

# HERALD of HOLINESS

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## Doctrinal Statement

In the Manual of the Pentecostal Church of the Nazarene immediately preceding the more elaborate doctrinal statement or creed of the church is given an explanatory note of the reasons for such an elaboration of doctrinal tenets. This explanatory note is wise, and convincing, and we desire to reproduce it here. It says:

"As Christians associated together for fellowship and service in the Pentecostal Church of the Nazarene, that there may be no harmful and divisive difference of belief, to the injury of any, or the disturbance of the harmony and peace of the church, but that we may all be of 'the same mind and the same judgment,' so that 'with one mind and one voice we may glorify God,' edify His people, and give Christian testimony to the world, we formulate the following enlarged statement of doctrine:"

We submit that the reasons herein given cannot be successfully gainsaid by even the most captious, if they confine themselves to the faintest semblance of rational grounds of argument, or to the demands of common sense. There is the greatest aid and encouragement given to that unity of faith and Christian work by a formulated doctrinal statement, which are so helpful in the successful prosecution of the Lord's work. To this point we called attention last week. Immediately following this explanatory statement, the Manual gives the articles of faith for which we stand as a Church.

First in the list, and very properly so, comes the article on "God," in the following words: "We believe in the eternally existent, infinite God, Sovereign of the universe. That He only is God, creative and administrative, holy in nature, character, and purpose. That He, as God, is Triune in essential being, revealed as Father, Son, and Holy Spirit."

We like this statement. It includes, as the reader observes, the Unity and the Trinity of the Godhead, instead of leaving the Trinity for separate article or statement. There are three things alone which we desire to say briefly on this point:

The article covers the three essential points in the Godhead we, and every other Christian church, should stand clearly for—the Unity, the Trinity, and the Holiness of God. The first differentiates us from all the brood of polytheistic and pantheistic beliefs, or misbeliefs, of past or present ages. The second, or the Trinitarian clause, protects for us the Deity of Jesus Christ and the Holy Ghost. On no one point, perhaps, is the safeguard more needed today than in the matter of the essential Deity of Christ. On all hands this truth is assailed. In many of the so-called evangelical churches this truth is denied, or doubted, until Unitarianism is honeycombing the churches and human society. This is a very insidious and dangerous heresy. We rejoice that in the very outset of our Manual we give forth no uncertain sound on this point, but state with clearness and positiveness our adhesion to this wholesome and fundamental tenet of evangelical faith. Let the world and Christendom understand that we, as a church, are unalterably committed to the essential Deity of Christ, and have no sort of hesitancy in the commitment, and no sort of compromise to make on the point.

The third point in this article stresses the Holiness of God. This is likewise well and wisely said, for in this fact of the Holiness of God is a fundamental truth of transcendent importance. It is not a merely pious concession to the majesty of God that we honor him by asserting His Holiness. It is essential and fundamental in and to Him. It is basic in the

whole remedial scheme. His Holiness is the ground and the cause and the necessity of our holiness. Because He is holy, He requires us to be holy. Because He is holy, He provides a means for our becoming holy. Because He is holy, we need to be holy, to be fit for companionship with Him and other holy spirits, in the holy heaven where we desire and aim finally to live forever.

We, as a church, are therefore sound and strong on these vital and essential matters concerning the divine nature. God help us to stand firm and immovable as Gibraltar on these points.

## Long-Suffering Unspeaking

When we contemplate the long-suffering of our Christ we can only declare it to be unspeakable. When man was lost and undone, a captive to sin and Satan, without God and without hope, Christ came and died for him. Then, as we behold that unspeakable sacrifice, and He woos and pleads with men, by His Spirit, to forsake sin, and accept His sacrifice, so often they go on and on in sin heedless of His loving entreaty and boundless mercy. What matchless long-suffering that He continues to wait and plead, and after long years of indifference and deafness to His pleadings, if we finally turn to Him, He will accept us and love us and pardon and cleanse us, and keep us in the way everlasting. What long-suffering and gracious forgiving love He displays thus toward us. How amazing His love and patience with us! Was there ever such mercy and long-suffering displayed in the world's history. Truly, the very long-suffering of the Father should lead men to repentance.

There once lived in New England a girl named Laura Bridgeman. She had been blind and deaf and dumb from her second year. She had only one means of contact with the world, the sense of touch, and that was not cultivated. When she was eight years old Dr. S. G. Howe, one of the world's greatest philanthropists, became interested in her, and sought to help her. His method was to take her hand in his and talk or read aloud to her for a quarter of an hour daily. He did this at the same hour every day. After the tenth day he omitted the reading one day to see if she made any sign of missing the noise or sensation. But she gave no evidence of noticing the omission. Finally, after long and patient work, he one day did not begin reading at the accustomed hour. At this failure to begin reading as usual she gave unmistakable signs of annoyance and disappointment. This was the first clue and upon this Dr. Howe seized, and by great patience and perseverance she soon made rapid advance. She finally became, through the marvelous pains and patience of Dr. Howe, an educated and intelligent woman, and was keenly alive and interested in all the movements of the great world about her.

This recital of this remarkable case ought to impress us profoundly with that more remarkable case of infinite long-suffering and patience of our blessed Savior, which was carried to the length of giving up life itself for the salvation of the helpless and lost race. How tremendously important the first revelation by the convicting work of the Spirit, of the personal need of His help, and of His presence and readiness to help and save and redeem. With what promptness should we surrender to these first divine impressions made by the Spirit, of the Savior's love and pity for us! How we should surrender to Him, and give our hearts and lives into His keeping and to His direction! What unspeakable long-suffering in the blessed Savior who not only lays down His life for us, but stands long years and pleads with us to accept His proffered mercy, and be saved from sin.

### Eight Hundred Witnesses

There is no sort of doubt about the proof against the use and the sale of intoxicants being harmful and ruinous to individuals and the state. We have sometimes feared that in our just and righteous warfare against the traffic we were in danger of neglecting adequate efforts to discourage the use of intoxicants personally, and to save the multitudes who are being allured into the use of that which saps manhood, and wrecks character and human hopes and prospects. The warfare against the legalized traffic must in no degree or manner be lessened, but there must be a greater care in warning against the drink habit on the part of all, and especially of the young and unsuspecting boys and young men. It is so easy in the one cause, to unconsciously grow lax in our insistence upon the danger of the use of intoxicants.

Every argument against its use is equally forceful in favor of the abolition of the licensed traffic. Liquor is yearly enslaving and destroying thousands of our noblest youth, and wrecking happy homes and hearts all over the land. We must be sure not to forget the need of constant agitation for the discontinuance of the drink habit. We must seek to educate a sentiment in favor of total abstinence from all use of intoxicants as the only safeguard for our young people.

In a recent book by Ernest Gordon on "The Anti-Alcohol Movement in Europe," is to be found, in our opinion, one of the very strongest proofs on the ruinous effects of the use of intoxicants, to be found anywhere. We do not remember to have seen in a score of years a character of evidence stronger or more conclusive. The author quotes the carefully worded opinion of eight hundred German professors and physicians on this subject. These men of science say:

"In view of the devastation caused by the constantly growing use of alcohol, the undersigned, representing the medical profession in the temperance movement, feel themselves bound to make the following public declaration.

"Science has shown that alcohol, even in moderate quantities, causes disturbance in the brain's action and paralyzes critical capacity, power of will, the ethical and esthetic sense, and lowers self-control. For this reason one should realize that it is a poison and no longer to be classed with foods."

"Science has further shown that the continued use of alcohol lowers the body's power of resistance to all kinds of sickness, especially of infectious diseases, and shortens life.

"Those who abstain wholly from all alcoholic drinks have a greater capacity for work and endurance in all sorts of intellectual and physical effort. They fall sick more rarely and are cured more quickly (especially from infectious diseases) than moderate drinkers.

"Every kind of physical and intellectual work is accomplished better with entire abstinence. All data to the contrary have been shown by exact proofs to be deceptive and due to the alcoholic paralysis of the judgment.

"The greatest danger, however, in the regular use of alcohol is the degeneration of the race. The progeny of the regular drinker inherit a generally inferior physique, especially a weakened nervous system. This danger has been increased more recently by the fact that women have gradually fallen more and more under the influence of the general drinking customs. So long as they did not drink the blood inheritance was at least half sound. Since the mothers of the coming generation have been attacked by this chronic poisoning, degeneration must proceed at a considerably quicker pace.

"Drinking customs bring degeneracy, poverty, sickness, vice, crime, madness and death, and this not only to those who succumb to them. They also endanger those who personally have not yielded to them. Thousands die yearly because of the drunkenness of others. We recall the many accidents caused by drunkenness—railway accidents, shipwreck, accidents on buildings, in factory, in workshop. We recall crime committed in drunkenness, the endless cases of assault and murder. We remember the unnumbered families who have been maltreated by drunken fathers. We recall the hundreds of thousands born sick and wretched because of drunkenness, who fall a burden on society, passing down their misery to children and grandchildren. Therefore it is not only a duty to fellowmen, but incumbent on all who would hold themselves upright, to help in doing away with alcoholic drinks, and this by the personal example of abstinence.

"We are convinced that with the banishing of alcohol other causes of human misery would be easily suppressed; that abstinence would contribute essentially to the solution of the great social question."

### Apathy and An- tagonism

The apathy of the good is a far worse enemy to progress and reform than the antagonism of the bad. It is true that Christ's most painful wounds are those received in the house of His friends. That class of professing saints are the worst enemies to the good who hesitate and hold aloof from aggressive measures for the advancement of the Kingdom of righteousness, with the cry, "we have always had such and such evils, and it is useless to disturb our peace and serenity with these efforts for redress." They seem to think that retreat is the only wise course. They are weak in faith, and selfish to the core, and are unwilling to be interrupted in their ease and comfort, even for the bestowment of countless benefits upon suffering multitudes by some needed reform. The liquor traffic is a hydra-headed monster outlawed by the enlightened sentiment of every civilized nation under heaven. Yet these ease-loving, cowardly, selfish saints would let the giant alone in his murderous march, on the false plea that men have always drunk, and always will; that we have always had this evil among us, and human nature is too weak for us to hope to remedy the evil, and we had better let it alone.

This sort of apathy and timidity and selfishness is worse than the open antagonism of the legalized infamy itself, powerful as that is. The liquor traffic would long since have been throttled if those who by their profession of the Name of the meek and lowly Nazarene were pledged to active, eternal and furious warfare against this iniquity, had been true to their profession, and not been guilty of apathy and supine indifference. It is against this class that heaven has a dire controversy, and who will one day hear to their dismay and final undoing "Inasmuch as ye did it not." We have more to fear from this class than from the saloon keepers themselves. There are too many who are content to be idle so long as they themselves and their own families are doing well, and have no special need of personal help in the matter under dispute. This is selfishness to the very core, and treason to the spirit of the Master.

### Self- Abandon- ment

In the life of the Spirit-filled there must be an absolute self-abandonment to God. There must be an absolute dedication of everything one has or is or ever hopes to be or possess to God for His own unquestioned use. This is a great truth, very easily said but practiced with far more difficulty. It nevertheless lies at the very door of the best and noblest type of the sanctified life. This consecration must be uncompromising, complete, and absolute and eternal. This truth is illustrated in the spirit of a former prize fighter who had been saved under the ministry of Rev. F. E. Higgins. Dr. John T. Stone in the opening sermon of the recent Presbyterian Assembly at Chicago, on the text: "Ye shall receive power when the Holy Ghost is come upon you," is our authority for the following. He thrilled his audience when he related how he saw the Rev. Frank E. Higgins setting out for a desperate operation; one of his converts, a former prize fighter, with his arms around him, said: "Frank, maybe you're going to need a piece of bone or some skin or some blood. Just send me a wire if you do. The minute you tell me to come I'll fly to you. Anything I've got you call on me for." This is the spirit of self-dedication and self-forgetfulness God wants in us.

### Lofty Aims

Emerson's celebrated aphorism, "Hitch your wagon to a star," is a wonderful condensation of sense and stimulation to high ambition and noble endeavor. The great Sage of Concord never packed more of these materials into the same compass. Translated into common English it means "aim high; be not satisfied with the commonplaces, but strive for the noble and great and lofty." This is right. The higher we aim the higher the ball will hit. Only low levels are reached by low aims. The higher altitudes are only reached by the higher aspirations and heroic endeavors. Holy Writ teaches the same truth when we are commanded to ask largely; to open our mouths wide that He may fill them. God delights in giving largely. He devises liberal things and challenges us to liberal asking that He may bestow liberally and lusciously in accord with His nature and His love for us. Let us measure up to His great challenge and become enriched in our souls.

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GOD WANTS us always at our very best for His service.

# :: THE EDITOR'S SURVEY ::

## The Sabbath Was Made for Man

The plea made for a loose Sabbath on the indulgence of all kinds of amusements, on the pretense that it is for the workingman's benefit, is entirely false on its face, and is a dangerous thing for the laboring man. It will mean ultimately seven days of labor, instead of six days for labor and one for pleasure, as so falsely pleaded by these newly discovered philanthropists of the football and baseball type. One day in seven for rest and for worship is God's plan, and is best always, and no man or set of men can improve upon it. The Sabbath is our minister to help and cheer and prepare for us and prepare us for higher and better things. Rev. J. A. Clark, in the *New Age*, says:

A Jewish parable tells of seven brothers who lived together. Six worked, and the seventh cared for the house, having the meals ready and the house bright for his brothers in the evening. But the six said that the seventh must work, too. So in the evening they returned home, and found the house dark, and no meal prepared. They then saw how foolish they had been, and quickly restored the old way. The Sabbath is a day among the other seven which provides light, comfort, and good for the others. If it is driven out to work the other days will all miss its blessing.

## "Improving" on the Sabbath

Men sometimes find great fault with God's appointments and administration of affairs, and think they could have made things in better shape. This is always a serious and fatal mistake. God is right always, and never makes a mistake. His ways are best, though they be past finding out. The Judge of all the earth will do right, and always does and always has done right. His ways are ways of wisdom, and all His paths are peace. Rev. Otis A. Smith calls attention in *Christian World Pulpit* of an attempt, conspicuous in history, that was made to "improve" on the Sabbath, as ordained and set apart by God, but which dimly failed. He says:

During the French Revolution it was resolved to banish the remaining remnants of Christianity from the state, and with it the Christian Sunday. One day in ten, accordingly, was ordered to be substituted for one day in seven, with the result that even the horses in the streets broke down under the continuous strain. One skeptical writer, indeed, was so impressed by the fact of the proportion ordained in the Jewish law, one day in seven for rest, that he wrote: "So transcendent is the harmony of the proportion that sooner than believe Moses pitched upon it by chance I would believe some revelation had been made to him, or accept the fable that the *Iliad* was written by a sow with its snout. Diminish," he continues, "the week by a single day, the work is too small for the rest; increase it by a single day, it is too great."

## Another Case of God's Use of Little Things

We have frequently called attention in these columns to God's use of little things in influencing people toward religion and His Son. We are fond of these things, because we think they bespeak the dignity and greatness of our God. He stoops to our littleness and limitations, and strives to save us by all and by every kind of means. It shows His desperate earnestness and solicitude and love for us as lost men and women. There are numerous instances in the lives of people where this truth is most conspicuously set forth. In the life of President Garfield there is such an incident. It is related by himself as follows:

"God often uses humble occasions and little things to shape the course of a man's life. The wearing of a certain pair of stockings led to a complete change in my life. I had made a trip as a boy on a canal boat, and was expecting to leave home for another trip, but I accidentally injured my foot in chopping wood. The blue dye in the home made socks poisoned the wound, and I was kept at home. A revival broke out in the neighborhood meanwhile, and I was thus kept within its influence and was converted. New desires and new purposes then took possession of me, and I was determined to seek an education that I might live more usefully for Christ."

## Infidels as Fools

The Holy Book has said "the fool hath said in his heart there is no God." This is a very serious charge, but one which has been proven over and over again to be true. No folly is equal to that which denies the evidence of the eyes, the ears, the hands, the feet, the head and the heart. All things around us and about us and over us proclaim a God. Our inner consciousness cries out for the Living God, and if there were no God we would be of all creatures on this planet the most wretched and hopeless. God has also revealed Himself in His Word and by His providence, and would woo us away from sin and doubt and unbelief to a simple and childlike faith and love for Him. C. B. McAfee, in *The Growing Church*, gives an incident where a man was proven a fool who denied that there was anything in religion:

It is told of one of our early American evangelists that in the course of an address he made the broad statement that all infidels are fools, and that he could prove it in any given case in ten minutes. A man in the audience asked if he might interrupt, and remarked that he must take exception to the statement, since he was himself an infidel and thought he was no fool. The preacher looked him over rather curiously and said, "So you are an infidel? Will you tell me just how much of an infidel?" "Certainly, sir; I deny that there is anything at all in religion." "Nothing at all in religion? Are you willing to go on record as saying that?" "Go on record?" the infidel replied. "Why, I have been writing and lecturing against religion for these twenty years." The evangelist glanced at his watch and said, "Well, I said I could prove an infidel a fool in ten minutes, and I have seven minutes left. I'll leave it to the audience if a man isn't a fool to write and lecture for twenty years against a thing that has nothing whatever in it!" There is more than a sharp retort here. There is the exposure of the infidel's recognition that Christianity represents something that he must fight—for it condemns him.

## How God Spoke to Him

God speaks in numerous ways, and sometimes in marvelously unexpected ways. How often He uses children to impress us, and to trend us toward Him. It is written that "a little child shall lead them." This has been demonstrated a thousand times, and sometimes most beautifully. The child is so artless and so manifestly sincere, and withal is so sweet and so true in its piety, that we are all the more easily influenced by them. There is a striking case of such childish influence exerted by a child upon her father, given in the *Epworth Herald*:

The following testimony was given by a convert at a meeting: "Last night when I was about to retire my little three-year-old girl, who was awake, said to me, 'Papa, don't you say your prayers?' I told her lightly that mamma did the praying for both of us. Soon she said, 'Papa, don't you know how to pray?' I said thoughtlessly, 'No.' In a moment she was by my bedside, saying, 'Poor papa, I will teach you how to pray.' With all my excuses

she would not sleep until I arose, and kneeling by her side repeated after her, 'Now I lay me down to sleep.' Then she went back to her bed, and in a few moments was in the land of dreams. I didn't sleep that night. God had spoken to me through my baby girl and I felt that if I died before I waked my soul would be lost. All this day I have been miserable, but tonight I have found peace. I expect to pray that little prayer with my child tonight, knowing that living or dying I am the Lord's."

## "Provoke Not Your Children to Wrath"

Such is the injunction of the Holy Bible. It is of the first importance to heed this admonition. We are in great danger of doing this very thing. There is no better or surer way to do it than by the habit of excessive scolding into which parents can so easily fall in dealing with their children. There is only one sure rule, and that is to make it an invariable principle never to attempt a correction until we are sure we are in an equable and amiable temper. Whenever we correct, and by that let out our anger or our irritation at the refractoriness of the children, we are sure of defeating very largely the true aim of correction. It is wisest always to wait until we are sure our love for the child is active and regnant before undertaking correction. This alone will insure us against serious mistakes, if not tragedy, in this most delicate and difficult matter of home discipline. The *New York Christian Advocate* gives some very fine advice on this subject of importance from the pen of James Elmer Russell, which we commend to our readers:

There is scarcely a mother or teacher who does not sometimes scold. And yet scolding is wrong.

It is easy to see worthy reason back of scolding. It is the mother's and the teacher's deep interest in those intrusted to their care which in part leads them to scold. They see wrong actions in their children or in their pupils which they feel must be corrected, and scolding is their method of correction.

Correction of children is necessary, but scolding is a method of correction which very largely defeats its own end. For scolding always includes an element of impatience in mother or teacher and frequently eventuates in resentment on the part of the child or pupil.

It is not the correction which is resented; it is the tone in the voice of mother or teacher or the irritable flash of their eyes which provokes resentment. When the apostle writes, "Fathers, provoke not your children to wrath," he is pointing out the danger which lies in scolding. Criticism and correction given calmly and lovingly by mothers and teachers is usually taken calmly and proves beneficial, but nearly every one who gets a scolding feels that he has a grievance to nurse.

Of course, it is not easy to avoid scolding. Nerves do get so tired, and children, the best of them, get tired nerves as well as mothers and teachers and can be dreadfully exasperating. But if the mother or teacher feels exasperation, that is just the time not to administer correction. Let them wait till serenity has returned to their own souls before administering a rebuke, which, under the circumstances, is almost sure to be a sharp and cutting rebuke.

The purpose of criticism or, better, perhaps, of correction is not to give vent to feeling on the part of the one who administers the correction. Correction has regard, or should have regard, only to the welfare of the child, and therefore must be given in such a way as to produce improvement and not to make matters worse.

Let mothers and teachers who have formed the bad habit of scolding remember that, no matter what the provocation, they are just as certainly at fault when they scold as the little ones they so sharply rebuke, and more at fault, because they are older and are supposed to have learned self-control.

Wait till annoyance gives place to affection before you correct, and you will never scold.—Watkins, New York.

## Too Great to Serve

We never can get too great to serve in the Master's Kingdom. The truth is, we are the greatest when we are serving in the lowliest capacity. Learning or wealth or elevated earthly position or distinguished worldly honors do not place us beyond or above doing any service which needs our hand and time for its performance. It is, however, very easy for men as they ascend these earthly acclivities to grow to believe it is a condescension to stoop to the homely and seemingly small services of the church. Men thus get greater than their Lord. It was in His very condescension that our salvation was purchased. His self-sacrifice was our hope. His renunciation of the wealth and glory of heaven was our enrichment and our salvation from sin and hell. We must not become greater than our Master. The servant must serve. If he be among those whom the world has honored he must come and lay down his honors at the Master's feet, and thus honor Him with these as well as with his natural gifts and capabilities. *Youth's Companion* gives an illustration of how men can get beyond service for the Lord by means of these earthly distinctions:

A certain young minister, serving in his first parish, was hard put to it to find teachers enough for the Sabbath school. So he went over the list of church members until he came to the name of Judge Andrews, who, he had been told, was considered the most learned lawyer in the state.

After some days of timid self-questioning, the young minister found courage to call upon the judge.

"I have come to see you," he said, "about a class of boys in the Sabbath school. They have recently lost their teacher, and I wish you would take them."

"What! I take a class of boys in the Sabbath school?"

"Yes, sir. You could hold the boys. They all respect you greatly. You have no idea what a hero you are to them."

"But—but—I teach a class of boys? No, no. I could not! It's a very busy term of court."

"But it is the busy people, judge, who do the best work, and we need a splendid teacher for that class. Won't you try it?"

"Couldn't think of it. No, no, I couldn't possibly."

And the judge closed the interview rather abruptly.

But Sabbath morning the minister was surprised to receive a call from Judge Andrews. He began with strange hesitation:

"I have called to say that—I would try that class. I thought it all out after you left. It was sheer pride that made me refuse. I thought I was too great a man to teach a class of boys. I tell you, sir, I am a hypocrite. I have tried to play the 'distinguished Christian gentleman,' and I have been worthless in the Kingdom. Put me to work. I do not know how to teach boys. I am too ignorant. But I mean to learn."

At the close of his first year in the Sabbath school, Judge Andrews said to the minister: "Teaching that class has been the greatest thing that ever happened to me. I never had any definition of service before. I shall never cease to thank God for opening my eyes to see myself as I really was."

## Liquor Traffic's Destruction Every Man's Business

No man can say "if liquor will let me alone I will let it alone." It lets no man alone. Every man, every boy, every home, every woman, is hurt by this traffic. Its prodigious expense is a tax upon every citizen of the republic. Its ravage and ruin endangers

everybody. Its blast and blight threaten, and are liable any moment to fall upon any and every individual, whether he indulge in the habit of drink or not. The catastrophes and fearful accidents destructive of life and property are the menace of every person in the country, however pure and clean from personal contamination by indulgence in the dreadful habit of drink. The tentacles of this hydra-headed monster reach out in every direction, and in one way or another touch and endanger every human being in the world. These intensely selfish sayings by which people seek to justify their indifference or inactivity in the fight against the rum curse should never be on the lips of man or woman in this world. Let everybody feel a personal danger and a personal responsibility in the great work of throttling this monster curse. An exchange gives an illustration of our point:

A wealthy man in St. Louis was asked to aid in a series of temperance meetings, but he scornfully refused. After being further pressed, he said:

"Gentlemen, it is not my business."

A few days after, his wife and daughter were coming home in the lightning express. In his grand carriage with liveried attendants, he rode to the depot, thinking of his splendid business, and planning for the morrow. Hark! did some one say, "Accident?" There are twenty-five railroad centers in St. Louis. If there has been an accident it is not likely that it has happened on the—and Mississippi Railroad. Yet it troubled him. "It is his business" now. The horses are stopped on the instant, and upon inquiring he finds it has occurred twenty-five miles distant, on the—and Mississippi. He telegraphs to the superintendent:

"I will give you five hundred dollars for an extra engine."

The answer flashes back: "No."

"I will give you one thousand dollars for an engine."

"A train with surgeons and nurses has already gone forward and we have no other."

With white face and anxious brow, the man paced the station to and fro. That is his business now. In half an hour, perhaps, which seemed to him half a century, the train arrived. He hurried towards it, and in the tender found the mangled and lifeless remains of his wife and one of his daughters. In the car following lay his other daughter, with her dainty ribs crushed in, and her precious life oozing slowly away.

A quart of whisky, which was drank fifty miles away, by a railroad employee, was the cause of the catastrophe.

Who dares say of this tremendous question, "It is not my business."

## Strength Divine and Supreme

God is sovereign and supreme. His strength is majestic and matchless. No human devices or resorts or powers, however clever or successful they may have proven in a thousand ways and applications, can equal God's power in human life and character. Men may resolve and try as they please. Men may employ learning and art and all sorts of devices for their moral betterment, but they remain the same helpless and dependent creatures until the Lord speaks and moves upon the heart. Men may resort to learned and gifted preachers, feeling these holy men can but be mighty in the realm religious, and upon them they lean for deliverance, but they come forth still helpless and dependent and unhappy and disappointed. To whom can we go, then? Only to Him who has the Words of eternal life. When resort is had to Him, and faith is exercised in His almightiness, how quickly and seemingly easily the task of deliverance is accomplished. He speaks, and lo, 'tis done. Sin is gone. The power of long and hopeless habit which baffled all other helps, is broken, and the delivered captive shouts the glad note of eternal

deliverance from his chains. God is our help and our only help. He can save and none can hinder save the will of the one seeking deliverance. Believe and yield, and see the wonderful power displayed which, delights angels, astounds devils, and rejoices saints. The *Royal Manhood* says:

In a certain city a bridge was to be built across the river. To secure a solid foundation piles were driven in the bed of the river. One day they could make no headway, and, on examination, found that they had struck an old, forgotten, unused water main left in the river bed.

But one thing was to be done. The main must come out. Encircling the main with immense cables, they harnessed them to a locomotive on an improvised track. The engineer opened the throttle, and the engine started forward, only to be thrown back on the track by the cables. More steam was turned on; the mighty locomotive rushed forward with tremendous power, only to rebound again. It was useless, the engineer said—another effort would derail the engine. The boats were brought, and the cables were harnessed to them. Then the tugs did their best. They pulled, and plunged, and churned the river into foam, but as before the main was unmoved.

"We shall have to give it up," said the workmen.

"The location of the bridge will have to be changed," said the city authorities.

But a quiet man came hither one day, and after looking on a while, said, "I can lift it out." At once the contract was his. He brought two old mud scows, and let them rest just above the stubborn main. The cables were tightly lashed to huge beams laid from one scow to the other.

"What are you going to do?" they asked him.

"I have finished," was the quiet reply.

He then climbed up on the bank, and folding his arms, waited for the tide to come in. The scows rocked and tossed, they tugged and stormed, while the man cried: "Come up! come on! You must come!"

Then there was a mighty upheaval which shook the river from bank to bank, and the tide had the victory.

God's strength flows into human life as the tide. There is no noise, it is scarcely perceptible, but it is sovereign.

## Wisdom Condensed

Much in little may correctly describe many of the aphorisms of some thoughtful writers of the past and present age. There is often packed a great amount of wisdom in very few words thus. One such instance is the saying of Jacob Riis when he declared:

"The children are ours tomorrow. As we mold them today so will they deal by us then. Unsafest of all is anything or any deed which strikes at the home."

Another terse bit of wisdom is found in the words of an exchange in the following:

Our aim in life should always be to do our best. Our life will be a failure if we are satisfied with the aim simply to make our life better.

Perhaps no indictment can be too severe to bring against envy. The following words form as severe an indictment against it as can well be framed, and yet no one can charge undue severity against it when he considers the record this evil has made in the course of the world's history:

Envy kills every good quality in the soul in which it obtains lodgment. It blindfolds and gags conscience. It asphyxiates kindly human sentiment. It cripples the feet of affection. It blinds the eyes of fellowship. It shrivels up the limbs of generosity. It thins the blood of compassion. If you feel it moving in your soul, arrest it, bind its hand and foot and cast it out. It will destroy every noble thing in you if you give it play. It is a monster, and if it becomes your master, only the thunders and lightnings of Sinai can destroy it.



ALL palm trees are not of the same variety, but the date palm is the one specially noted for its sweet fruit. When the Orientals dry their dates and press them and ship them into our country, we then learn how nearly akin to sugar they are.

The righteous shall flourish in sweetness. Full salvation surely sweetens one's life and disposition. A sour holiness is a sham holiness. Some professors of religion look and act as if they were pickled instead of preserved.

When God described the beauties and benefits of Beulah Land, He told the people it was a land of honey. Honey was one of the leading commodities of Canaan. One of the prime factors of the palm tree blessing is spiritual honey. It is certainly a sweet experience, both in its inward enjoyment and outward manifestation. In the various tests of life one will find the inward proclivities making way to the surface and out of the abundance of the heart the mouth will speak. Sister, do you find yourself saying, "Praise the Lord," when the clothes line breaks, or the bread burns? What comes to the surface when your children tug at your apron by the hour in their fretfulness? How is it when your neighbor's chickens clean up your radish and turnip patch? or husband scolds, or the older children are disobedient and saucy? It is true one may be tried in these disappointing ordeals, and have the smile of heaven at the same time, but is there an overcoming sweetness in it all that convinces others that you have the palm tree blessing?

Perhaps husband is smiling as wife reads these lines; but how do you feel when the horse balks, or the cow kicks the milk all over you? What do you say when hammering, and you hit the wrong nail? How is your equilibrium at the midnight hour in zero weather when wife hunches you under the fifth rib and notifies you that baby has the colic, and requests you to get up and make a fire? Do you smile and say, "Certainly, dear," or do you growl and let her do it? Think of the palm tree blessing next time.

A minister once asked his colored servant why he didn't get along better, while she

## OPEN PARLIAMENT

# Canaan Fruits

From "The Palm Tree Blessing," by W. E. SHEPARD.

always seemed so happy. She replied that it was because he read his Bible wrong. He could not understand that, for he certainly knew how to read the Bible. She finally told him, where the Bible said, "Glory in tribulation," he read it, "Growl in tribulation."

The grace of gentleness and sweetness under trying circumstances is so scarce in this world, that it is indeed refreshing when we come in contact with it. It is said of the mother of John and Charles Wesley, that one of the children once asked some privilege and was denied with a "no." The child was persistent and asked again, and the answer was "no." For some reason the interrogation was repeated time and again, and the patient mother responded "no" twenty times, and the last time in the same tone of voice as the first. We might question the propriety of allowing a child to be so persistent, but we could not question the propriety of suffering long, with kindness on the further end of it. We have been struck before now at the agitation and seeming impatience of some leading holiness preachers when some disturbance was made in the meeting; when a child cried, some one went out, or some unusual noise or commotion occurred. Almost anybody can keep sweet when everything goes their way, but the time to prove that a part of one's stock in trade is honey is when the trying ordeals of life press in, and people are looking on to see if he has what he has been shouting over in the meeting.

There is a clause in the Bible that reads thus: "The God of all grace." I do not know how much our God has, but it says in another place, "He giveth more grace." We believe that in every exigency of life, the grace of our God is sufficient. If a policeman on the street of some large city met with some opposition, as he was endeavoring to do his duty, he would have the privilege, if unable to cope with the opposition alone, to call upon

another officer. If these two were unable to overcome, they could have the whole police force of the city at their disposal. If this power was not sufficient, they could have the state militia, and perchance this should fail, the whole government is back of him, and would call out the regular army. That police officer has the whole government ready to back him up in doing his duty. So it is with the faithful child of God. When he is suffered to pass through some trying ordeal, and the present stock of grace is not sufficient, "He giveth more grace," and the "God of all grace" is at his disposal, and "God is able to make all grace abound toward him, and He would call out the whole stock of grace of heaven before He would allow that faithful soul to fail who relied upon Him.

These testing trials are what make solid Christian character. What would the giant oak on the mountain side amount to, if it were not for the storms that surge against it? These storms cause the roots to take stronger hold, and thus they grapple with earth and rock and become practically immovable. When the storms of trial and persecution sweep up against the pure in heart, they cause them to cleave the more to their Protector, and send the roots of faith and love deeper into the Rock beneath.

What does the Word mean when it says, "That the trial of your faith, being much more precious than of gold that perisheth?" Does it not mean that these testings of faith are worth much more than gold nuggets which one might find in the street? Then why do we not act that way? Imagine one walking along the road and stumbling against a big chunk of fine gold, and then looking down at the mouth and complaining at his misfortune. No, if such an one had been discouraged just before, we think this sudden find would dispel all his sorrow. How would it do for us to act as if we had found a nugget of gold, the next time some great trial crosses our path? Would it be inconsistent for us to shout "Glory to God! I have something that is worth more to me than gold tried in the fire?" Count it all joy when ye fall into divers temptations, for "Blessed is the man that endureth temptation." \* \* \* Let us not be infidels, but actually believe the Word of God, and act as if we believed it.

## The Pastor in His Study

II. STUDY—PRAY—PREACH

By REV. J. W. STOKE.

should change their vocation. God never called a preacher of holiness to such a work.

No man can look to his tools for inspiration. He must study his materials and the plans of the Divine architect. He who prepares the man rather than the sermon, is fixing the design in his own heart. Whether it be to enrich the intellect, to quicken the fancy, to polish the utterance, or to school the heart, the great ends of study is the preparation of the man. The sermon is the natural outcome of a heart and mind prepared for its office work.

What are to be the subjects of the pastor's study? Surely not current magazines and newspapers. These have little true cultural value. Of these read only the best and sparingly even then. There are innumerable classics, sermons studies in English, in History and Science in social relation, in ethics, in theology that will prove wholesome and enlarging to the thoughtful man. Then there are your people; brother pastor, the "living

epistles" good and bad. In the quiet of your study, pondering and meditating over the chance utterances, you tell by these straws in what direction the wind is blowing about your parishioners. These fragments have given me more access to the needs, more insight into conditions and more inspiration to meet them than all other sources combined except the living Word.

Bring the living Word and the living people together in the quiet of your own study. *Study men through the Word and study the Word through men.* The truly great preacher or pastor is he who is first preached to by his own people, who learns the great lessons of good and evil by a first-handed study of men.

But the supreme object of the pastor's study must be his Bible. History, Literature, Rhetoric, studies in Homiletics, in exegesis, in theology, within themselves are as barren and lifeless as the dry bones of Ezekiel's vision unless they are made the merest dimensional parts to receive the strength and spirit of the engrafted word.

To study the Bible historically is vain if this is made an end. To study the Bible as a book of theology will be to starve your own soul and those of your people. Many a people are starving for bread who are being stuffed

The third injunction to the pastor in his study is: Study. "Study to show thyself approved, a workman that needeth not to be ashamed rightly dividing the word of truth." Many a pastor who feels ashamed after delivering himself from his pulpit, could trace his humiliation to an inexcusable lack of preparation.

Let me say here that the supreme object of his study is not the preparation of the sermon, but the preparation of the man. Systematically, persistently let him work to this end. The pastor who goes into his study and aimlessly cons his Bible for a chance text of inspirational character, or who rambles through books and periodicals for subject matter, fails to find the true cultural end of study. This, indeed, is not study. It is stuffing. Examine the metropolitan dailies for the titles of sermons or themes to be reviewed on the following Sabbath. Here is an example of stuffing. May God have mercy upon a people who must sit under a stuffed pastor. A full pastor is a blessing, for he will be like the fountains of blessing to his people. But a stuffed preacher will unload, dump. His suffering people will be the dumping ground. Sometimes the garbage will be much; sometimes little, but always garbage. Such ministerial rag-pickers

on theology. Theology never saved a soul. The Bible is not a book of theology. So prone are men to follow the reasoning processes and evolve schemes of thought and to live by legalism, that the Holy Ghost had to marvelously hide the mighty and glorious truths of a morally ordered universe in the incarnate word. "The Word became flesh and dwelt among us." Truth from the Bible comes to us in terms of life, not in theology. Men can subscribe to the tenets of law and doctrine, but it takes salvation to meet the terms of the incarnate Word.

Don't make your Bible a book of theology or mere doctrine. God never intended this as the supreme method of appeal, otherwise the Bible would have been differently written. An unthinking ministry can become the dearest thing above ground, and the Bible in the hands of the dead is the dearest of all books.

*Pray*—Let me now call the pastor to the most sacred aspect of his life in his study—his prayer life. Here, shut away from the world, is his opportunity to get into that close personal relation to God, without which all his study is vain. Let him cultivate a holy atmosphere here that when he enters he may feel the presence of God. This cannot be without prayer. Through prayer his own heart and life are refined, his mind cleared, his vision extended, his sympathies quickened. The grime of contact with an unholy world is washed off. The pastor's study should be his soul's lavatory, from which he comes forth to his people with his face shining with the glow of heavenly light. Brother, melt down, wash out, refine, purge everything by prayer. Don't leave your study till you do. Don't begin your study till you do. Make the Holy Spirit your guide. He will eliminate rubbish, and conserve what your people need.

*Preach*—I come now to my last injunction—preach. The sermon, its subject matter, its method, its manner.

Remember, you are a pastor. You are not an evangelist. God doesn't combine them. Man attempts to. But the Holy Spirit so divides the gifts that the work of the ministry is orderly. There is a divine division of labor which men are slow to recognize. The pastor who attempts merely to evangelize fails in his work. Remember, you are a pastor. The holiness people are suffering from over-evangelism and under-pastoring. Indeed, I will say that the holiness movement, as it is so often alluded to, is but the divorced end of evangelism from the churches. It is the "putting away," spoken of in Matt. II, where Israel is rebuked for putting away holiness. Until the work assumes the more permanent form of the whole church, it will continue to suffer from a lop-sided ministry. There is far more need today of pastoral preaching among holiness churches than for evangelistic preaching. Whole communities are literally evangelized to death.

The reiteration of the fundamental doctrines will not edify the church. They found it. Their repetition is wholesome, but a ministry that builds no further fails to fulfill its highest purpose. The review of doctrines of regeneration and entire sanctification are for founding the church. These are the themes of the evangelist primarily. The gifts, the graces, the hazards, the temptations incident to the Christian life, are the themes of the pastor.

Paul says to Timothy: "All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Here is the material for the constructive and reconstructive work of the ministry—that the man of God may be perfect, thoroughly furnished to every

good work. It is time that holiness teachers and preachers were waking up. Much of the fretfulness and peevishness of many congregations is due to the fact that they are being fed on untimely evangelism when their souls are crying out for food of a different character.

Paul reveals this tendency in the early church in writing to the Heb. 6: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from 'dead works' repentance and regeneration—and of faith toward God"—sanctification. I have been identified for several years past with holiness schools in different parts of the country. My observation is that there is a crying need in these strongly evangelized centers of pastoral preaching that will edify the church. Would to God that leaders would get their eyes open. If God has called you to evangelism, then get out and evangelize, but if you have been called to be a pastor, then prepare your sermons to this end. In this preparation too much care cannot be taken in studying conditions, to meet them prayerfully, but squarely. Have not merely a purpose, but the purpose, for the Holy Ghost speaking through you has a definite purpose for each particular service. Peddling old stock sermons that you have worn out will not suffice. The immediate needs of your people can only be met by immediate preparation.

May you look to the Holy Ghost for guidance in the preparation for the difficult and delicate tasks of a pastoral ministry.

## The Ministry of the Word

Written by A. O. HENRICKS

The successful preacher must be a student, and as a student he must work continuously and intently through a stated number of hours each day. He ought not to postpone getting up his sermons until Friday or Saturday, and then plunge into them with desperation and fury, and work on them all day Saturday and perhaps late Saturday night, and possibly into Sunday morning; after a few hours' sleep go to work again, toiling up to the very hour for his appearance in the pulpit. If he does this he is already an exhausted man when he enters his pulpit, and while in the excitement of the hour he forgets it, and works on his nerves, and calls out all his reserve force, until the fountains of life are well-nigh exhausted, and he draws out of them their last drop; when the day is over he is ready to collapse, sometimes too tired to walk home, or even to undress for the night's rest.

A man should come to his pulpit fresh, with nerves full of life and all his blood leaping through his veins. In order to do this, Saturday night bed-time should be the earliest of the week, and after a good night's sleep he will awake, brood over the message which God has given him, and which he has prepared, and wait in quietness before the Lord until his message will so burn in him and the tides of life will so rise and roll in his soul as to render him almost beside himself with a burning passion to give utterance to his message.

A pastor ought to have regular hours for study early in the morning, when he can be alone, concentrate his mind on his studies, and give time to meditation and prayer. He ought not to be interrupted when it can possibly be avoided. Most churches will be glad to have their pastor do this, providing he proves on Sunday that he has really studied and not done something else. We must remember that we are working for God and His immortal sons, and can never afford to do work that is

slipshod. No matter how plain and humble our congregation, we are under obligation to do our best. St. Paul spent his life for, and wrote his letters to, little groups of very humble laboring people, servants and slaves.

Let us not be afraid of throwing away our best efforts on the poorest and plainest people God lets us serve. They may be ignorant, obscure, and sometimes uninteresting, but in the world to come it is very probable that our highest joy will be the memory that when these "little ones" were far away from the Father's house, undeveloped in virtues which make men strong, and in the graces which make them lovely, we were kind to them and helped them to travel up the long and toilsome way.

The cardinal virtue of a prophet of God is industry: Many a preacher thinks he is working hard, when in fact he is a dawdler and a shirk. Some men are naturally intellectually lazy, and many a preacher would rather do anything else than think. The average person shrinks from any task which requires close and continued attention, and which lays tax upon the mind.

A real sermon is not built from without altogether like a house or building, but is built very much like character. Character is built, or rather grows, or develops, from the life center within, and not merely from without, and so does a real sermon. A real sermon has something in it that is not the product of the schools or of this world, but is imported and inwrought by the Holy Ghost. We not only need brains filled with knowledge, but we must have touched hearts filled with God.

Perhaps the minister's position requires a more strenuous forthputting of more different faculties of the mind than is necessary in any other calling, and if one is not willing and determined to put forth intellectual effort and exert his mind in season and out of season, let him not expect success as a minister of Christ.

The workman who does not appear promptly on time is reprimanded and docked, and be sure that the minister who will take advantage of his people simply because the door is shut and he can not be seen, is a deep-dyed scamp, even if he has been ordained and writes Reverend in front of his name, and you may put it down that before long his sin will find him out, and he will be hunting another job.

A minister has with him always the poor, the sick, the bereaved, the dying, the forlorn, and broken-hearted. He must bear their burdens on his heart. He must touch them, and every time he touches them strength goes from him; often a half hour in the sick chamber or one funeral may be more exhausting than ten hours of manual labor. Men who think the minister has an easy life do not know what it is to be a pastor. To carry a congregation to the throne of grace is of the most taxing of all labors to any man who realizes what public worship really is. To conduct public worship as public worship ought to be conducted is a joy which must be paid for with blood.

"Sinners cease to find Christ when Christians cease to love Him. How shall I go to sinners and offer life eternal through Christ, with my own heart cold toward Him? Will my heart melt in tenderness over the sinner, while it is indifferent toward the One who died that sinner to save? Jesus said, 'If I be lifted up, I will draw all men unto me.' And that today, means that Jesus must be lifted up in my life; that in me may be seen the crucified Son of Man—the utmost limit of

God's love for the lost. Then shall sinners find Christ."

## "Sheep Feeding"

Written by W. J. BENNETT

As we do not mature either physically or mentally instantaneously, so the spiritual growth of a child in Christ, relying somewhat upon the development of these faculties, cannot instantly spring into full size or arrive at divine-human maturity by a full consecration any more than can a perfect acorn at once spring up into the tough weather resisting oak.

Jesus, realizing that the impetuous temperament of Peter would, accompanied by his zeal for his Master, lead him into many extravagant ideas and actions, endeavored to impress upon his mind the need of a patient, continual process of feeding His lambs before they would become strong enough to withstand the storms of fanaticism, rationalism and all the erroneous doctrines so prevalent in these latter days.

In my own experience of pastoring God's precious flock the conditions usually prevalent remind me of Hosea 4:6 (first clause). At first I thought very few people enjoyed real salvation, but discovering a real heart-hunger hidden by a forbidding exterior, I have come to the conclusion that, having been so long without a real shepherd, appearances were against them.

We, as Peter, are told to feed Christ's sheep. Not to rescue them from being imprisoned in the wild entangled bushes of the wilderness, only to forsake them and leave them at the mercy of the ravenous wolves of the desert of sin, as I am afraid too many are left after an evangelistic campaign.

To feed the sheep means far more than bringing them into the fold; one has to watch closely that each individual sheep gets its share, and does not ignorantly wander away to unknown pastures, which always appear more green at a distance.

Healthy, spiritual sheep, when first born, must have the milk of the Word, that which can be easily digested. Jesus said to his twelve sheep, "I have yet many things to say unto you, but ye cannot bear them now." Yet they will not always be satisfied with the milk of the Word, but will one day ask for the strong meat of God's truth so that they may develop into strong, mature sheep in Christ.

This country and times surely need real pastors, common-sense, educated men and women, endowed with a native understanding of humanity, who can meet the emergencies that confront every pastor.

God is blessing our own little systematic Bible study in saving the people from extreme views of rationalism or the absurdity of guiding one's actions by a haphazard reading of isolated texts.

I wish to incidentally mention that our study is carried on by the help of Dr. Ellyson's Compend and our own knowledge of psychology. I have great faith that the common-sense view of full salvation held by our prominent leaders and teachers will do much for the deplorable condition of many churches.

To win souls one should be wise, and when we consider that immortal souls are not fully saved until safe with Jesus, we shall be encouraged to work patiently and painstakingly for their spiritual welfare.

Let us then unsparingly "feed the sheep,"

for if they seek in vain for the necessary food from their own pastors they must leave their own pasturage or die—i. e., fall into wild fanaticism or backslide. God grant that our people may be made strong enough to stand these latter day storms, by a knowledge of God's word, which is indeed the only lamp unto their feet and light unto their path.

"It is foolish to 'try to have faith.' Get your repentance right, and your consecration complete, and faith comes of itself. Faith is a gift."

## The Conversion of the Disciples

Written by GEO. W. BUGH

IT IS PERHAPS needless to say that the immediate disciples of Christ were converted people. The ministry of Jesus assures this, and it is generally admitted. They were empowered at times to do miracles. They had their names written in heaven, and they obediently followed Jesus. But there is made this question: "Were they in a converted state just before Pentecost?" Let us apply some spiritual tests, according with our experience. These tests are, saving faith in Jesus Christ, an assured hope of heaven, divine love, and unity of spirit, and the joy of the Lord in experience.

That they had faith and hope is evinced by their action in tarrying ten days before Pentecost at Jerusalem. We read, "These all continued with one accord in prayer and supplication." Act 1:12. We see here they were hopeful believers, and in unity of effort, agreeable to Christian worship, and they were still in one accord on the day of Pentecost, when the baptism of fire came and they were all filled with the Holy Ghost. Doubts may have troubled some, but they never gave way to them.

Now it is believed that when the "love of God is shed abroad in the heart by the Holy Ghost," (Rom. 5:5), that then we are born again; for, "God is love." This is our experience. The question arises, "Did the disciples then have this experience?"

It is said, "When the shepherd was captured the sheep were scattered." But this was no proof that they had backsliden. There were present at Pentecost those faithful women who never could have backsliden: Mary, the wife of Cleopas; Mary, the mother of Jesus; Mary Magdalene and others.

O, yes, but there was one who backslid. This was Peter. Jesus said to him, "When thou art converted, strengthen thy brethren." When did this occur? We contend it happened before the day of Pentecost. Hear Peter's new profession: "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed My sheep." Peter had denied the Lord and wept bitterly over it, and Jesus restored him.

We go farther and shall now prove that the disciples had to be in a converted state before they could obtain the second comforter. Jesus carefully said to His disciples: "I ye love me, keep my commandments; and I will pray the Father, and he shall give you another comforter, that he may abide with you forever." For this promised prayer, and the gift of the Holy Ghost Jesus required of them their hearty love and obedience. Otherwise, they could not obtain the blessing. The subjunctive "if" [Gr. *ean*] certainly implies an imperative condition. In other words, "If ye do not love and obey me, ye cannot have me to pray

for you and your Pentecost will not be given."

Now, we ask, did these disciples possess the joy of the Lord before their spiritual baptism? Of regeneration we read that it is brought about by "the spirit of faith," born by the incorruptible Word of God. It is an impartation of the spirit and divine nature. But baptism always follows. Jesus said to the disciples, "These things have I spoken unto you, that my joy might remain in you and that your joy might be full."

Joy is a distinct experience from having the Spirit; for the normal experience of the disciples was, "The disciples were all filled with joy and with the Holy Ghost." Now let us read the condition of these disciples while tarrying at Jerusalem. "They worshiped Him and returned to Jerusalem with great joy." They had not only gladness of heart, but expressed it, greatly showing that they were already full of it. This is Christian experience today. Our hearts obtain ecstasy of joy and we run over with thanksgiving in conversion, and still our Pentecost follows upon this.

BEEBE. ARK.

"Would you receive a blessing? Every good thing has come down. Would you be a blessing? Jesus himself was abased."

"Out of the abundance of the heart the mouth speaketh. Of course if there is no 'abundance,' it only rattles."

## Thoughts for Thinkers

Written by N. W. PHILBROOK, D. C.

Free thinking never changed a single law of God.

The pure gospel of Christ needs neither apology nor defense.

A Christian has no business with a questionable business.

Great reforms begin in the consecrated heart of some reformer.

No man is so poor as the man whose wealth has brought him a guilty conscience.

An agnostic is a man who shuts his eyes and ears and boasts of his ignorance.

The God of the universe is behind the promises of the Bible.

The wages of sin or the gains of oppression never saved a man from spiritual bankruptcy.

Somewhere in the train of every sin a sorrow is sure to be following.

The willing and the obedient are better fitted for God's work than the great and wise.

A patient continuance in well doing is more potential in building character than a great victory.

There may be all the difference in the world between being good and feeling good.

A preaching, teaching or living which does not emphasize the things Jesus Christ placed first is unbalanced and unsafe.

Popular preaching rules out as impractical and visionary the Sermon on the Mount.

No amount of "liberality" will change God's laws in favor of the man who disobeys them.

The old-time religion—"I will show him how great things he must suffer for my name's sake." "For unto you it is given in behalf of Christ not only to believe on Him but also to suffer for His sake." "Rejoicing that they were counted worthy to suffer shame in His name." "If so be that we suffer with Him, that we may be glorified together."

LOS ANGELES, CAL.

# Mother and Little Ones

## AT GREAT-AUNT'S HOUSE

When we take tea at great-aunt's house  
We're always quiet as a mouse,  
She has so many things to show  
That she has had since long ago.

Her dishes are all very old,  
Some with a pretty band of gold,  
And others blue with dragons wild,  
And one that says, "For a good child."

Upon the walls are portraits dim,  
Of people sitting straight and prim,  
And queer, old-fashioned little girls  
With wide-out skirts and finger curls.

And great-aunt's father's gun is there  
Above the fireplace, and the chair  
With spindle legs and cushions blue,  
That Washington once sat in, too.

Oh, many curious things we learn,  
While gayly steams the silver urn,  
About the times that used to be,  
When great-aunt has us in to tea.

—Rose Mills Powers, in Sunbeam.

## Gaining Your Point

"I gained my point."

"Did you? How, pray?"

"Oh, I gained my point."

"Did you soil your conscience or keep it clean? Did you make a friend or a foe? Did you elevate or degrade a life? Did you gain your point by deception, intrigue, strategy, the overwhelming force of circumstances, or did you do it in the open, above board, in fairness, by the candor of reason and manly tact?"

"Oh, I gained my point."

"So did King Saul and David. Both Nero and Paul gained their respective points. Likewise Herod and John the Baptist. Also Washington and Arnold. The high priests gained their point, and Jesus gained His point."

"Oh! I see."

"The one went down in shame and infamy never to rise again, while the other rose resplendent, filling the ages with the fragrance of chivalry and the spirit of self-sacrifice."

"Indeed!"

"Yes. For there is the triumph of cowardice and the triumph of heroism, the triumph of expediency and the triumph of principle, the triumph of cunning and the triumph of virtue."

"But it all seems so vague."

"It is simply by the irresistible fitness of Christian truth to the needs of your heart; by argument coined from the teachings of Christ; by well-doing springing out of Christian truth, re-enforcing your courage, kindling enthusiasm, and leading you to victory. Well-doing puts to silence the ignorance of foolish men, because it is the unanswerable argument against all forms of error and evil and meanness."

"But think what that requires!"

"Thinking is necessary. No man ever finds it convenient to be loyal to Christ's will. He must be a courageous, independent, high soul who stands true to Christ every time and everywhere. So convictions are essential to strength of character and to strength of influence, else you are the creature of circumstances. Christ is the true source of wise convictions, and, having his words and keeping them, you become a persistent force. In this way men gained their point and triumphed of old. It is the way to gain your point and triumph still.—Exchange.

## Loneliness

There is no loneliness so deep and so sure as that of the person who does nothing for others. The good neighbor is never lonely.

The Good Samaritan was not lonely even on the road to Jericho. Love is never lonely, for love searches out others and learns their needs and supplies them. It is only he who thinks chiefly of himself and his own interests who is sure to be lonely, even in the midst of teeming life. Let us make Mr. Jowett's prayer our own: "Deliver me from the loneliness of selfishness."—Sunday-School Times.

## What A Little Clock Did

A little clock in a jeweler's window in a certain western town stopped one day for half an hour at fifteen minutes to nine. School children, noticing the time, stopped to play; people hurrying to the train, after a look at the clock, stopped to chat a minute with one another. And all were half an hour late, because one small clock stopped. Never had these people known how much they depended on that clock until it had led them astray.

You may think you have no influence, but you can not go wrong in one little act without leading others astray.—Exchange.

## "His Little Hands"

Little Ethel had but few playmates, and children possessed for her a great charm. The smile of a baby face or the touch of a tiny hand were sufficient to fill her little heart with joy.

One day father brought home a bunch of grapes. "Little Lawrence sent it to you," he said.

Ethel took the purple cluster and examined it admiringly, then was soon lost in the pleasant task of pulling the grapes one by one from the stem and eating them.

So absorbed was she in her enjoyment of the gift that mother remarked: "How do you like them, little girl?"

"Oh, they're good," responded the three-year-old. "They tastes of Baby Lawrence's cunning little hands!"

The charm of the gift was not in the fruit itself, but in the thought of the little friend whose hands it had so recently left.

Truly, the "gift without the giver is bare," and sweet to us is the gift that "tastes of the hands" of the giver.—Exchange.

## Boy's Idea of Heaven

Not long ago some one asked a class of small boys in a Sabbath school what their idea of heaven was. It was curious to note how their replies were influenced by their own circumstances in life. A ragged little urchin, who had been born and brought up in a squalid city street, said it was "All grass and green trees." One from the richer quarter of the town said it was like a big, broad avenue, with tall houses on each side. A sweet-voiced choir boy was of the opinion that people would sing a good deal in heaven. The last member of the class, a quiet, thoughtful boy, though one of the smallest of the class, answered, just as the bell was ringing for the close of the school hours: "A place where—where you're never sorry."—Evangelical.

## Frederick's Victory Hymn

Every boy who loves a hero doubtless knows all about Frederick the Great, Prussia's wonderful king, for his marvelous victories and his own powerful personality have left an impression in the world's history that the passing years seem but to make deeper and stronger.

A very interesting thing connected with this truly remarkable man happened just after his greatest victory. The famous battle of Leuthen, the most remarkable of all Frederick's military performances, was fought largely in and around an old stone

church. It was a bitter day in December that the Prussians and Austrians struggled to and fro across its low graves, dyeing the white snow deep red with blood and leaving piles of dead and dying on all sides. As evening came on the Prussians gathered in the graveyard, flushed and wild with their great victory. Squad after squad of soldiers galloped up, and tents were pitched all about among the graves. The regimental bands came—the artillery, and at last, on his great war horse, came the King of Prussia.

The royal tent was pitched close by the shattered walls of the old church, and gradually the graveyard became a scene of hustling, bustling life, as preparations were made for the evening meal.

"It has been Prussia's greatest victory," said an old veteran, who had fought under Frederick's flag on many a bloody field.

"It has," replied a boy bugler who stood near.

"And 'tis to God I am going to give thanks," said the old man, stepping out to the boy's side.

"Better keep quiet," said a soldier lounging near. "His majesty is close by. He will not want to be disturbed by any of your clack."

"'Tis little you know of our king if you say that," was the reply. And then the old man lifted his clasped hands on high and with closed eyes started the first line of that stirring German hymn, "Now let us all thank God!" Clear and sweet the bugle at the boy's lips took up the ringing notes, and in another second from first one regimental band and then another came the same rousing strain.

In a few seconds every soldier in the old graveyard had left his work of rubbing down horses or unstrapping his own harness to gather about the old man and the boy bugler and join their voices in the great hymn. On and on it rolled in a wild, wonderful burst of music, as hundreds of bearded throats took up the words, until the very forest around vibrated with the vocal thunder in one of the greatest thanksgiving hymns of which we have any record.

Just as the last verse was reached close behind the old veteran and the boy there came the sound of several new voices singing. They kept up the strain until the last word, and then a deep silence fell. The veteran turned and looked straight into the keen eyes of the King of Prussia! The later voices had been his own and those of his staff!

"That was well done," said Frederick the Great, as he replaced his hat on his head. "We will keep this up. Hereafter whenever we have a victory we will give thanks by singing this old hymn."

And that is how it came about that for many, many years after each great victory, the Prussian army united in singing the words of that quaint old German hymn in thanksgiving.—Boys and Girls.

## Those Hateful Nines

"I just can't learn those hateful nines; it's no use trying!" Rollo let his tablet slip to the floor and bent his head on one arm, while he winked back the tears that almost escaped from his eyes.

He would be ashamed to cry, of course, but he did want to go out and play with the boys this afternoon, and mamma had said that table must be learned first.

Rollo's standing in arithmetic had been very low the last month; that was why he must study at home this month. There was nothing quite so hard for him as the multiplication tables—the nines, the very hardest of all.

(He hadn't reached the twelves yet!) He was so troubled he didn't notice that some one came into the room, till he felt a hand on his shoulder, and heard a boyish voice crying: "Wake up, Rollo! We're waiting for you."

Rollo looked up with a start, to find his school fellow, Frank, at his side. "I—I—can't go," he quavered. "Got to learn those hateful nines first, so you might's well go 'long."

"That's too bad!" responded Frank. "Don't you know any of the table?"



"Yes, the first half," replied Rollo. "But I can't remember the rest."

"Nonsense!" exclaimed Frank, who was a year older than Rollo. "I can show you how to get the hang of it in ten minutes. Just wait while I tell the other fellows to go ahead."

"First, write out the table on your tablet as far as you know it," he ordered, when he came back.

Rollo wrote as far as five times nine very neatly.

For six times nine, make the figures forty-five change places; that gives you fifty-four. Easy to remember, isn't it?"

"Of course," agreed Rollo, brightening up. "Now go back a line. Four times nine is thirty-six. Turn that about, and you have sixty-three for seven times nine."

Rollo wrote that down. "For eight nines go back another line and—"

"O, I see!" cried Rollo. "You just turn twenty-seven about for that, which makes seventy-two."

"Correct!" encouraged Frank. "And nine times nine is twice nine—eighteen—hind-side before."

"Eighty-one," said Rollo, eagerly. "And everybody knows ten times nine."

"Study for five minutes, then I'll hear you recite," said Frank, with a very school-masterish manner.

Rollo put his whole mind on the task, and soon could repeat the whole table correctly. "My that's a fine plan!" he exclaimed. "Who told you about it?"

"Nobody. I found out myself that the last half had the same figures as the first, only turned around."

"I wish all the tables were like that," remarked Rollo.

"The hateful nines aren't quite so bad, after all," laughed the older boy.—Dew Drops.

## Scars of the Soul

An American novelist says concerning his latest book that it "deals with the type of restless American girl who comes to New York seeking an independent life and more liberty, who for a few years enjoys great liberty and passes through adventures without being scorched." A French critic, starting from this point of view, with evident relish, describes the heroine of the book as one who "plays with fire, but invariably comes out unscathed from her adventures."

From eighteen to twenty-five she will dare anything, but always she resists temptation. If she explores all the paths of life she never leaves a shred of her virtue along the thorny road. Undoubtedly she has very few illusions left, but she would probably reply that it permits her to judge life with more security.

There is much more to this purpose, all of which is absolutely false. Both the author who has conceived this typical heroine and the critic who sympathetically commends it show themselves to be unfamiliar with the deepest facts of the human spirit. It is impossible for a person to run into perils of this sort and escape without contamination. The soul of a woman who has taken such risks is sullied beyond the possibility of purification. She may preserve all the forms of respectability and may boast of her virtue, but she is defiled within and her view of life is distorted and corrupt. It is high time that people who allow works of fiction to come into their homes should ascertain whether the teaching of such books is moral. We must not be betrayed by our itch for smartness into supposing that wickedness is ever really clever. Nobody has yet been born who is brilliant enough to associate with the devil on terms of familiarity without carrying away the mark of the beast on his character.—New York Christian Advocate.

## A Fisher of Boys

By Amos R. Wells.

There was nothing that Chester Bolt liked better to do than fish. He had fished from boyhood. He had fished with a sapling, a

string, and a bent pin impaling a worm. Now he had a fine, jointed steel rod, a reel, and he used the most approved flies in the most approved manner. Moreover, he caught his fish.

It was Chester's great delight, after school, to hurry off to a lake on the outskirts of his village of Holcombe. He did not take other boys with him on these expeditions. They were clumsy. They rocked the boat. They thrashed the water with their lines. They talked loudly, and even shouted and sang. No! the farther away the other boys were, the better Chester liked it. He was very sure that fishing was a one-man job.

But Chester joined the church. He was a very earnest boy, and joining the church really meant consecrating his life to the service of Jesus Christ, who had done and was doing all things for him. He was not the boy to join the church on Sabbath and forget all about it on Monday.

It was the good custom of the minister, Dr. Bradford, to give a Bible motto to each person whom he received into the church. These mottoes always fitted those to whom they were given, and as he gave Chester his a smile passed over the congregation, for the lad's ruling passion was well known. The motto was, "Come after me and I will make you to become a fisher of men."

"A fisher of men!" Chester thought of that considerably, as he held his rod out over the clear water of Walcott's pond. He knew that it was said by Christ when he called his first disciples, and he knew that it meant that they were to go out and win other disciples for the Master. But what did the minister mean, pray, by giving such a motto to him?

If it was the duty of Christian men to become fishers of men, why, it was the duty of a Christian boy to become a fisher of boys. Chester kept coming around to that conclusion, and was unable to get away from it.

But how? That was the question. And it was characteristic of the boy that as soon as he had decided that the thing ought to be done, he set to work planning the right way to do it. It would have been easy to wait for Dr. Bradford to set him to work. It would have been easy to plead ignorance and inexperience. But Chester was not a weakling or a coward.

"First, get your bait," Chester said to himself. "Fish are always hungry, but they are hungry for different things. If a fish wants a Parmachene Belle, it's no use dropping a Silver Doctor under his nose."

But after a little more thinking Chester corrected himself.

"No, first decide what fish you want to catch, he advised himself. "Can't decide what bait to use until you know what fish you are after."

So Chester ran over in his mind the boys he knew about. Which one should he fish for? There were all kinds of boys in Holcombe, as in all other villages, large or small. Should he seek out the bad boys, or the good boys that were not church members? Should he fish for the careless or the thoughtful? Should he go after the ugly or the agreeable? He found his mind turning continually to the worst boy in town, Rod Huntington. Everybody said that Rod was destined to state's prison. He was lazy, mean, good-for-nothing. He was always planning mischief, and getting other boys into it. It was known that he drank and gambled. Chester disliked him from his ragged hat to his dirty shoes. But he had to admit that no fish in all the Holcombe pond was harder to catch, and, therefore, he stoutly made up his mind to catch him.

"Now, where do I want to land him?" Chester asked himself in his methodical way. "Of course, not in the church right off; that is out of the question. Shall I try to get him into my Sabbath school class?"

Next, he had to decide on the bait. That was hardest of all. He remembered how once he had caught a fish unexpectedly with a perfectly bare hook. Rod might be that kind of a fish. He would try him with a bare question.

So the next time Chester saw Rod, he walked right up to him and asked: "Rod, won't you join my Sabbath school class?"

Rod looked as surprised as so lazy a boy was capable of looking. He stood with his mouth open as if gasping for breath. At last he drawled out: "What'd you take me for? Think I'm a girl? Git out!"

Chester didn't stay to argue the matter, for it looked hopeless. Evidently his fish wouldn't bite at a bare hook.

Well, what next? As our fisher thought the matter over he suddenly remembered the Sabbath school library. This collection of interesting books was his own special delight, and it did not occur to him that it might not be an equal joy to such a boy as Rod. So the next time he saw the young loafer he approached him and said: "We've a library at our Sabbath school, and if you'll join our class you can draw out a new book every week. Won't you?"

"Naw!" spluttered Rod, with all the disgust he could put into the word.

"Well, books evidently aren't the right bait," Chester was obliged to confess; and it was several days before he thought of pictures. A Sabbath school paper was given out in the school, and Chester didn't see how it could be resisted. "Stupid!" he exclaimed. "Why didn't I bait my hook with it at the start?"

Therefore he put a copy into his pocket, one with an especially bright picture right on the front page, and waited for a sight of Rod. "Doesn't that look interesting, Rod? Copy of that paper given you every week if you'll join my class. Better do it, Rod."

Rod looked at the picture carelessly, and then contemptuously tossed the paper back. "Nothin' doin'," he said. "No shootin', no nothin'. Milk an' water!"

As Chester walked off, crestfallen, he reflected that when Rod read at all, he doubtless read the trashiest stuff imaginable, and had no taste for anything better. "More bait thrown away," said the fisherman.

Then, one day, he thought of his boat and his fishing rod. "My rod and Rod!" he exclaimed. Chester was no half-way worker; when he went into an undertaking he went into it all over. Therefore, though it meant real sacrifice, he hunted up Rod and asked him: "Won't you go fishing with me today, Rod?"

At once the fish nibbled. "May I use your rod and reel?" he asked, eagerly.

"Yes," said Chester, heartily; "you may take my steel rod and I'll take my old bamboo."

"Sure," said Rod. "Let's go right away." Of course that was only the beginning. Chester had his fish on the line!

Chester was more cautious this time, and did not once mention Sabbath school, much less church, all that long afternoon. He talked fish and fishing; and as he knew more about fishing than Rod, and as he owned the outfit which Rod was delightedly using, he roused in Rod a respect for himself that was very close to admiration. Moreover, when Chester saw how skillfully Rod fished, and how much good sense he showed about the management of the bait, he began to have a real liking for the lad.

Chester got his fish on the line. Can you doubt that he landed it? Of course he did; such determination and fine purpose always win. Before the summer was over, Rod was a member of Chester's Sabbath school class.

What that class and its noble teacher did for Rod would take a book to tell. It was the talk of all Holcombe at first. Rod was made over. He straightened up and he straightened out. He dropped his bad habits and he took on good ones. He came to be one of Chester's devoted friends, and when that happened just a word from Chester led him into the church of Jesus Christ.

That is the way Chester Bolt became a fisher of boys. He liked the sport, and baited his hook for many more boys after he had caught Rod. And now he is a man, and a splendid fisher for other men. Only the book of the recording angel can disclose how many souls he has led into the kingdom. But through all these years of glorious service he has used no other principles and methods than those he used when as a fisher for boys he caught his first fish.—Christian Observer.

# THE WORK AND THE WORKERS

## District Assemblies to Be Held

Alabama.....	Oct. 28-Nov. 1
Alberta.....	Red Deer, Can., July 1-5
Arkansas.....	Oct. 7-11
British Columbia.....	June 25-28
Chicago Central.....	Olivet, Sept. 30-Oct. 4
Dakotas-Montana.....	Surrey, N. D., July 23-28
Dallas.....	Nov. 4-11
Eastern Oklahoma.....	Nov. 4-8
Hamlin.....	Nov. 11-15
Iowa.....	Sept. 23-27
Kansas.....	Sept. 2-6
Kentucky.....	Oct. 7-11
Louisiana.....	Nov. 11-15
Mississippi.....	Nov. 4-8
Missouri.....	Oct. 14-18
Nebraska.....	Sept. 9-13
New Mexico.....	Nov. 24-28
San Antonio.....	Nov. 18-22
Southern California.....	
First Church, Los Angeles, Aug. 19-23	
Southeastern.....	Oct. 21-23
Tennessee.....	Oct. 14-18
Western Oklahoma.....	Nov. 11-15
Wisconsin.....	Sept. 17-20

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE, Gen. Supt.

## Announcements

### STATISTICAL SECRETARY

The address of the General Statistical Secretary is REV. J. W. GILLIES, Bath, Me., to whom the Statistical Secretary of each District Assembly, as soon as it is held, will forward a copy of his statistical report.

**OPEN DATE**—Owing to a meeting having been cancelled I have an open date embracing the second and third Sundays in July, that I could give to some campmeeting or church.—J. E. BATES, *Peniel, Texas.*

**AT YOUR SERVICE**—To all the holiness camps: D. V. I am at your service, June 22d to October 2d, when I teach the Greek Scriptures in God's Bible School, Cincinnati. Write to me at this address if you desire my services. One strong evangelist to preach and your humble servant to teach the Bible, with local forces, are all you need for your campmeeting.—W. B. GODBEX, *God's Bible School, Cincinnati, Ohio.*

**SOUTHERN CALIFORNIA ASSEMBLY**—The District Assembly, of the Southern California District, is to be held in the First Church, Los Angeles, August 19th to 23d. As Dr. Walker is broken down in health, Dr. Bresee will so arrange his work as to preside at this Assembly. We anticipate a very great Assembly.—C. E. CORNELL.

**CLOSED FOR THE SUMMER**—Beginning with the first of July, the Monday afternoon holiness meeting in the First Pentecostal Church of the Nazarene, will close for the summer. It has been a winter of great blessing and refreshing, with increased attendance.—I. M. JUMP, *New York City.*

### HOLINESS MEETINGS AND CAMPS

The New York District Campmeeting of the Pentecostal Church of the Nazarene, will be held July 10th to 19th, at Groveview Park, Beacon City. Evangelist W. E. Shepard, of Pasadena, Cal., has been engaged for the entire meeting. Rev. W. H. Hoople will be in charge of the singing, and Mrs. I. M. Jump in charge of the children's meeting. Tents with floors, \$5; board, \$6; meals, 25 cents, except dinner, which is 30 cents. Bring sheets and pillow cases. Send all baggage to Mattewan, N. Y., care Ray Mills. Let all the holiness people of the District rally to this camp and make it a success.—W. A. WHITE, *Sec.*

Rev. W. B. Cain, of Wichita, Kan., will hold meetings as follows: Arkansas City, Kan., June 18th to 28th; McCook, Neb., July 18th to 28th; Atlanta, Neb., July 30th to August 9th; Wichita, Kan., August 20th to 30th; Chariton, Iowa, September 3d to 13th.

**WELLINGTON, TEXAS, CAMP**—A holiness campmeeting will be held in the Nazarene tabernacle, July 31st to August 9th. Rev. J. Walter Hall will be our evangelist and Rev. P. R. Jarrell the song leader.—J. P. INGLE, *Pastor.*

Rev. C. F. Weigle will hold meetings as follows: Jamestown, N. D., June 17th to 29th; Toledo,

Ohio, July 1st to 15th; Calgary, Alberta, Canada, July 20th to August 16th; Kearney, Neb., August 20th to 30th.

**CAMPMEETING**—There will be a campmeeting, beginning July 10th and closing the 19th, at Pleasant Hill, four miles south of Austin, Texas, conducted by Rev. I. M. Ellis and the writer.—BESSIE WILLIAMS, *Lockhart, Texas.*

**HOLINESS MEETING**—Rev. B. T. Flannery will conduct meetings at Bryant, Wis., beginning June 24th, and at Eldon, Wis., closing about July 15th.

**TENT MEETING**—The tent meeting will be held July 3d, at South Glass Street, Morningside. The workers will be Dr. E. P. Ellyson and wife, of Olivet, Ill., and Rev. E. A. Clark, district superintendent, and wife. Leaders of song, Rev. B. D. Sutton and wife, of Olivet, Ill. Free entertainment for preachers and workers.—W. U. FUGATE, *Pastor.*

The old Portsmouth, R. I., Holiness Campmeeting, Rev. Seth C. Rees, president, will be held at the old historic grounds, on Quaker Hill, Portsmouth, R. I. Evangelist W. E. Shepard, of Pasadena, Cal., will be the special preacher of the camp this year. The Revs. G. W. Schurman, S. W. Beers, G. G. Edwards, J. A. Ward, N. H. Washburn, F. W. Domina, Theodore Beebe, A. J. McNiel, Meda Smith, District Superintendent Washburn, including several of our good denizens, L. D. Peavey, and several others, are the workers expected for Portsmouth camp. The dates will be July 24th to August 6th. The first service begins at 3 o'clock Friday afternoon, July 24th.—JOHN NORRBERY.

**GRANDVIEW PARK CAMP**—The meeting this year will begin on Tuesday evening, June 30th, at 7:30 p. m., to continue over July 5th. The workers are: Pres. M. E. Borders, Dist. Supt. N. H. Washburn, Rev. T. E. Beebe, Rev. S. W. Beers, Rev. A. K. Bryant, and Rev. W. G. Shurman. Pastors and their wives and children under ten years of age will be entertained free. Let the Pentecostal Churches of the Nazarene of the New England District rally to this Mount of Blessings.—W. G. SCHURMAN, *Sec.*

**ANNUAL CAMP**—The annual campmeeting of Diamond Hill and View, Wash., will be held July 24th to August 2d, by Evangelists Matthews and Lewis.—J. W. FRAZIER, *Pastor.*

**SAN FRANCISCO DISTRICT CAMP MEETING**—At Beulah Park, Oakland, Cal., July 17th to 26th. Rev. P. F. Bresee, D. D., and Rev. Seth C. Rees will be the evangelists. Rev. Haldor and Mrs. Bertha Lillenas will have charge of the singing. The book used will be "Jewel Songs." A great camp is anticipated. Tents at reasonable prices. Good board at reasonable rates. Free tents for our ministers in the active work on the District, and half rates at the dining hall for them and their families. Engage tents from REV. GEORGE J. FRANKLIN, 2220 Jefferson St., *Berkeley, Cal.*

## District News

### NORTHWEST DISTRICT

The District Superintendent has been on the sick list since the District Assembly, but is recuperating and again in the harness. Owing to the necessity of arranging for the new fields, and rearrangements, with much related correspondence, no definite slate can be made up as yet, but we hope to get the churches and pastors adjusted and the immediate calls attended, while the weather is favorable, visiting the churches in regular tours at a time when the new work has been cared for. There is much calling for the District Superintendent to hold evangelistic meetings, and nothing would be more pleasing, but we now have forty-one regularly formed classes, and with the opening fields to look after, it will be seen that it would require at least one year to make the visitations already in sight, giving only two or three days to each charge, if two trips over the District is made, and allowance must be made for much work that does not come in visitation of churches, but, by the help of the Lord, we expect this to be the best year we have yet known.

Sunday, June 14th, was a good day at Sudbury, Washington. The District Superintendent preached in the morning, and Rev. H. D. Brown in the evening. The folks here are looking forward to a prosperous year, under Brother C. B. Langdon's ministry. He is to serve this and Huntsville, living at the latter.

Evangelist Harry J. Elliott is in meetings at Enterprise, Oregon. From thence he goes to Newberg, to assist Brothers Stalker and McBride, after which he expects to begin at Pendleton, Ore., assisted by the District Superintendent.

Evangelists Lewis and Matthews are in meetings at Othello, Wash. They go from there to Madras, where we have been wanted for some time. This place is in central Oregon, one of the most promising fields for pioneer work on the District.

Evangelist John T. Little, of Salem, Oregon, be-

## From Dr. Walker

Thanks be unto God, who giveth us the victory through our Lord Jesus Christ, in answer to much prayer offered by loving friends, by His blessing upon skillful surgery and attentive nursing, He has raised me up from my bed of sickness, so that I am now able to walk a little. The plan now is for me to start for home, Glendora, Cal., June 22d. Pastor and Dist. Supt. L. E. Burger, of Greeley, Colo., will accompany me. My plan for work has been all disarranged. I hope to be able to be in the field again ere many weeks have passed, but by no means to attempt so much labor as I have been doing in the past.

Many letters and telegrams have I received, to which I have been unable to respond; many letters not even been opened—no strength to attend to them.

To the many who have shown their interest, and have held me up in prayer, I return affectionate thanks.

In and for Jesus,

EDWARD F. WALKER.

gins a campmeeting at Colfax, June 20th, assisted by Mrs. Mae Budd, who will have charge of the singing.

Rev. Ira Brown, pastor at Troy, has been called to Canada, by the serious illness of his father. He needs our sympathy and prayers.

Reports from the pastors returning to their work from the Assembly are encouraging, and most all have the faith that God is with us, and will make it the best year of any they have known. We must make ways where there are none, and make disciples where there are none—I mean real heroes.

Rev. J. C. Scott, 3527 Woodlawn Ave., Washington, is now in the evangelistic field, and is heartily recommended to our churches as such. We have labored in several meetings with him, and hope to be with him much more. We were reluctant to release him from the pastorate, but his environment was such that this seemed the providential course.

Our District missionary treasurer, Mrs. E. M. Tanner, of Portland, has been quite ill since the District Assembly, but we are glad she is much improved. She is able to receive all remittances for any fund.

The Assembly Minutes will soon be ready for distribution. Mail addressed to D. L. Rice, district secretary, will find him at 189½ Union Ave., North, at Portland, Ore.

Walla Walla gets the District Assembly in 1915, and we hope Portland and the Northwest District will get the General Assembly in 1915.

DELANE WALLACE, *Dist. Supt.*

### WISCONSIN

Just returned from a trip in which I was gone about three weeks, covering over 1,000 miles. I organized two churches, one at Porterfield, with L. W. Blackman as pastor, and the other at Milwaukee, with H. Hoover as pastor. Also made preparations to organize in at least three, if not four, other places. During our trip it was our privilege and pleasure to drop in on First Church, Chicago, which proved a time of refreshing to our soul. Tomorrow, we erect our tent at Montfort.

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Rev. J. C. Bearse, Principal  
No. Scituate, R. I.

Wis., and thus commence our summer tent campaign. I beg the prayers and co-operation of the church general, in our work, and especially at Montfort. We must raise \$175 in the next few days there, or be compelled to abandon our work, possibly, in Grant county. We have a fine property for \$850, and just a little help now means our work permanently established in the community. This work lies on my heart. Let me feel your practical co-operation. I am going to jump into the meeting tomorrow, not having taken time to rest from my trip, and depend on God and the church to stand back of me in this pioneer field. We have five tent meetings scheduled, and if we had another tent we could plan as many more.

**LATER**—The tent meeting at Montfort is in full swing. One lady seventy-five years of age, was gloriously reclaimed last night; \$150 of the \$300 required to secure the property here has been secured in cash or pledge; \$100 of it has been paid. One of the workers sold his cornet to put \$10 into the work. We three men workers got our own meals over a one-burner oil stove, and slept on chairs part of the time. Prejudice is being swept away; God is blessing. The outlook is fine, the uplook is glorious. The writer hastens on to near Jonesville, to hold a few nights there, leaving Revs. O. Waltz and William Bennett in charge. The former has accepted the pastorate at Livingston, entering upon the same after the summer campaign. We praise God for such devoted, self-sacrificing ministers as these men, who are laboring here and elsewhere in this great missionary state, overrun with Catholicism and "boozers."

F. J. THOMAS, Dist. Supt

**NEW ENGLAND**

The New England District is blessed with some men of God, whose hairs are white with the frost of many winters. They have spent most of their lives in the holiness ranks. "The hoary hair is a crown of glory, if it be found in the way of righteousness."

We suggest to Brother Borders that he make all the night services of the Assembly purely evangelistic. Nothing will leave a better, or greater impression after our Assemblies, than Pentecostal revival fire falling upon us, in men and women getting saved and sanctified to God. This is our special, if not our only, stock in trade!

Are you praying for the coming campmeeting? Are you planning to attend some holiness campmeeting this summer? If not, begin now!

Rev. Dr. C. J. Fowler is to be one of the preachers of the Douglas campmeeting the coming summer.

Rev. D. Rand Pierce is to return East and take the pastorate of the Utica Avenue Pentecostal Church of the Nazarene, Brooklyn, N. Y.

Former President Angell, of the P. C. I., was given a farewell reception by the faculty and student body of that institution, as he left for his new home in Canastota, N. Y.

The Prohibitionists of the state of Rhode Island held a meeting in Emmanuel Church, Providence. R. I. Rev. George E. Noble is their field secretary.

Pastor Bryant, of the South Providence church, goes to Everett, Mass., and Pastor Ward takes his place at South Providence.

The HERALD of HOLINESS is the most welcomed holiness paper that our New England Pentecostal-Nazarene folks have come to their homes.

That lover of holiness, C. H. Robinson, is improving in health and expects soon to go to Vineyard Haven, Mass., his native town, to rest for the summer.

Deacon Leon Robinson and wife have left Providence for the summer. They will remain in the country near Blackstone, Mass., until the time of the Douglas campmeeting, when they will enjoy the services of that blessed camp.

The East Providence chapel, known as the "Church of the First Born," is for sale. Here is a good chance for the Pentecostal-Nazarenes to have a good, live church in East Providence. Will not the saints raise up a prayer to God to lay it on somebody to take this place for our people?

Dr. Palmer, of New York City, at whose home that great Tuesday Palmer Holiness Meeting has been held for over a half century, recently passed away to the glory land. What holy memories gather about that Palmer Holiness Meeting! May God raise others up in that great city!

Evangelist Sister Reed, of Worcester, Mass., is

**Fortieth Anniversary**

# Douglas Campmeeting

Douglas, Mass. For the Promotion of Scriptural Holiness

## July 17 to 27, 1914

**Free Tents,**  
10 x 12  
Board  
Floor

**Free Tents,**

Will be furnished to all those who can come and attend these great meetings. A small charge is made for bedding, etc., if furnished by the camp. Write and engage one of these free tents at once, and plan on spending your vacation with God's people at old Douglas camp. Living outdoors, amid the pines in a tent for ten days, will do your body great good and your soul will be refreshed and built up at the services, where God has met and blessed so many people during the past forty years.

**Free Tents**  
10 x 12  
Board  
Floor

**Special Workers**

Rev. C. M. Dunaway, of Atlanta, Ga.; Rev. C. J. Fowler, president of the National Holiness Association; Rev. Bessie B. Larkin, of Philadelphia, evangelist and solo singer. Mrs. Jane E. Read will conduct the daily Children's Meeting. Brother John F. Gibson will lead the singing. Many other preachers and workers will assist. Rooms for two persons for 25 cents and 50 cents a night. Board by the day or week; also on European plan. Make your arrangements early.

For Free Tents, Rooms, Time Tables, Circulars, or other information, write to  
**Rev. H. N. Brown, Douglas, Mass.**

up out of her sick bed once more. She and her old co-worker, Sister Couch, were at the Boston Holiness Meeting.

The Boston Monday Holiness Meeting has closed for the season. Brothers Fowler, Short, and Post, have done good work at this meeting the last six months. It is expected that the meeting will be open again in September.

Rev. Martha Curry, pastor of our church at East Palestine, Ohio, may not be able to leave her work there to return East to take up the principalship of the P. C. I., and Pastor Bearse may take her place at the school.

It is reported that Dr. Archibald may not be able to take up the work at the P. C. I. for next year. If not, Pastor Bearse will likely be principal in his place. Both the faculty and student body will unite on Brother Bearse.

Revs. George E. Noble, A. K. Bryant, and J. A. Ward, were among the ministerial brethren who visited the Boston Monday Meeting of late.

"KEEP ON BELIEVING."

**PITTSBURGH**

The summer campaign opens with bright prospects for a great victory along all lines of our church work. Our pastors are aggressive in their work, earning for the flock. Rev. L. N. Fogg, evangelist, has been in a meeting with our church at Warren, Pa.

Dr. Howard Sloan and wife are in a meeting at Newell, West Virginia, with Rev. Dennis and wife, of Olivet, Ill., assisting.

The dedication of our new church at Dyesville, Ohio, was postponed on account of small-pox in the community.

Dr. J. H. Norris has assumed his office as president of the Illinois Holiness University. He is very enthusiastic in planning and executing his great work.

Rev. Howard Welsh, pastor of our church at Troy, Ohio, writes that he has had seekers every Lord's day since the Assembly.

There will be a District campmeeting at Bentleyville, Pa., the last of August and the first of September. Plan to come!

Columbus, Ohio, is planning for a summer campaign in a large tent. I say, Amen!

The Roberts band from Texas, is in a meeting with our church at Marion, Ohio. Brother Dearn, the pastor, knows how to push.

A new church is being built at Logan, Ohio. Rev. George Apploman is the pastor. "The fight is on."

Rev. George Ward writes from Vanlu, Ohio, that good interest is being taken in the new church at that place.

Evangelist Doverspike and wife, of Michigan, are coming, with their large tent, to hold some meetings on the Pittsburgh District.

Evangelists Oxley and Derr, with a tent, will begin a meeting with our church at Troy, Ohio, in a short time.

Rev. E. G. Martin, pastor of our church at East Liverpool, Ohio, reports victory. Our church there is growing.

Rev. B. B. Bulla, pastor of our church at Bradford, Pa., writes that he had a good day the first Sabbath. Blessings upon him!

We must keep prayed through, rend up, and working at our job with all our might.

**The GREAT Song-Book**

# "Canaan Melodies"

Arthur F. Ingler

Editor

Wm. J. Kirkpatrick

Contributing Editor

Those who have seen "Canaan Melodies" are delighted with it. It is a delightful surprise to many to find such a strong collection of songs.

Yes, it is a holiness song book, and really has songs which emphasize the "second blessing."

**As Others See It**

The following card from a well-known holiness evangelist shows how it appears to those who are competent to judge it by its merits:

Lincoln, Neb., May 28, 1914.

Just received the copy of "Canaan Melodies." IT IS FINE. You have made a fine selection. Give my compliments to the compilers. It will surely have a large demand.

Yours sincerely,

W. H. PRESCOTT.

P. S.—Send me 100 copies by express.

**Round or Shaped Notes**

This is the great song book for your campmeeting or revival, and is also excellent for regular services.

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100, not prepaid, \$12.00

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2109 TROST AVENUE

We should always remember that we are soldiers of the Cross of Christ. This will help us to endure hardness.

Paul fought; so will we! Now, let us all sing:

Am I a soldier of the Cross,  
A follow'r of the lamb,  
And shall I fear to own His cause,  
Or blush to speak His name?

Since I must fight if I would reign,  
Increase my courage Lord,  
I'll bear the toil, endure the pain,  
Supported by Thy word.

N. B. HERBELL, *Dist. Supt.*

## General Church News

### WORCESTER, MASS.

Our church in Worcester is doing fine. We just closed a week's meetings, which Brother Washburn, our district superintendent, held here. We had a lift up to higher ground. He was a great help and blessing to us all. With a conquering tread we will push ahead. Remember our church in your prayers, and when in Worcester, look us up, and we'll welcome you. We are out to defeat the devil and hold the banner of holiness up and not let it drag in the dust.—CHAS. W. NEILD.

### SULPHUR, OKLA.

Last Sunday night closed the greatest meeting

that Sulphur has ever had. Truly the Lord did more than we had asked for in this meeting. We only started in for a rally, but could not find a place to quit, till God gave us a great meeting. There was a shaking of this valley of dry bones at Sulphur. Flesh has come upon many of them and they are walking and talking. Brother A. F. Daniel and Brother C. M. Murry, from Ada, did the preaching. On the last night of the meeting an Indian, who had been wonderfully saved in the meeting, came to me and said he wanted to give ten acres of land to help build a church in Sulphur.—L. R. BUTCHER, *Pastor.*

### WARREN, PA.

The meetings opened up Sunday morning in a tent, with Brother Gould and his people. Bros. Fogg and Gibson are the Evangelists advertised, from New England. Brother Fogg is preaching in the spirit, and God's blessing is upon his ministry. I will be here till June 28th. Expect to work in tent work through New England this summer.—JOHN F. GIBSON.

### DETROIT, KAN.

Praise God for His blessings upon the work here! We have some fine people, who have passed the stage of babyhood in their Christian experience, and are in a place where they enjoy the strong meat of God's Word. What a privilege to work with them, and see them grow! The Lord is answering prayer, and giving us victory. There have been good crowds and seekers at the altar. Nine professions since my coming here, May 22d.

## Late Orders for Sunday School Supplies

About May 20th, we mailed order blanks to all subscribers for Sunday School Literature. We enclosed a special request for them to order early. On June 18th, after most of the literature had been mailed out, we looked up the list and found 272 names who had not ordered for the third quarter. Of course a few of these have been ordered in some other name, on account of change of secretary, but most of them have neglected to send in their order. Their Sunday schools will be late in getting the supplies, and, of course, the Publishing House will be at fault in the matter. Who else could be?

We receive letters mailed from the far-off states of Maine, Florida, Washington, and California, about June 26th, with frantic appeals to "please have our literature here by next Sunday, June 28th. I am a little late in ordering, so please hurry." Others will send us telegrams, saying, "Please duplicate our order for Sunday School Supplies."

How much better it would be if all these persons would attend to their order at the proper time. Or, better yet, if every school would order at the beginning of the year for the whole year. Orders can be increased or decreased at any time before the quarter supplies are mailed.

We ask all those who have been negligent in sending in orders to let their Sunday schools know that they, and not the Publishing House, are at fault.

Our faith is in a great God and we are looking to Him for greater things.—MAUD O. SUMMERS, *Pastor.*

### UHRICHSVILLE, OHIO

God's glory is upon every service, and the labor of our pastor and people is not in vain in the Lord. The morning hours yesterday were devoted to Sunday school, and a splendid praise service for Children's Day. Six children were baptized at the morning service, and seven at the evening service, by our pastor, Rev. Will H. Hafer. One new member was received at the evening service. Brother Hafer gave us a good sermon in the evening, from Gal. 6:14. Brother Garner is preaching every Sunday afternoon, at Tuscarawas, a nearby town, and Brother Hafer is invited to bring the glad tidings of salvation to other places. Last Friday night, at the class meeting, we were visited by Brother Lee, and several of his members, from New Philadelphia. Brother Bud Robinson is now preaching in the adjoining county, Coshocton, and several of our members have had the great pleasure and profit of hearing him. Sunday school is getting so large that the Official Board contemplates building an addition to the church.—J. WAYNE HOFFMAN.

### WATERTOWN, N. Y.

We closed our meetings at Barnes' Corners, Sunday night, the 7th inst. God was with us in old-time power. The meetings were held in the Baptist church. The pastor, his wife, son, and little daughter, all plunged into the fountain for holiness the last night. How God did come! He said he had been opposing the doctrine of holiness and seeking it on the sly. Two school teachers received the blessing. Others were saved and sanctified. At this place I became acquainted with one of the greatest families in the states. Eleven in the family, nine children, and all, from the youngest to the oldest, have full salvation. We spent last week at South Bay, with Brothers Christman and Angel, in the interest of the school project. God is mightily moving, and our brothers are being used of Him in developing this great school enterprise. I commence in the Methodist Protestant church at Perch Lake, Sunday, the 21st.—EARL E. CURTIS.

### NORTH ATTLEBORO, MASS.

Evidently it was in the providence of God we should enter the New England District. We followed His leading, which resulted in our being called as pastor of the Guild Memorial Pentecostal Church of the Nazarene of this city. We began our labors at the close of Assembly. God has in many ways clearly revealed to us, and we believe to the church, that we came in the will of God and with that assurance we are expecting victory. Rev. A. F. Ingler had received a call to remain as pastor, but felt his work in the evangelistic field. Though devoting half of his

## What Others Say of "Caleb of the Hill Country"

The new book, "Caleb of the Hill Country," by C. A. McConnell, is fiction founded on fact, and should be read by everybody. In whatever section of the country read by holiness people it will bring up a thrill of reminiscences of similar scenes and incidents which occurred in their own country some fifteen or twenty years ago. Wife and I read it and laughed and cried and enjoyed it as stirring history of another place than the scene where this story is laid. The style and plan and purpose of the book are fine and good, and only good can come of reading it.

B. F. HAYNES.

I have read the manuscript of C. A. McConnell's new book, "Caleb of the Hill Country," and gladly say I consider it a very interesting and helpful book.

It is written in story form as interesting and thrilling as a romance, but true to facts and history.

When one begins to read will hesitate to lay it down until finished. It shows the vileness of sin in some of its worst forms. Then the complete remedy in the Blood, makes clear the second blessing, demonstrating the meaning of Perfect Love. This book will be eagerly read and do great good.

A. S. COCHRAN.

"Caleb of the Hill Country" is the title of a new book written by C. A. McConnell, and is beautiful as a narrative, full of inspiring thought, and lasting in impression. The writer goes far enough into detail in describing characters and scenes to give a vivid portrait of each, and avoids monotony by keeping something new before the mind of the reader. The book is true to life. It deals with the real—holding before the eye a true picture of human nature.

One is made to realize more fully the obstructing influence of ignorance, the

midnight blackness of sin, and the direful effects of the liquor traffic, with the opposition of the carnal heart to its own highest good.

We see possibilities of a life, resolute in purpose, and consecrated to right principles. We further see the wholesome and much-needed influence of the good wife with her words of comfort, her wise counsel, and true loyalty to husband, home, and God.

While the author gives a dark picture of sin, he shows the all sufficiency of the risen Christ to remove it entirely from the human heart and give complete victory over the world, the flesh, and the devil.

Brother McConnell has written because he had something to say, and what he has said is well said. To read his book is to be benefited, for it stirs the soul to a greater hatred of the liquor traffic, encourages with the thought that our labor for right is not lost, shows the awful end of the impenitent, unveils the deceptive nature of the carnal mind with the necessity of a wholly sanctified heart, exalts true womanhood, and magnifies the Prince of Peace in the final triumph of the saints of God.

JAMES. J. BALLINGER.

### The Autograph Edition

Owing to the delay in getting the illustrations ready for "Caleb of the Hill Country" we have decided to extend the offer on the autograph edition until July 1st. It will be about that time when the book is ready. The autograph edition will contain the author's picture and autograph and will be furnished at the regular price to all who send the money in advance of publication.

Price, FIFTY CENTS, Postpaid

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time to the evangelistic work, he has done successful pastoral work and we find the church in excellent condition. We shall miss his family when they move, August 1st, to Kansas City, Mo., as they have been a great blessing to the church. We are now settled in our new home, and becoming acquainted with our pastoral duties, and by His grace expect to move on a little by little.—L. D. KEELEE, Pastor.

**OKLAHOMA CITY, OKLA.**

Yesterday, the 14th, was Children's Day with us. It was a great day, indeed. When the report of the secretary was read in the morning, it showed sixty-nine scholars present. It was Sunday School Missionary Day, too, and \$6 was the amount raised in the collection. This is more than any previous collection for missions. At 8 o'clock p. m., the superintendent, Brother R. W. Morgan, put on the program. Everybody was well pleased. The children acted their parts well. This superintendent recognizes his pastor, and takes him in consultation in all things pertaining to the work. The collection on this occasion was a special offering. It is the beginning of a building fund. Think of it! Building fund! When the count was made, it totaled \$50.72. Rejoice with us, saints, everywhere! A church building for Oklahoma City!—J. W. OLIVER, Pastor, 1319 West Third St.

**CHICAGO HEIGHTS, ILL.**

Since my last report we have had some terrific battles, but we have had some great victories. The church has erected a temporary tabernacle, on our lots, and we have a better place to worship in than we did. Since the forepart of May, we have been pushing the street work, and are beginning to see results. Sister Turnbull, of Chicago, has been here for a week, and has been a great help in this work. The Lord certainly blessed us yesterday. There were two at the altar in the morning and five in the evening. Strong conviction rested upon the people in the evening, and the seekers were so earnest that they went through to the solid rock. It is wonderful to have old-fashioned conviction to settle down upon people. There is nothing that will take its place. We are making preparations for the great West Pullman campmeeting.—C. WARREN JONES, Pastor.

**CHAOCHENGHSIEN, SHANTUNG, CHINA.**

No doubt many of our missionary friends will be interested to know how the work in China is getting along. We have been highly favored of the Lord in the work here. Upon our arrival in China, we found it would be best for us to move to another station, as the independent missionaries, with whom we had been working, had organized a mission during our absence, and they felt able to carry on the work at our former station. The National Holiness missionaries were so kind in willingly giving over to us the three southern counties, Puchou, Fansien, and Kwanchenghsien, of their field, which are on the north side of the Yellow river, taking in the Yellow river district in the southwest Shantung province. We had the pleasure of having our general missionary secretary, Brother Reynolds, with us on our first trip through this field. After prayerful consideration with Brother Reynolds, we felt it to be a wise plan to do as much itinerating as possible, so as to get acquainted with the field. We soon found, in order to save time and money, we would have to move nearer these places. We tried to rent a place in Kwanchenghsien, but the people asked one-third of the value of the property for one year's rent, which we felt was too much. The National Holiness missionaries offered us their rented compound, which is in a city near our field, until we could find a suitable place, so we accepted their offer and moved to Chaochenghsien. We find it best to go slow in buying or renting here in China, because the Chinese think that we foreigners have much money to give away. We are enjoying the work, and covet your prayers as we go to these different places.—PETER KIEHN.

**PLAINVILLE, KAN.**

Our tent meeting closed Sunday night, June 14th, with a number of seekers at the altar. It was a great pleasure for us to have with us as our evangelist, Rev. C. A. Imhoff, of Hutchinson, Kan., teacher and dean of the Kansas Holiness College and Bible School. We found him to be a man of God, with a heart filled with perfect love. Anyone desiring a good, clean-cut holiness evangelist, will make no mistake in getting Brother Imhoff as evangelist. On Sunday morning, Brother Imhoff delivered an address on Christian education, which was greatly appreciated. It was also our pleasure to have with us the first two days of our meeting, our beloved district superintendent,



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Size, 5½x 8½ inches; Levant; divinity circuit; round corners; red under gold edges; calf lined to edge; silk sewed.  
Regular price \$10. Special price ---- **\$6.50**

**No. 4.** An Oxford Self-Pronouncing Concordance Bible.  
Size, 8½x 5½x 15-16 inches; India paper; leather lined, Morocco binding; long primer type; silk sewed; divinity circuit; round corners; red under gold edges.  
Regular price \$5. Special price ---- **\$3.50**

**No. 5.** An Oxford Self-Pronouncing Concordance Bible.  
Long primer type; size, 8½x 5½x 15-1 in.; bound in real Morocco; divinity circuit; calf lined to edge; silk sewed; round corners; red under gold edges.  
Regular price \$8. Special price ---- **\$6.50**

**No. 6.** An Oxford Self-Pronouncing Reference Bible.  
Size, 8½x 5½x 13-16 in.; long primer type; bound in Persian Morocco; divinity circuit; leather lined to edge; silk sewed.  
Regular price \$5. Special price ---- **\$4.25**

**No. 7.** Same as No. 6, with Concordance.  
Regular price \$5.50 Special price ---- **\$4.50**

**No. 8.** An Oxford Concordance Bible.  
Size, 7¼x 5½ inches; minion black-faced type; bound in Persian Morocco; divinity circuit; leather lined to edge; silk sewed.  
Regular price \$4.75 Special price ---- **\$3.75**

**No. 9.** An Oxford Teacher's Bible.  
Size, 7¼x 5½ inches; self-pronouncing; brevier type; cyclopedic concordance, with new and select helps to the study of the Bible; bound in French Morocco; divinity circuit.  
Regular price \$2.10 Special price ---- **\$1.85**

**No. 10.** An International Christian Worker's Art Bible.  
*Teacher's Edition*; 32 colored illustrations; divinity circuit, French seal; round corners; red under gold edges; extra grained lining.  
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Rev. H. M. Chambers. His visit and service was a benediction to all.—W. F. KIEMEL, Pastor.

**LEGAL, OKLA.**

We closed our meeting near Ashland with victory. Fifty-eight souls found the Lord in pardon or purity. We are now at Legal. Several were at the altar last night, and three prayed through.—L. H. RITTER.

**FROM EVANGELIST ANDREW JOHNSON**

The Altom, Kan., camp was a success. The holiness people of various denominations rallied to the flag of full salvation. Brother W. B. Yates,

of Marion, Ky., led the singing. He is certainly one of the sweet singers of Israel. We are now at Tacoma Park camp, near Aberdeen, South Dakota. Brother C. C. Rinebarger and his wife are leading the singing. They are delighting the audiences with fine music.

**HAVERHILL, MASS.**

Good day June 14th. Brother R. L. Jones preached for us in the morning very acceptably. Good open-air services. Work going on well. Busy arranging for our great six days' camp, at Grandview Park, June 30th to July 5th. Record crowd expected.—W. G. SCHURMAN.

## Nazarene University

The Nazarene University closed the year in the midst of revival power and victory. Such a year as this has been! Packed with good things and with such victories of grace as are seldom witnessed anywhere, it seemed all but impossible that we should have anything to exceed what God had given us earlier in the year. But God is able to do exceeding abundantly and we have proved this to be true. The chapel services, during the last week were marked by unusual tenderness and melting power. Rev. J. B. McBride, Rev. W. C. Wilson, and Rev. O. B. Ong, were the preachers, and were greatly used of the Lord.

The last chapel service, on Tuesday, June 9th was a memorable time. A number of the students who had been longest in the institution told very feelingly of what the Nazarene University had done for them. God put His Spirit upon us, and one after another of students and professors, arose and asked for the privilege of saying a few words. As these people told out of their hearts the manner in which God had led them to this place, and of what this year had meant to them, marvelous leadings of the Lord were disclosed, such as we had never before realized. At the close of the service, a great circle was formed around the walls of the chapel, all joining hands and singing, "God be with you, till we meet again." Brother Rees, the pastor, then led us to the throne, and as he prayed God put His blessing upon us until heaven seemed very near. Is it any wonder that at the close we lingered long and were loathe to part from those whom we have learned to love so well?

The graduating exercises were all of a high order. The Grammar School exercises on Friday evening were beautiful, and as a number of the students gave their testimonies at the close the entire audience was greatly moved. The Academy exercises on Tuesday evening were excellent. There were twenty-eight in the class, most of these having been with us during the four years, and some for even longer. This fine class of young people were all saved and enjoying the blessing of a genuine sanctification. How different from the classes graduating from the ordinary high school! The Christian Workers' exercises were marked by great originality and were very interesting and instructive. In addition to the regular exercises of the classes there was a recital given by the department of Oratory, the subject being, "An evening with the Christian martyrs." The music department also gave an evening which was greatly enjoyed.

Sunday was a great day. President Wiley preached the baccalaureate sermon in the morning. There was a large attendance and great blessing upon the people. In the afternoon, a great love-feast was held, led by Rev. J. W. Goodwin. This was a remarkable meeting. God blessed some people almost to death, and such a time of weep-

### BELLINGHAM, WASH.

Feeling that our work was finished at Everett, Wash., we resigned at the Assembly and accepted a call, from our church at Bellingham. Yesterday was our second Sunday here, and we preached to an audience of about forty people. Bellingham is on the coast, not far from the Canadian line, and has about 30,000 inhabitants. We start this year with victory, and we believe that with the blessing of the Lord a good work will be built up here in this place. We find a loyal people here.—Mrs. IMOGENE CULBERTSON, Pastor.

### LEICESTER, VT.

We came to this place May 7th, at the close of the Assembly. Had a royal welcome from the people. These few faithful workers had the parsonage all papered and painted inside, and they made us feel at home. We can say that in these last five weeks the church of God has been marching on. Some members, who had not been very active for months, have taken new strides, and are now in the front of the battle. Our church is praying mightily for an old-time revival, and we believe it begins with the church. Our services

ing, laughing, shouting, praying and testifying as we had. In the evening Rev. W. C. Wilson, our district superintendent, preached the annual sermon. God greatly helped the preacher and sixteen souls knelt at the altar for pardon or purity.

Commencement day was a beautiful day—sunny, but not hot, and the chapel was crowded to its capacity, while a number were not able to get inside the room. The procession headed by Dr. Bresee, the president of the board of trustees and H. Orton Wiley, president of the University, and composed of the board of trustees, the faculty and the graduating classes, formed promptly at 10 o'clock, at the Administration building, and marched to their places on the platform. The following was the program for the day:

Music ----- ORCHESTRA  
 "In the Sweet By and By"-----  
 ----- MALE QUARTETTE  
 Prayer ----- REV. SETH C. REES  
 Scripture Reading ----- REV. C. E. CORNELL  
 Piano Duet -----  
 ----- MISS NICHOLSON, MISS HOUSES  
 Address—"The Student's Quest"-----  
 ----- REV. P. F. BRESEE, D. D.  
 Conferring of Diplomas and Degrees  
 ----- PRESIDENT WILEY  
 "Hallelujah Chorus"  
 ----- UNIVERSITY CHORUS  
 Benediction ----- REV. LUCY P. KNOTT

It goes without saying that Dr. Bresee delivered a magnificent address. His words were an inspiration to all and gave such a vision of the great work to which God has called us, as we have never before seen. As he pictured Jesus Christ as the great Chancellor of this University, who was to be with us not only in chapel, but in every classroom and in every exercise of classes and in the administration of the University, God greatly lifted us up and put a new determination in our hearts to make this a holiness institution, where God's Spirit should dominate and permeate every detail of its life and work.

There were an even fifty graduates in the Academy, College and Bible College. It was a beautiful sight as these classes were presented by the heads of departments for their diplomas or degrees. Professor Ramsey presented the classes from the Bible College, Professor Hills the Academy class and Miss Timmons the class in Music. Words of appreciation and testimony concerning the various classes as they were presented one by one for their diplomas. Every member of the entire number of graduates professed to be in the blessing of entire sanctification. Of the class of seven, graduating from the College of Liberal Arts, five are looking forward to missionary work on the foreign field, and the other two to the ministry in this country. One of the graduates is already on the field in China and is doing excellent work. In every way this has been a remarkable year, and the prospects are good for a large attendance next year.

are well attended, and conviction is evident. Last Sunday, we had an all-day meeting, and God graciously blessed as the saints gathered from Brandon, Pittsford, and East Middlebury. As a church we are trusting for a great year of victory.—P. C. THATCHER.

### SACO, MAINE.

Truly God has been blessing the Saco church. Many souls have been saved and sanctified, and the saints have been led out into deeper and richer experiences in God under the leadership of the pastor, Rev. Josephine J. Burns. The Lord has seen fit to call this saintly woman aside to rest a while and build up the body which has been without rest, doing His work these past years. For the summer months, she will be at Oak Lodge, Old Orchard, Maine. During her absence the Saco work is being carried on by Owen E. Patterson, a man who has been sanctified during the present pastorate and has been granted a local preacher's license—a real Holy Ghost man, who has the love of the church and the respect of the entire community. The Lord is richly blessing this man in his work for the Master, and we

## A Home Made Sad

To the many dear friends, from whom I have received so many sympathizing letters:

Our hearts were made sad when so unexpectedly and suddenly God removed the dearest on earth to us. We never knew before what the grace of God could do until now. We are looking to Him through our tears, and saying as best we can, "Thy will be done."

On the twenty-fifth of May, Mr. Dallas was taken very sick. On the night of Sunday, the twenty-fourth, he preached in the chapel hall of the Peniel University. The subject was The Judgment. Before closing he separated the crowd, as it will be in the day of judgment, which made it very effective.

Mr. Dallas had not been well for several days, but was at his post all the time. On the 28th he was operated on, and his case was found to be hopeless. On the second day of June he passed to his reward. He was conscious up to the last, and when told that he was dying said, "Glory be to God!" I cannot express how victoriously he died. We had battled life's tide together for twenty-five years, in heart and hand, and all the burdens of life we shared. Our Father would call on him to help me and call on me to help him, when we were miles apart. I felt his burdens while at home, and he felt my burdens while away. I have gone with him quite a few times in meetings, and was blessed; and was planning to go this summer. If he could send us a message now, he would say, "Press the battle."

More times did he speak of his departure, than of his staying here. He said to me, "Wife, I have fought a good fight, and am ready to go." To the boys, he said, "Live holy, and keep clean." He said, "I leave your my life's record."

I desire all the saints to pray God to make me strong and able to stand under this trial, and that I may come forth and shine brighter than before, and be enabled to help the children live so as to bless His cause. Let us not let God's cause suffer loss; if we can help to heal the broken link, let us do it. I am asking Him to let the mantle fall on one of our boys, or some one who will take up the work and go right on. I have heard him say it was not "how long we lived for God, but how much we lived," and that it was "better to wear out than to rust out." So, when we think how early in life God took him, and how mysterious it seems, we can think how fast he has lived and how much he has done, what he has borne for the cause of holiness, and the heavy loads he has carried.

MRS. M. L. DALLAS.

Peniel, Texas, June 16, 1914.

are looking and believing for a Holy Ghost revival during this Assembly year.—REPORTER.

### LOS ANGELES, CAL.

We pitched our tent on West Jefferson Street, Los Angeles, May 21st. The Lord gave us victory from the first. Some of the baser sort rocked us, and threw eggs, and even went so far as to threaten our lives, but God was more than a match for the devil and we are still alive. Fifty souls enquired the way of salvation. Quite a number got through, among them a Catholic family. It gives me great delight to win folks from the grasp of a paganized Christianity. As a result of this meeting, we enrolled quite a few in a class, awaiting the convenience of Brother Wilson to organize them into a church. Our tent is pitched on Garey and Garfield Avenues, at Ramona Acres, and we open up Thursday evening, June 11th.—V. E. CLARKE.

### OTTUMWA, IOWA

We began our tabernacle meeting June 9th. Rev. B. D. Sutton and wife are with us. Brother Sutton is preaching the gospel with its purity, and with power. Souls are getting to God; sinners are being saved, and believers sanctified. The attendance is large. This is a hard field, but God is able and we are looking for great things before the meeting closes. Many souls are under deep conviction.—REV. G. L. FLOWERS, Pastor, and ARTHUR AND DELLA M. BOICOURT.

**Kansas Holiness College**

Every effort possible is made to help those who are preparing for the ministry, and other callings, to develop thoroughness and efficiency, and to be well equipped for their work at the Kansas Holiness College. Not only do we give the theoretical part of an education, but also that which is equally essential—the practical. And this, under the instruction of our theological professor, who has had a wide and successful experience.

We have a Students' Model Assembly, which meets every Monday night, in which ministerial students are given actual experience in preaching to large audiences and seeking souls, saved and sanctified, in their own services. And once a month a regular business meeting of the Assembly is held, presided over by our student general superintendent, whose term of office is one term. Reports are heard from the district superintendent, the pastors of the model churches, deaconesses, missionaries, and others. This has proved very helpful and instructive.

Several regular Nazarene churches near by are pastored by our students, a number of other places are supplied by our students appointed by the District Superintendent of the District, and more will be opened this fall, so as to give as many as possible regular places to preach.

Then, we have a mission in the south part of the city, where our students work. They also hold numerous street meetings, hold services in the county jail, work in the Sunday school of the large State Boys' Reformatory, hold great numbers of cottage prayer meetings, missionary meetings, rescue services in our own Refuge Home in the city, and frequently in churches around, do actual visiting in the homes, work in evangelistic services, etc. We embrace every opportunity of giving our students actual experience and practical training such as is seldom to be found elsewhere.

Then, in addition to all this, the school has the privilege of enjoying the services and benefits of a very successful Nazarene church, with a strong pastor and a membership of over two hundred, and a constant revival the year through. Not a single week or Sunday has passed by this year without salvation results. God's smile and blessing is marvelously upon the church and school. Over two hundred have professed conversion or sanctification already this year. Evangelists and prominent holiness people have told us that they found here a deeper and sweeter Christian spirit than at any other place. It is worth something to have our young people in a spiritual atmosphere like that. The school opens every morning with a good chapel service, which many times proves to be a real revival or Pentecostal service; then every class recitation throughout the day is opened with prayer, and sometimes the spirit of prayer becomes so intense that we pray clear through the period.

A series of lectures will be given next year on Evangelism, Pastoral Theology, and kindred subjects, and every thing possible will be done to aid our students in becoming thoroughly equipped, and also to make their school days here pleasant and profitable.

We have a Literary Society, in which orations, readings, essays, debates, and musical numbers are given. Also parliamentary law drills, and many other features, all of which are of great benefit to the student.

The Kansas Holiness College and Bible School now has the sub-Preparatory, the Preparatory or Academy, the College, and five different Theological and Bible Training courses, and courses in Music, and is now on equal basis with any of our best holiness schools, and is owned by the Nazarene church. In addition to this, it enjoys the distinction of being one of the cheapest, if not the cheapest, financially, of any of them. School opens September 15th. Write for a new catalogue.

Mrs. MATTIE HOKE., Pres.  
REV. C. A. IMHOFF, Dean.  
215 East Fourth Ave., Hutchinson, Kas.

**BON AQUA, TENN**

Sunday, June 14th, was a great day at Pine Hill, one of our rural churches. We opened battle Saturday afternoon, with a baptismal service, at which seven were baptized. People shouted and praised God, and the converts, like the eunuch, went on their way rejoicing. The Lord graciously blessed Saturday night, as we preached from 1 Kings 15:5-8. Sunday morning was devoted to a Children's Day service. They rendered a short, but impressive, program, after which a sumptuous dinner was served. At 2:30, Rev. J. E. Martin conducted a praise service. Some seventy persons testified to God's saving and sanctifying power. A number testified to bodily healing, after which we preached from Ezekiel 1-10. At 7:30, Rev. Schrock, of the Holiness Mission church, brought us a soul-stirring message, from Isaiah 28-20, after which a number made request for prayer. There is a general spiritual uplook all over our work, and we have been enabled to open a work in McEwen, Tenn., a town of about 800 people, where we found a number of good, staunch holiness people, but somewhat discouraged. The authorities have very kindly given us the use of the college chapel. We propose to begin a tent meeting there August 12th, with Rev. S. W. McGowan as our co-laborer.—O. O. SMITH, Pastor.

**COLUMBUS, MISS.**

The work at Blackcreek church is looking up, and we are marching on, conquering and to conquer. We have great seasons of joy. Saints are made to rejoice, and sinners to weep. Some conversions, and two sanctifications, since we came on the work the first of April. We have received one good member; others are looking this way. Rev. I. D. Farmer, district superintendent, has been with us four days. He did some excellent preaching. The church was strengthened, and God glorified. We are expecting a real cloudburst the first of August. Brother and Sister Jay and little daughter Esther, came out and rendered much service in song and music, while Brother Farmer was with us. The Lord bless them in their untiring efforts to spread the gospel in this new District!—ALICE HAWKINS, Pastor.

**SAN DIEGO, CAL.**

We have just closed the fourth year of our private school, with a program which everyone seemed to feel was the most excellent recital they had ever heard. Dr. E. J. Bulgin, the famous evangelist, who has been conducting union revival services, for a combination of thirty-six San Diego churches, visited the school and said it was the finest thing he had ever seen. He praised the work of the school before a gathering of 5,000 people, and said, "Unless the public schools clean out their dancing and their corruption and infidelity, such church schools will be conducted throughout the country." God has blessed our school, and it is doing a great work for the children. Mrs. Walker, and her helpers, have worked faithfully, and the school closed with such an interest as promises a great work next year. The faculty will be: A. M. Bowes, instructor in the Bible; Miss A. V. Frost, superintendent; Miss Katherine Barth, A. B., high school; Miss Marie Maxwell, Miss Gertrude Chandler. We have a neat prospectus of the school, and will be glad

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to mail one to anyone desiring it.—ALPIN M. BOWES, Pastor.

**ASH GROVE, MO.**

Our first meeting was at Jonesboro, Ark., in the Nazarene church, where Rev. C. Preston Roberts is the pastor. The hindrances were many, but the Lord gave victory. We found some true saints there. We are now at Ash Grove, Mo., in a tent meeting. The revival is on, the crowds gather to church an hour before service time, folks are praying through good at meeting and at home. Rev. B. Freeland has been pushing the battle here for a month, and the revival fires were burning before we came. We're expecting a wonderful shaking up here.—JOHN AND GRACE ROBERTS.

**WALCOTT, VT.**

The writer just closed a ten days' gospel service at the above place. The glory of the Lord rested upon us. The little flock was much quickened in spirit and take on new strength and courage. A few sinners found the pardoning Christ. Conviction is on the community. This is a new work, and the godly few are under heavy burdens, but they are heroically upholding the banner of holiness. I go into another battlefield at Morrisville, Vt., June 13th to 23d.—R. S. PHILLIPS.

**EMMANUEL SCHOOL**

On Friday evening, June 12th, 1914, the Commencement exercises of the Emmanuel Private School, were held in the Emmanuel church, Los Angeles, Cal., bringing to a close a most successful year. At this time eight students were given certificates from the eighth grade. It was a beautiful sight to see the students with bright, happy faces, marching into the church, singing a song of praise and victory as they came. The exercises were composed largely of music and scripture, and the Lord was the keynote of it all. James Proctor Knott, the superintendent, spoke in a few earnest words of the necessity of the

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**Resolutions**

WHEREAS, The Oklahoma State Nazarene Campmeeting Association, which convenes at Bethany, September 3d to 13th, have been called to mourn the loss of our evangelist, W. F. Dallas; therefore, be it

Resolved, That we deeply regret the loss of our beloved brother and co-worker, who has gone to his reward to receive, "Well done, thou good and faithful servant";

That we desire to express our deepest sympathy to his bereaved wife, family, and many friends;

That we send a copy of these resolutions to the bereaved family, to the Pentecostal Nazarene, and to the HERALD of HOLINESS, for publication; also that a copy be spread on the minutes of the Association.

H. L. SHORT,  
MISS A. G. NORRIS,  
MRS. M. MILEER, Sec.  
Committee.

school, its aim and desire. The students showed by their knowledge of the great essential Bible truths, how carefully and prayerfully they had been taught the Word. The children of all ages repeated large portions of it, even the little ones in the Primary grade repeated verse after verse correctly. This school, by its high grade of scholarship and its spirituality, has won a place in the hearts of the people. The outlook in the coming year is very promising. We wish the school success, and pray God's richest blessings upon it!—MRS. PAUL BRESEE.

**FROM LEWIS AND MATTHEWS**

Our last meeting before the Assembly was at John Day, Oregon. The Methodist Episcopal church, to which we had been invited, was closed against us, but Jesus opened an old saloon building for us, and helped us preach His Word in this place. The folks in this place wanted to make it easy for us, so the leading church folks declared there is no devil, or hell, and one of the leaders said she did not intend to go to heaven, but planned to take a nap in the grave until the resurrection and then reign on earth. Tobacco-using church men also tried to help by their absence. How the Lord did bless! in spite of the opposition. One man, who threatened our lives because his wife was sanctified, showed a very tender spirit ere we left. It was surely encouraging to see the little band of holy people whom the Lord gave us there. The saloon-keeper's wife was converted. After the Assembly we came to Othello, Wash., and held a meeting in the Christian church. We thought we were becoming somewhat familiar with the maneuvers of carnality, but this place made it interesting for us by presenting a new and up-to-date variety. How little we know the exceeding sinfulness of sin! In spite of preachers, backslidden laymen, and deacons, we left a little band of folks who are going to have a holiness meeting each week, in each of these places. Some new subscribers for the HERALD of HOLINESS. We like the new fields, where we see folks converted and sanctified wholly. Our next date is Madras, Ore., June 19th to July 5th.

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The work at Highway, Ky., is still moving up the line. Sunday school is at its best. With full salvation teachers and literature, there is no reason why the school should not grow. Prayer meet-

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ings are good. The spiritual tide is better now than it has been for the past two years. We took two into membership recently. This makes seven since the Assembly. Rev. A. F. Balsmeier, of Asbury College, held three services for us this week. His messages and his life were a great blessing to us. We are now looking forward to a great revival, which is to be held soon for us by District Superintendent Nerry and wife.—I. T. STOVALL, Pastor.

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