licensed preachers to the fact that it will be for their best interests to buy the books as prescribed in the Course of Study as soon as possible, that we may be, as Paul says to Timothy: "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading, to exhortation, to doctrine. Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." Examinations are easily met with confidence on the part of the candidate, if he will heed this exhortation of Paul.—**REV. GEO. WARD, Secretary.**

DAKOTAS-MONTANA

We have recently organized two churches, one at Norma, N. D., the other twelve miles north, at Pleasant View. Brother Prine and a number of workers of the Sawyer church went up into that part last spring and held some meetings from house to house, and a goodly number received salvation. They planned a tent meeting to commence July 18th, of which the writer was called to be their evangelist. This meeting was a profitable one; people came as far as fifty miles to attend, and some got saved and sanctified. On the Sunday afternoon we organized our church at Pleasant View, and those folks came in.

On the following Friday night we organized the First Pentecostal Church of the Nazarene at Norma, N. D. Brother Prine was called to be their pastor. There is a great work to be done in and around that part. The glory of the Lord was upon the meeting from the first to the close.

Our pastor, Rev. R. J. Kunze, we understand had blessed victory in a tent meeting at Center. Sister Pattie, the pastor of the Surrey church, is holding a meeting at Logan, N. D., and is reporting a good meeting. The work of our God is prospering all over the district. Our District Assembly commences August 6th, with Dr. Walker in the chair. We are contemplating one of the best Assemblies yet held.

LYMAN BROUGH, *Dist. Supt.*

PITTSBURGH DISTRICT

The Dayton campmeeting was a victory for

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WHO IS
THE NEW SAMARITAN

God and scriptural holiness. Rev. Bud Robinson was at his best, and did great work for God and souls. Sister Mattie Wines did some of the best preaching of her life. Her face would shine, she would give her warwhoop, the glory would roll, and seekers would pray through. Brother Kennett, Rev. James Short, and a few others who made the camp possible here, were well paid for their hard labor and sacrifice. God's Bible School of Cincinnati (Ohio) was well represented, and was a great blessing to the camp. Quite a number of missionary meetings were held, also a number of holiness schools were represented. The singing was in charge of Prof. C. C. Rinebarger, of Olivet, Ill. He surely sang the glory down. He is one of the best in the movement. We also enjoyed a few day's visit by our neighboring District Superintendent, J. M. Wines. He was made a blessing to the camp. With my family I hastened on to Lisbon, Ohio, where we locate for the present. The Lord is blessing on the Pittsburgh District, for which we praise Him.

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

CHICAGO CENTRAL

To the Pastors, Members, and Missionary Boards of our churches on the Chicago Central District: With thanksgiving to God for past blessings and earnestly believing there are greater things ahead, we desire to call your attention to the following: Our district has raised for foreign missions, from October 1, 1912, to August 1, 1913, ten months of our church year, \$907.47. The amount we were asked to raise by the General Foreign Missionary Board was \$1,200, so that we must raise \$292.53 during August and September in order to raise the full amount we were asked to raise. This we can do if each church will take this matter upon their hearts, and give as they are able. God is marvelously blessing the home work, and doing great things for us upon the foreign fields, and I feel that unless the coming year witnesses a decided advance in our giving and an extension of our work upon the already occupied fields, to say nothing of opening new work, our church will receive a setback which will be no small matter to overcome. The success of the home work depends in a very large measure upon what we do for the salvation of the millions just across the blue seas. Let there be mighty prevailing prayer, that we may fulfill our mission, and at last hear the Master's "Well done."

HERBERT HUNT, *Dist. Miss. Treas.*

NEW ENGLAND

NOTES AND PERSONALS

Portsmouth (R. I.) camp opened, with the power of God upon the people.

Douglas camp was not as well attended this year, as usual. This scribe was there part of Wednesday and Thursday of the meetings. Up to that time the "break" had not come. Reports later that it came before the camp closed. Thank God!

Rev. M. E. Borders and Brother Peavey came to Portsmouth camp and proved a blessing to us. The latter was put on the new Board of Directors.

Pastor Edwards, of Onset, is vigorously pushing the work at that place.

Sister Burns, whom God saved from Roman Catholicism at Malden, a few years ago, is now supplying our church at Saco, Me. Sister Burns expects to return to the P. C. I. next fall to continue her studies for Christian workers.

Evangelist S. W. Beers, with his family, came to Portsmouth camp in their auto. Brother Beers helped in prayer and song, as well as in a financial way. Brother Beers is one of the new Board of Directors of Portsmouth camp.

It is reported that Rev. Hastings is to take the pastorate of our Everett (Mass.) church, when Pastor Brown's resignation will take effect. Brother Hastings is a member of the New England Southern Conference of the M. E. Church.

Pastor Lampher and wife were at Douglas camp, with a good company of their people.

God speed them in their good work of building their new church.

Quite a goodly company of our people from New Bedford and East Wareham were at Portsmouth camp. They did us good service.

We are glad to hear of the good reports of many of the pastors and churches of the New England District. Brethren, keep pushing the work of God all along the line of battle.

Pastor Domina was a welcome visitor at the Portsmouth camp.

It is reported that Brother Hoople is up in Vermont, sick with some kind of throat trouble. Brother Hoople is one of God's noblemen.

Are all our people in New England getting it on their hearts to pray for a District camp-meeting? We have some union holiness camps in this part of the country. Why not have a District camp next summer? Let all our people talk up this important matter, and have it up for discussion at the next District Assembly.

Sister Martha Curry is out in the field again. Sister Curry preached some blessed sermons at Portsmouth camp. She goes to the National camp at Old Orchard, Me.

Pastor Norberry has been granted a vacation of two weeks from labor by his church. He expects to spend it at Grand View Park, Haverhill, Mass.

Bro. Leon Robinson was made one of the directors of Douglas camp. Brother Robinson takes the place made vacant by the death of Deacon George Morse. Brother Robinson was made president of the camp for the ensuing year.

"KEEP ON BELIEVING."

SAN FRANCISCO

DISTRICT CAMP MEETING

This is written at the middle of the ten days. The power of God is on the camp. People are getting saved, sanctified, reclaimed, and demons are coming out.

Dr. Bresee is at his best. His sermons on holiness as taught by the prophet Isaiah are surely great. No other way to express it. Then, the glory is in them, and the people get blessed.

Brother Rees never preached in greater demonstration of the power of the Spirit. It is tremendous. President Wiley of Nazarene University has preached once. It was remarked that it was tremendous to have such preaching by a college president. One of the greatest seasons of spiritual power followed a sermon Tuesday by Sister Rees. The altar was crowded with seekers, and the glory of God came down.

Brother and Sister Jones and their son, Charles Wesley, of Pasadena, were in the camp a few days. Brother Jones' address on Education was full of unction, grace, and sense.

Sisters Sevier and Radford, of Los Angeles, are here to help on in the battle. Most of the pastors of the district are here, and it is surely one of the greatest camps held in the history of the district. District Superintendent Isaac is leading on the forces, though not in the best health. He will take a vacation at the close of the camp for his health. It might just as well be known that the San Francisco District is alive, and that God has not forsaken us. Amen!

H. H. MILLER, *Secretary.*

FROM SISTER GIBSON

It has been a long time since you have heard from me. The reason has been such a strenuous winter at the Woman's Medical College. Some ask, "How have you stood it?" And we answer, "We don't know. Only, God has been all—physical strength, mental ability, and spiritual grace and courage. Yes, Christ is all—"all in all." Praise His precious name! He has brought me through victorious, and all conditions made up, so that next year will be much easier.

A troublesome growth on my wrist, which suddenly came upon me while in India, gave much pain and annoyance this winter. A specialist diagnosed it as tuberculosis, and advised an operation. After much prayer and consultation we decided to go through the ordeal. Jesus did not leave nor forsake. Praise Him!

The contents were sent to the laboratory, and, thank God, the report was negative as to the dread disease! For six weeks our hand was in splints, but now we are again using it to the glory of God. Full function has not yet been restored, but we are trusting God for the same. Pray with me that it may be so—for His glory only.

Although I may not now visit the churches "to stir up your pure minds by way of remembrance," do not forget your missionary, who is putting in all there is of her into this work for the future good of His cause in India.

JULIA R. GIBSON.

GENERAL CHURCH NEWS

FITCHBURG, MASS.

We are in the zone where constant heavenly breezes strike us. We are having special interest and attention in our Sunday night street meeting at Depot Square. We have just secured a new Bilhorn folding organ, which adds to our service. The crowds listen well. What a grand place to proclaim the gospel to multitudes who never hear it elsewhere. About forty of us, young and old, attended Douglas camp. A special opportunity offered us made this number possible. We expect to get the foundation for our new church in this month, and have the building enclosed before cold weather. The church is kindly providing a month's vacation for the pastor and family, which they expect to spend in Vermont. We have some saints of the first water here, who are a relish to this preacher's soul. We are looking for increase and victory on every line.

C. P. LANPHER.

LOUISVILLE, KY.

We want to report victory at Louisville church. The glory came upon the people at the morning service, Sunday. One young lady came to the altar who was never there before, and prayed through to victory. Dr. Ellyson, of Olivet, Ill., will be with us all day, Sunday, August 17th.

J. D. JAMES.

CHESTNUT MOUND, TENN.

We have been in old Tennessee one month. Our first meeting was at Gordonsville, where the Lord gave us blessed victory. It is encouraging to find a people who are hungry for salvation and who pray through in old camp-meeting style. These Tennesseans know how to shout, too. Closed at Granville last Sunday night. God gave us a measure of victory there, but never a general break.

We are now at Chestnut Mound, the home of our District Superintendent, Rev. J. A. Chennault. The meeting starts well. Quite a number in the altar last night. We have two other dates in this state, and then to Texas.

LULU B. ROGERS.

KEWANEE, ILL.

Since our return from a month's vacation, which was spent in visiting campmeetings and in evangelistic work, the Lord has blessed us much in our regular services. At one service a man and his wife and daughter professed conversion. At another service a young woman knelt at the altar and professed Christ; at another five young girls knelt at the altar and professed to have found Christ; at our regular monthly business meeting a poor drunken man staggered in and business was suspended to pray with him. Attendance at services is good and the people are praying and planning for a great tent meeting to begin September 1st and run over the Assembly, September 10th to 14th. Workers, Rev. B. T. Flanery, Brother Roberts, of Kentucky, and Brother and Sister

GET READY FOR
THE NEW SAMARITAN

Sutton as singers, assisted by the pastor and other workers.

Have met our missionary apportionment, and will be up on our other expenses; and through the very faithful labors of our young people under the leadership of Mrs. Moseley, will make a payment on the church debt.

A. F. MOSELEY, *Pastor.*

BLACKWELL, OKLA.

God is with us and the work is truly prosperous. We have received a hearty call to remain another year as the pastor, but believe it is the desire of the great Head of the Church for us to move on and accept the call from our church and school at Hutchinson, Kas., to pastor the church and teach Bible, Theology, and Homiletics in the school. It will not be easy to leave our dear people here at Blackwell, but we are glad that our successor will be a "straight holiness preacher," and so we do not fear along that line. The church now has sixty-one members who are, in the main, as good a lot of holiness folks as you will find anywhere. They have certainly done well this year and will be well established in their new brick church by Assembly time. This has been one of the most pleasant and best years of our ministry, and we are going into our next and wider field of opportunity and responsibility with the assurance that we are in divine order, determined to keep His anointing upon us and our work, and to win out for God and holiness. We believe our Hutchinson school to be one of our best and we are anticipating a very pleasant and profitable time with them. We desire an interest in your prayers.

C. A. IMHOFF.

VALDASTA, TEXAS

Meeting closed with great victory. The pastor, V. S. Coughran, is a splendid yoke-fellow. He is acquainted with the prayer route. Great crowds at night. We have some fine people here. They are the real salt of the earth. My next meeting is at Cedar Hill, August 7th-17th, and from there to Vilonia (Ark.) camp, August 21st-31st. On with the battle!

Peniel, Texas.

J. E. GAAR.

ERICK, OKLA.

Brother Lord's meeting has come and gone. God led in every message. Souls were at the altar most every service. No real break in the altar till the last night of the meeting, when fourteen souls plunged into the fountain, either for cleansing or forgiveness, and one was sanctified wholly on the way home. Brother Lord is indeed a great gospel preacher, and he and his wife know how to deal with souls.

D. M. COULSON, *Pastor.*

GRIDER'S CHAPEL, KY.

A ten days' battle for the Lord has just been

closed at this place. There was much opposition from start to finish. The people were divided. Some would not attend services, and one man kept his daughter away from part of the services because she had been seeking salvation at the altar. The writers sang, prayed, and preached the best they could. There were a number of seekers at most every altar service, but only about seven or eight prayed through to victory.

L. T. WELLS and I. T. STOVALL.

TOLEDO, OHIO

A strange land; seemingly where there is no God, no Christ, and a church on about every corner, and yet nobody to stand for real Bible holiness. This was Toledo, Ohio. The writer came here a year ago and found a few Nazarene people without a shepherd, without a church home waiting for some fire-baptized Nazarene preacher. It is a good opening.

W. E. SUMNER.

TROY, TEXAS

Have just closed the Eddy camp with some victory. At times conviction was upon the people; some were saved. This was our fourth year at this place. It is a peculiar camp in many respects. The old sinners love the truth and open their purses with five to twenty-five dollars. Think of it! A sinner loving holiness till he will turn his pockets for the cause, and yet we have holiness folks who give but little and send a man away with a "God bless you" and not enough money to pay his house rent.

I am now at Shilo camp, making my sixth year here. Great crowds; conviction on. The Bible hell will awaken folks. Expecting great victory. From here we go to Newell, West Va., with the Nazarene church.

T. J. ADAMS.

HESTER, OKLA.

Just closed a good meeting at Hester, Okla., with the little church at that place. On the last night of the meeting we received nine fine members into the church, with four or five more to follow. We are now in a meeting with the M. E. pastor at this place. Will begin at Hedrick the 8th and from there to Marlow, the 21st. The meeting there will be in the country. I will be in revival work altogether another year. Have arranged for a tent. Will hold meetings anywhere.

B. F. PRITCHETT.

SPOKANE, WASH.

FIRST CHURCH

The rich blessing of the Lord abides upon the First Church at Spokane, following the annual campmeeting. The first Sabbath of August was filled with good things accompanying the message of salvation. The pastor is preaching a

series of morning sermons on "The Church That Jesus Built," from the text of Matthew 16: 18, "Upon this rock I will build my church."

Last Sabbath the first communion of the new Assembly year proved a rich and inspiring service. Two young ladies were baptized by sprinkling and pouring, and four splendid additions were received into membership as a partial result of the campmeeting.

In the evening the pastor preached on "Hiding from God," and at the altar service four souls were beautifully sanctified. The presence of the Lord is manifest in the increased attendance at all services. The matter of the church school will be determined by the church board at their meeting this week, and the present prospects are fine.

CHARLES V. LAFONTAINE.

EAST LIVERPOOL, OHIO

Our recent meeting at New Comerstown, Ohio, from July 17th to 30th, closed with God's approval upon us. We found a very difficult field, as the work was scattered and many had gone off on "tongues." However, we had four saved, the saints helped, and seed was sown. Conviction was on the folks; many raised their hands for prayer, but refused to yield. We came home blessed and happy in Jesus. Surely the Spirit giveth life! We are out and out for Jesus, and going on. The writer has recently entered the evangelistic field, and would be glad to hold a meeting for any one desiring the same.

W. M. ZIMMERMAN, *Evangelist.*

East Liverpool, Ohio.

DOUGLAS CAMP

The children's meetings on Douglas campground this year proved to be a great success. Many precious little ones found pardon and were cleansed from sin. Mrs. Jane E. Reid, who has led the children's meetings for years, is still on the firing line. Miss Ruth Gibbs ably assisted Mrs. Reid throughout the series of meetings. Through the kindness of a brother a treat was provided for the children. On Friday, July 25th, while the two cornets and violin played "Marching on the King's highway," the children marched from the Lowell cottage to the restaurant, where ice cream and cake were served. Among those who visited the children's meetings and assisted at different times were Sister Cassie Smith, Mrs. Lamphere, Mrs. Carrie Crow, and Miss Kell; also Rev. Mr. Brooks and wife, of Kentucky. The last Sunday was the record day. Eternity will only reveal the good accomplished on old Douglas campground this year.

EDITH M. RAYMOND, *Secretary.*

VANDERVOORT, ARK.

Just closed a fine meeting; much conviction on the people; good interest, good crowds.

J. A. BROOMFIELD.

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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. Smith

Director 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.

NEW PHILADELPHIA, OHIO

Again the Lord met us and showed the people that the old-time gospel when preached under the unction and power of the Holy Ghost has power to save from sin. With only a small audience and an excessively sultry night, two came forward to the altar of prayer and were saved from their sins. We have a peculiar church in some respects. Our congregations are composed mostly of men, and we have seen more men saved under our ministry than women. We need a church here, and are praying that our God will undertake for us, and put it on the heart of some one to donate us a lot for that purpose. Great is the field and great would be the results if we could only get down in the center of town, where we could come in touch with the people.

REV. GEORGE WARD, *Pastor.*

TARENTUM, PA.

June 29th was our first Sabbath with this church. We are few in number and worship God in a hall; but are trusting Him for greater things and a better place of worship. One evening we were called to the home of a member of the church, where we were surprised by a substantial donation, for which we were grateful. We have some real saints who hold up our hands. Our people are poor, yet possess all things. Since we came a few souls have sought and found the Lamb of God which taketh away the sin of the world. We are trusting God to use us in this place for the upbuilding of His kingdom. We are anxious that this young church shall advance in divine things, and become a strong body, standing firm for God and holiness. Pray for us.

E. WORDSWORTH, *Pastor.*

SAWYER, N. D.

After the campmeeting closed at Sawyer we took our District Superintendent's large tabernacle and pitched it about nine miles from here at our country point, beginning Friday night, the 18th of July, and continuing until the 29th. Rev. Daniel P. Wolf was our co-laborer, and the Lord helped him bring the messages. Also Rev. John A. Grell was with us the first few days and did some good preaching. We were never in a harder fought battle. But, as Nehemiah said, "We made our prayer unto our God, and the people had a mind to work." Thirteen souls prayed through and got definite experiences. We have held many meetings, helped hold others, and been in many, but we never saw such supernatural power as during two nights of this meeting. If any one thinking the days of miracles are past had been there those nights he would have been convinced that God is the same yesterday, today, and forever. Three united with the church. We are still gaining ground here at Sawyer.

REV. R. J. KUNZE, *Pastor.*

ELLINGTON, MO.

We just opened battle last night here with Bro. Fred St. Clair and Ed Galloway and Sister Ora Lovelace. Has the earmarks of a revival.

FRED GEITZ, JR.

LOMPOC, CAL.

We traveled over two hundred miles in our auto over valley and mountains, through canons, and along mountain streams beautiful with the touch of nature, such as only our Father could produce. We came to shepherd the little flock at Lompoc, Cal., for the coming assembly year. We called the official board together, and found the band, numbering about fifteen members, in attendance, with about six or eight not attending. They were somewhat downhearted for the work in the future. But with strong crying and tears, with desperately

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Now to January 1, 1914
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MANY new churches have been organized this year, and many new people have come into the older churches. They can not be real intelligent Pentecostal Nazarenes without the HERALD OF HOLINESS.

Pastor, it is to your interest to put the HERALD OF HOLINESS into every home you can possibly reach. To encourage you and your people, we make the special offer to send the paper from now until January 1, 1914, for twenty-five cents.

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earnest praying, they all seemed to catch the spirit of prevailing prayer, and God, our God, has broken the devil's camp over against us. We now have a solid phalanx, marching on in unity of love, under one banner of the blood-stained cross of King Immanuel. We have had eight seekers at our altars this month, all of whom have professed to be justified or sanctified. High tides of spiritual blessing are rolling in upon us. Some outsiders are coming in and getting interested. One woman came all the way from Santa Barbara to attend one of our meetings; she got the flame in the second meeting, and is telling the glad news. The church has paid up its bills, and besides this they have raised for the pastor for the month forty-eight dollars and sixty-five cents, a total for the month of eighty-eight dollars.

F. E. and OLLA M. HILL.

NATIONAL MILITARY HOME, OHIO

We are holding a ten days' meeting at our church with Bro. Bud Robinson to declare the gospel of full salvation. We expect the Lord will be with us in power, and many precious souls be born into the kingdom.

SYLVANUS YOUNG.

DES ARC, MO.

Rev. Arthur Green and I have just closed a ten days' meeting near El Paso, Ark. Seekers were at the altar from the beginning, but the real break never came until Monday night. We organized a Pentecostal Church of the Nazarene with twenty-three members. Two acres of land were given on which to build a

church, and one hundred and sixty-seven dollars and fifty cents in subscriptions were given toward building. I start my next meeting near Des Arc, Ark., at Johnson Chapel. I feel that victory is ours.

A. G. RIDOUT.

SALLISAW, OKLA.

We closed our revival meeting at Paw Paw, Okla., the sixth inst. with great victory. Nearly every member that had gone astray got reclaimed, and the church was made a flame for God. We had no less than forty professions of either pardon, reclamation, or sanctification, and received eighteen into the church, which doubled our membership. Rev. J. D. Edgin, of Ozark, was the preacher in charge. He is a good, safe man to preach to the church. It still pays to preach the whole Bible.

J. W. VAN ARSDEL, *Pastor.*

LONG BEACH, CAL.

We arrived on the scene in due time, following our District Assembly at Pasadena, shouldered our job and waded in to see victory. We are glad to report that we have not been disappointed, and not only have we had souls on Sundays, but the midweek prayer meetings have been well attended and fruitful.

On Thursday, July 24th, we had two more

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THE NEW SAMARITAN

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THE NEW SAMARITAN

ANOTHER PRIVATE SCHOOL

*
SPOKANE, WASH.,
August 10, 1913

HERALD OF HOLINESS:

Great day in interest of church private school! One thousand dollars in cash and pledges for finishing church basement for school purposes and for equipment and experienced sanctified teacher! Great interest in school work. C. E. Jones, of Pasadena gave a fine address in interest of Nazarene University. Salvation at altar services.

C. V. LaFontaine.

to prayer meeting than we have members, with five seekers; and the following Thursday we had three seekers. Our congregations are constantly increasing, and we see the faces of strangers at all the services, with whom we get acquainted at the earliest possible chance. We have just begun revival meetings, which promise to be successful. Our address is 359 E. Seventeenth St., Long Beach, Cal.

JENNIE A. and G. ARNOLD HODGIN.

FROM BUD ROBINSON

At the close of my last letter we were opening the camp at Dayton, Ohio. We had a great time there, as all who were there know. I think that we had not less than 125 seekers during the ten days and the most of them prayed through and struck fire. We had a fine band of workers. The regular called evangelists were Sister Mattie Wines and Bro. C. C. Rinebarger and the writer, and we had for the Bible teacher the Rev. J. A. Huffman, editor of the church organ of the Mennonite Brethren in Christ. Brother Huffman is a young man about thirty-three years of age. He is a well educated man and one of the finest Bible teachers I have been privileged to sit under. He took up the Book of Job, and we had about seven days in the book. It was one of the most interesting studies I was ever in.

We had many preachers with us, and a number of returned missionaries—Brother and Sister Hundley and Brother and Sister Cowman. We had with us Bro. M. G. Standley for a day or two, and Bro. Lew Standley and his two daughters, all from Cincinnati, with a good many of the Bible students. Many holiness papers and schools were represented. We had many Quakers and the Mennonite Brethren and the Brethren in Christ, better known as the River Brethren, and Nazarenes from all over the country, with a good many fine holiness people who don't belong to any church. Then we had some Methodist preachers with us. But if we had any one who lives in Dayton I failed to meet him, although they might have been there. There is but little holiness in Dayton. The bulk of the city is given over to liquor and lust, to baseball and dancing, and hell in general. When we think of the Johnstown flood, the Galveston tidal wave, and the San Francisco earthquake, and the Dayton flood, we stand and tremble; but the mystery to me is that they have stood so long. There are many large churches in the city, but they amount to little more than if they had never been built. Such a thing as soul saving with some of them is a thing of the past. I was told by a young man who attends one of the leading churches in the city and sings in the choir, that one rich man in the city takes all the members of the choir of one of the largest churches once a year to Cincinnati to the grand opera to hear the best singing, in order that they might keep up with the times. I won-

dered in my heart how much of that it would take to keep off a flood.

Was the great flood a divine providence, or was it an accident? I don't think that we are in a chance world. I don't think God is asleep or gone out of business; but I think that we are in the last days of this old world's history, and I can say with John the Beloved, "Even so, come, Lord Jesus," and come quickly. I am not disheartened or blue; I never had a better experience in my life than today, and I never saw a brighter outlook for God's true children. But while it is so, we are not taking this old world for Christ. The only hope of the country is in preaching Bible holiness, and if that is true, and it is, we are few in number and far between. Here is a city (Dayton) of one hundred thousand, and a little Nazarene church with fifty members, with ninety-nine thousand and nine hundred and fifty against us. We are a brave little set to make war on such a crowd as that; but we have our gun loaded and our finger on the trigger. Jesus says, "March!" and to the battle we go. Somebody says that the holiness people never ask, "How many are the enemy?" but "Where are they?" and that comes as near the truth as it can be told.

Our camp in this city was planned by Bro. J. L. Kennett. It went down in history as a great success, with many precious souls in the fountain. There is no way to tell the amount of good that was done, as the saved and sanctified were scattered all over this country. If they scatter the fire in their own country, and get the revival started, there is no telling where this revival will end, and how many precious souls will find Jesus through this one meeting.

BETHANY, OKLA.

If it is true that it is the "faithful few" who keep up the church prayer meeting, as we so often hear it said, we are sure it doubly applies to the missionary meeting. It is the few interested ones who attend the meetings, pray, and give regularly that makes us a missionary church. Our last missionary meeting was interesting, as they all are. And we have one a month. Short talks were given on "What Is a Missionary Call?" "What Can the Home Church Do to Help the Missionary?" "Why Do Roman Catholic Countries Need Missionaries?" and "How Does Missionary Interest Benefit the Home Church?" This, interspersed with song and prayer and a Scripture lesson, proved instructive to those present. Then we closed with a good offering.

Thank God, we are ahead on our missionary offerings. We are looking forward to the opening of school again. The prospects for a good year in Oklahoma Holiness College rejoices our hearts.

E. E. S.

KELLOGG, IDAHO

Sunday, July 27th, was a high day in Kellogg for the Lord. Rev. A. E. Derby held sacramental services at 11 a. m. It was a time of several of his "peculiar" folks, held a meeting upon the balcony of the company hospital, refreshing. In the afternoon Rev. Derby, with some of the convalescents hobbled out on crutches to hear the music, and the ever-active Holy Spirit was there in His convicting power.

At 7:00 p. m. we again find this busy pastor and his band upon the main street of Kellogg, telling the precious boys and girls of a Savior from sin. An hour later found us with a number of strangers in the house of God. The message, "How shall we escape if we neglect so great salvation," was given in the Spirit, and one converted; also a young man, who was present at the meeting, went home, dug deep and ploughed through to Canaan.

In a little over three weeks four souls have claimed salvation, and four the experience of sanctification.

MYRTLE MAYHUGH, Deaconess.

MALDEN, MASS.

Well, the campmeeting season is passing. Many are away at various camps, and some on vacations, but the blessed work goes on. Broth-

Unused Rainbows

Prayer Meeting Talks

By L. A. BANKS, D. D.

With what sympathetic touch does Dr. Banks come to us in this volume, to show the glory existing in the unconsidered trifles lying all about us—the rich blessings our Father has wrapped up for us, in common things. He gives to our eyes a touch like unto that second touch of the Master whereby he who before saw men as trees walking, henceforth was able to realize and rejoice in a clear vision of God's creation. The book is stimulative of faith, of joy, and fullness of life.

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er Borders was called away on a recent Sunday by the death of his brother, who, thank God, died in the Lord. Sister Beebe, of Lynn, supplied for him. Thank the Lord for Brother and Sister Beebe, who have returned to New England District.

Brother Borders and the writer were privileged to be at Portsmouth, R. I., camp during the closing days of this historic ground. Rev. John Norberry was in charge, and he is a blessed general to lead the hosts on to victory. The writer supplied three Sundays for Rev. John Short at Cambridge, and found this most excellent people holding the fort gloriously while Brother Short was at Douglas camp and elsewhere. The Lord blessed us in a marked manner, and some souls were seeking the Lord. So the gospel goes on. We need tons of dynamite, rivers of love, and Niagaras of Pentecostal power to save this lost world! May God give it to every one of us! Let everybody wake up!

L. D. PEAVEY.

CALCUTTA, INDIA

We have just returned from the mountains, where we had been driven by the intense heat which started in much earlier than in previous years. Sister Eaton was positively unable to stand the heat, but is very much improved by her sojourn and rest upon the mountain. Brother and Sister Eaton have been a great blessing to us and the work, since their coming. "God bless them more and more."

On a large place like we have there is so much to do that it keeps us very busy from day to day. However, we are all doing nicely, and the Lord is blessing the school and the native workers; but we are looking for greater things than any we have had in the past. Praise God. Do not let down in your prayers for us all. We do not forget you in the homeland.

All join me in Christian love and greetings to all the saints of God everywhere.

V. J. JACQUES.

BOISE, IDAHO

It has been my privilege to be in one of the best revival meetings of my life at Nampa, Idaho, conducted by Rev. M. E. Ferdinand and wife and Sister Ida Brinnon. We did not have one dry service. The Holy Ghost was manifestly present. The little city of Nampa had to acknowledge that God was visiting the place, as it had never been visited before. I have been in many revivals during the last quarter of a century, but have only been in a

LOOK FOR
THE NEW SAMARITAN

few that equaled this meeting in divine power and actual definite results. Brother Ferdinand is a remarkable man. He lets God have His way with him. We had some clear cases of conversion and sanctification. Quite a number of young people were brought out for God, among them my own daughter, seventeen years of age, who was clearly saved and sanctified and received a call for active service for Jesus. A baptismal service was held in the Baptist church the last Sabbath afternoon.

Calls are coming in from every direction for revival meetings, and Brother Ferdinand is using all the available help to man the fields, and answer the calls until such time as he shall be able to get to each with his band of workers. The people are just beginning to wake up in Idaho, and this is only the commencement of better days for this state.

N. J. LUND.

BAKERSFIELD, CAL.

Having spent a little more than one month in the central California district, on our home journey, we stopped off at Bakersfield, where we spent almost a week with Pastor W. C. Frazier and his little flock of Nazarenes. We held some street meetings with splendid results. Several persons wanted to be prayed for, and one man knelt with us, and one other came to the church and got saved and promises to be a good case. We held three meetings in the county jail, where quite a number asked for prayer and four men knelt on the cell floor to pray. We also visited the county hospital, and by the kindness of Dr. Liscomb took a trip in his automobile through the great oil fields, where thousands of people are employed—and only one church on the ground. We could not help but breathe a prayer for God to send more spiritual laborers into His harvest field. Sunday was a crowning day at the church. Pastor Frazier preached in the morning and the writer at night, closing with seekers at both services. Monday night we attended a wedding and in summing up would say God has given our young and promising brother a wonderful opportunity in his extensive field, so ripe already to harvest.

T. S. MASHBURN, *Evangelist.*

NAMPA, IDAHO

Just closed a successful meeting here in the new chapel erected by Eugene Emerson and dedicated by Bud Robinson in Junc. The only Nazarenes in town when we came were the Emerson family. God gave us upwards of sixty souls. We organized a class of thirty members. Also a Sunday school of forty-seven. We now have a school under way, and intend to open it September 1st, as a holiness primary and preparatory school.

M. E. FERDINAND.

P. C. I. ALUMNI

At the annual meeting of the Pentecostal Collegiate Institute Alumni Association, held in the chapel, Wednesday evening, June 17th, the following officers for the ensuing year were elected: President, Miss Josephine Burns, '12; vice-president, Mr. Carroll Durfee, '12; secretary, Miss Mildred King, '09; treasurer, Miss Elizabeth Ross, '08; Executive Committee: Mrs. Alvin Durfee, '12; Clyde R. Summer, '12; Edward G. Williams, '10, '13; Program Committee: Miss Harriet A. Steere, '10; Miss Josephine Burns, '12; Mr. Harold Durfee, '12; Committee on Funds for 1914 Gift: Mr. L. V. Brown, '05; W. E. Doepel, '12; Mrs. Harold Reney, '10; Miss Alma Reid. All officers kindly take notice and do your best to fulfill your duty faithfully. Only by so doing can we succeed and accomplish God's best for the alumni.

Saco, Me.

J. J. BURNS, *President*

SACO, ME.

Yesterday was a day of blessing in the Pentecostal Church of this city. The writer preached with liberty in the Holy Ghost, crying aloud and sparing not the erroneous teachings of Unitarianism, Universalism, and every

other ism of the devil which has deadened the spiritual life of this city, until souls are lulled to sleep and given over to believe a lie. We are feeling the need of preaching the old-time gospel till souls are awakened from their slumber. Our congregations are on the increase. Two precious souls were converted to God, the first converts with the exception of one other a few weeks ago, they have had in this place for some time.

Sister J. J. BURNS.

CANEY, OKLA.

We have had a real blessed meeting here since July 29th. The Lord has blessed us in every service, day and night. Brother and Sister Chance, Brother and Sister Snelling, Sister Clawton, and Sister Southard have all done faithful service. My wife also has done her part well, and we have had a time of rejoicing in the Lord. Attendance small. May close tonight. We go next to Pin Hook, Texas.

V. A. WALKER and WIFE.

SIoux CITY, IOWA

The tent meeting in Morningside, Sioux City, closed the 29th of July. It was the best we have held since the organization of the Pentecostal Church of the Nazarene. A beautiful Christian spirit was manifested in the meeting between workers, pastor, and people. Brother Flanery brought the messages (two services a day), with power that brought conviction. Bro. S. M. Lehman and wife stirred the hearts of the people with their spiritual songs, and raised the shouts of joy all over the tent, and could be heard for blocks away. Brother Thomas gave two soul-stirring sermons which were appreciated very much by the crowd, as they gave him their close attention. He raised over three hundred dollars in cash and pledges for the Publishing House. The sum total raised during the meeting was about \$475,

2 Important Events 2 In November 2

Mark it down on your calendar, and thus remember there are to be two important events in November. *They both concern you. Your help is needed in both of them.* Your work will be benefited by both of them. The kingdom of our Lord will be enlarged by both of them. Souls will be blessed through both of them. Through both of them every servant of God is offered a

GREAT OPPORTUNITY

to do effective service in evangelizing the world.

Next week we will use this space and more to tell you about them.

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which shows how God blesses His people financially as well as spiritually when they obey Him. But best of all twenty-three real seekers found the Lord either for pardon, purity, or were reclaimed. It means something for people to come to a despised Nazarene altar to seek the Lord. Many of these were from other churches and missions, which means more than it does for Nazarenes to come back to their own home altar. There will be some accessions to the church as a result of these meetings.

S. M. DOEBLER.

PASADENA, CAL.

Sunday was a red letter day for First Church, Pasadena. We had good congregations all day. The Sabbath school had an attendance of 173, the highest number for a long time. Dr. Kirk, who has just returned home from his trip around the world, gave us a fine talk on our India missionary work to the delight of all, and the missionary offering of the Sunday school was over \$30, besides the regular offering. We had three at the altar in the morning, and more than a dozen at night. Some very bright cases. We had three forward last prayer meeting, and several others asked for prayers. We are praying and believing for a glorious revival, and some of us feel that it has already begun.

A. O. HENRICKS.

BUDA, TEXAS

The meeting at Goforth, Texas, conducted by Sister Bessie Williams, of Lockhart, Texas, closed Sunday night in a blaze of glory, with forty-one bright professions. Sister Williams

NEXT WEEK YOU WILL HEAR
ABOUT
THE NEW SAMARITAN

ADD ANOTHER TO NEBRASKA

YORK, NEB., Aug. 11, 1913

HERALD OF HOLINESS:

Closed eighteen-day meeting with great victory! More than forty seekers for pardon or purity! Organized church with twenty-eight members. Rev. Pottorf elected pastor. Dist. Supt. Cochran assisted in first half of meeting, and Rev. Farr and wife throughout.

Q. A. DECK.

did some strong, straight, deep preaching, and God gave the victory. The saints were prayed up and ready for battle. Souls still seeking for pure hearts. One young man, who was saved and sanctified, led prayer meeting Wednesday night. Many hearts were troubled as he told what the Lord had done for him, and that he was done with the world and was out and out for the Lord. We had seven additions to our Creedmore church, which is building up rapidly. Our Nazarene church has eighteen new members.

TEDIA STUBBS.

RIVERA, CAL.

The first month of the Assembly year at this place has been taken up with reorganization of the Church Board, instituting the Lord's Supper, and putting into operation the missionary envelope system. The Lord has also graciously blessed with spiritual blessings, there having been six seekers and two have united with the church. The attendance both at the church services and the Sabbath school have increased, so that we shall soon have to provide more room for the comfort of the children. A number of chairs have been purchased, and the members are anxious to see a new church building put up. We are looking to the Lord for the consummation of this desire. We would like to hear from our friends.

R. PIERCE, Pastor.

WILLOW CREEK, PA.

Sunday, August 3d, was a special day of refreshing from the presence of the Lord. We held our first quarterly meeting of this assembly year. Rev. Harry Lee, our new pastor, preached the Word with no uncertain sound. He is a Spirit-filled, God-fearing Bible preacher. Both he and his wife are doing good work. We are praying and believing God for great things in this place. Besides buying a new church organ, we raised \$25 for missions. God fulfilled His promise of Malachi 3:10. The glory fell, and as a result we had seekers both afternoon and evening. We feel encouraged and expect to push the battle to the very gates of hell.

JENNIE JACOBSON.

SAN DIEGO, CAL.

Today, August 3d, has been a blessed day. The Sunday school room was crowded. We may soon have to use the large auditorium for

MISSIONARY ADVANCE

GREELEY, COLO.,
August 11, 1913

HERALD OF HOLINESS:

Splendid all-around day, August 10th, with our church, which is \$80 ahead of apportionment, and over \$100 for special funds!

H. F. REYNOLDS.

Superintendents' Directory

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GENERAL SUPERINTENDENTS

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

1126 Santee Street

Missouri District Assembly, Ellington, Missouri.....October 16-19
Southeast Tennessee District Assembly, Sparta, Tenn.....November 6-9
Southeast District Assembly, Donaldsonville, Georgia.....November 13-16
Louisiana District Assembly, Lake Charles, Louisiana.....November 19-23
Dallas District Assembly, Lufkin, Texas.....November 27-30
Ablene District Assembly, Bowle, Texas.....December 3-7

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

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Kansas District Assembly, Kansas City, Missouri.....September 3-7
Iowa District Assembly, Kewanee, Ill., September 10-14
Oklahoma District Assembly, Ada, Okla., October 22-26
Kentucky District Assembly, Newport, Ky., November 13-16

For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla. The New Iowa District Assembly, Marshalltown, Iowa.....September 17-21
Clarksville District Assembly.....November 5-9
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.

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 Assembly.....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.
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., E. 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
Rosebud, Texas.....August 14-24
Nash, Texas.....August 28-September 15

DAKOTAS AND MONTANA

LYMAN BROUGH.....Surrey, N. D.

IDAHO

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

IOWA

B. T. FLANERY.....Olivet, Ill.
Charlton, In., 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
Windom, Kas.....August 13-14
Pekin, Kas.....August 16-17

KENTUCKY

WILL H. NERRY.....Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA

T. C. LECKIE.....Hudson, La.
Hudson, La.....August 11-17
Barham, La.....August 23-31

MISSOURI

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

NEW ENGLAND

N. H. WASHBURN.....Beverly, Mass.
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.
Mill Creek, Okla.....August 12-14
Kingston, Okla.....August 15-17
Shay, Okla.....August 18-19
Newburg, Okla.....August 20-22
Liberty Hill (near Hanna), Okla.....August 23-24
Wister, Okla.....August 25-26
Liberty Hill (near Wister), Okla.....August 27-28
Hill, Okla.....August 29-31

PITTSBURGH

N. B. HERBELL.....Lisbon, Ohio
Bentonville, Ohio.....August 15-17
Bentleyville, Ohio.....August 19-24
Millersport, Ohio.....August 29-September 7

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. WILSON.....St. 1, Box 235A, Pasadena, Cal.
San Diego, Cal.....August 10-17

SOUTHEASTERN

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

SOUTHEAST TENNESSEE

S. W. MCGOWAN.....R. E. D. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

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

the closing review. God poured out His Spirit upon the people in all the services. There were seven definite seekers in the morning service, and others who stood for prayer. In the evening service one young man professed to be sanctified and two others were seeking. Our prayer meeting attendance is usually one hundred, and there are often seekers there also.

Dr. P. F. Bresee, Bro. W. C. Wilson, our District Superintendent, and Bro. Fred Ross are to be with us next Sunday. In the afternoon there will be a special service in the dedication of the new school building and the new Faculty. The old building which stood next the church has been razed, and in its place a large two-story school building is being erected. It contains five good-sized rooms and an office, and will be a great convenience in the work of our growing school. We have been favored of God in our excellent Faculty. As Mrs. Bower has felt especially called to the instruction of teachers, and as there was an opening for her as the

normal Bible instructor at our Pasadena University, we accepted her resignation, though it was hard for us to give her up. God has greatly blessed her noble work here in the establishing of this first parochial school in the Nazarene church, and she has the love of the parents and children. May God bless her in her new field.

Mrs. J. M. Walker, an experienced teacher holding certificates as a teacher in the public schools, and a sanctified lady, will be the superintendent of our school. Her assistants will be Miss Frost, Miss Goldie Primrose, and Miss Belle Chandler.

For several months there has been a continuous revival in our church, with the greatest interest we ever had. To God be all the glory.

ALPIN M. BOWES.

How much better is it to get wisdom than gold! Yea, to get understanding is rather to be chosen than silver.—Prov. 16:16.