

HERALD of HOLINESS

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Beginning at an early day, probably next week, we propose furnishing for these columns a series of editorials on the doctrines held by the Pentecostal Church of the Nazarene, to be followed by one or more editorials on the polity of the Church. We do not propose any tedious and lengthy technical discussion of these themes. We propose simply to expound and attempt to in a measure elucidate these subjects in a popular manner that the world may understand the things for which we stand as a church and therein see the reason for our existence as a church.

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Cause of the Hurt Its Best Cure

There is a singular philosophy about Christian giving. It is a fact that giving does not reach the point of greatest blessing to the giver until he gives until it hurts, and then gives on till giving has cured the hurt, and it becomes a luxury and blessing. All giving short of the real spirit of sacrifice and self-

denial is short of real blessing and spiritual uplift to the giver. Giving must reach the point where it really hurts—where it costs self-denial and sacrifice, and then it will continue with this sacrifice having become a real joy and blessing to the soul.

Dr. Simpson is right when he says there are divers ways of giving short of the real way of blessing to the soul. There is the careless way, just giving a little to everything that comes along, with no care or pains to know the needs or trustworthiness of the things or objects. This is certainly not a wise or the best way. Then there is the impulsive way. On being stirred by some unusual appeal or by some exciting cause there is giving done, but with no system or method or conscience in it. It is only as the emotions are stirred. There is a lazy way of giving, and is used as a mere soporific to the conscience on the matter of giving. There is the selfish way of giving—contributing to the erection of a church or for a new carpet for your church or some other feature of merely running your own church. This is devoid of that highest and noblest appeal—the altruistic appeal—“whom not having seen we love.” The noblest basis of giving is, when it is done with no sort of return to us or of hope of benefit, but simply and wholly from the motive of duty and divinely imposed obligation. The systematic method is a much higher and better way than those already mentioned, the setting aside of a portion of one's income regularly for the Lord's work. There is still what may be called the just method, the giving of as much for the Lord's work as we spend upon ourselves.

All these ways of benevolence possess more or less a degree of merit. But possibly the best of all ways is what may be denominated the heroic way, the self-sacrificing method, the giving until it hurts and then continuing to give until the hurt is cured, and it becomes a joy and a blessing. We remember once that a certain benevolent man from the East had given most lavishly and continuously to a great benevolence in the South. Afterward, he was unfortunate, and lost his fortune, and became pressed very greatly. He visited the South where he had formerly been so liberal in his gifts. Viewing the splendid results of his beneficence he said with evident emotion: “Doctor, this is the only investment I ever made that is proving wise and permanent, and which is to give me solid pleasure while I live. It was sacrifice when I did it, but it is a joy and a luxury now as I look upon it.”

When will the church people wake up to their real privileges in the matter of giving, and learn to lay up their treasures where moth and rust do not corrupt and thieves do not break through and steal?

A Point Well Taken

We were more than pleased to know that Mr. R. A. Long, a layman of the Campbellite Church in Kansas City, Mo., had donated a million dollars to the cause of missions. This is certainly well done, and the State of Missouri and the denomination to which Mr. Long belongs are to be congratulated upon

having, the one such a citizen, and the other such a member, as this liberal layman. Mr. Long is wise enough to begin distributing his large estate thus during the meridian of his life, and not to wait till old age, yea, till death is facing him to begin arranging for such matters. When men thus wait how easy it is for selfish heirs to institute litigation, and seek to make it appear that undue influence was brought to bear upon the donor, or that he was not of sound mind sufficient to make a will, or some such excuse by which to have the donation declared null and void.

It is a pity that other rich men who have made their millions can not see the wisdom of this better way of Mr. Long, and follow his example instead of leaving their swollen fortunes to ruin their children. This is a fine act of this Missourian, and one we hope will incite emulation among his class, and result in the donation of much money to this great cause.

In the meeting of one hundred Christian workers of Mr. Long's church, assembled in St. Louis, Mr. Long made the speech accompanying his gift. In this speech he made a defense of orthodox Christianity quite remarkable for a man of his standing and habits of life. He said he believed in education, though he himself had very little education. He expressed belief in splendid equipment and skilled instructors. “But,” he continued, “somehow, it seems when we have fine colleges and men who possess splendid educations in charge of these colleges, that they are inclined to speculate in their teachings. The result is, in our great universities, we find a tendency of a kind to produce infidelity instead of Christianity. * * * Listen to what one of our own preachers said a short time ago: ‘Hell's a myth.’ They would do away with the devil, but I say it is the same old devil, regardless of his shape, who is abroad in the land. Brethren, in teaching the Bible, stick to that part of it that we know is true. Leave the speculations alone. The man who speculates in the business world is not regarded by financiers as a good man to trust. If we can not trust men in the business world with our money when they speculate, ought we to trust speculating men in the educational world with our lives, which are for eternity?”

This is a point certainly well taken, and very strongly put by this sensible layman. Men in the business world who make a habit of speculating are thereby put under suspicion as not to be trusted in the handling of funds. Let a bank become known as following the habit of speculating with their deposits, and how long would depositors continue to trust that bank with their money? Such a bank would at once lose its standing among other banks, and lose its deposits and the entire confidence of the business public.

Colleges and great church papers can be manned with men who speculate ruthlessly in things divine—even in the teachings of the Holy Bible, and set aside many of its most sacred truths and teachings, and substitute therefor the mere speculations and assumptions of these shallow dreamers, and yet these colleges and papers do not lose their standing with the great churches they represent, or of the great public which they are set for instructing in sacred things. Yet these men have become blind leaders of the blind, and have forfeited every claim

to confidence and credence as leaders in things religious and divine. Until all such men who *misrepresent* their churches, and who mislead the public are discredited by their churches, and are rejected by the public as teachers sent from God with His holy message, these churches will have to shoulder the responsibility for their misbelief, and for the harvest of deception and wreckage done by them. Why should the world reject speculators as unworthy of all confidence in the handling of money that perishes with the using, and churches continue to honor and reward with its greatest dignities men who wantonly speculate in the sacred and fundamentally vital things of the immortal souls of men? The children of this world are still wiser in their generation than the children of light.

Church Creeds

Church creeds are of very great antiquity. They are but the expression of the agreed belief of what a church understands the Bible to teach on the points upon which the creed delivers itself. These statements of belief are variously denominated creeds, confessions of faith, or other terms of similar import, and are eminently proper for the sake of convenience, uniformity and of being understood by all the world.

There are some churches which affect to have no creeds, and who oppose them, claiming that for themselves they take only the Bible as their creed. Such churches have as real and as literal creeds as any other churches in the world. Their boast of having only the Bible as their creed is essentially narrow and misleading, especially to the superficial and simple-minded.

A creed, to be a creed, does not have to be written or printed. It is eminently proper that they be written or printed, but the writing or printing of them does not make them creeds, and has nothing whatever to do with the essential qualities of their credal nature. A creed is what one person or a number of people believe, and these points of belief constitute the creed quite apart from the mere accident or incident of the creed being printed.

There is a further element of unfairness not to say absurdity in ~~the~~ **plea of such churches that they take the Bible alone for their creed, and have no regular creed.** This seems to be a reflection upon other churches, that they have man-made creeds apart from the Bible. The fact is, however, that all Christian churches get their statements of belief from the Bible. These statements, as already indicated, are only what these churches believe the Bible to teach touching these points of doctrine, and they form their confessions or creeds, whether they are put into printed form or not. It is quite unfair and illogical for one party who decide to hold their points of belief merely in memory without calling to their aid the printed page as the more orderly and the safer for a proper understanding of their positions, to prejudice or seek to prejudice people against their brethren by such a claim to exclusive adherence to the Bible as their creed. Where, pray tell me, do others get their elements of belief which they wisely commit to printed form, if not from the Bible? They certainly do not get them from the Koran, or from Astronomy, or some work on Biology or Philosophy. People supposed to have average intelligence will stand and plead their exclusive adherence to the Bible as their creed, as though all other Christian churches obtained their beliefs from just such absurd sources as we have indicated. All really Christian churches get their creeds from what they understand the Bible to teach. Let this thought be firmly fixed in the mind, and let us have done with that spirit of narrowness and shallowness that would discount churches, which, for the sake of order and uniformity and convenience, put their understanding of what the Bible teaches in printed form.

The Supreme Need

There was never a time in the history of the world when holiness was not needed. If it be necessary at all, as it is clearly revealed to be, then it is always and everywhere a necessity. While this is true, it may yet be said that in the present age there seems to be a pre-eminent need for it. This is an age of crises. We seem to be the people and this the age upon whom the ends of the ages are come. Everything seems to be in a ferment. Evil was never bolder or more aggressive. All things are on a kind of a rush. The devil seems to be redoubling his efforts to capture the young, and to get advantage here and there for a final wonderful onrush against the forces of the kingdom of Christ. We are in an age of a great falling away. Preachers in

platoons seem to have surrendered to the enemy by some kind of compromise. Churches have become worldly and material in their policies and methods of procedure. All things seem hanging more and more loosely in the religious world. There is a widespread and felt need of something to steady the hands that would hang down; something to hold with a firm grasp the army of the Lord amid the general degeneracy and decline. Something is needed to undergird the church with a strength divine and invincible. There is naught that can meet these ends but holiness. God has made provision for this, and all the emergencies that can come upon us, in the blood of His Son which cleanses from all sin, and in that act of universal cleansing He does the needed work of nerving and encouraging and girding and strengthening and keeping which we so much need.

There is no need of any other gospel or cult or creed than the one gospel of the blood which sanctifies from all sin and blessedly keeps. It is a great mistake to turn to the enemy for other and additional means for this help. We can gain nothing by going down into Egypt for help. All Egyptian or other alliances than the one provided way of the blood will issue only and ever disastrously in failure and tragedy.

A Deadly Enemy to Holiness

There is no deadlier enemy to holiness than selfishness. This strikes at the very root of holiness and saps its life and destroys it. Carlyle said with as much truth as force that: "Sympathy is the safeguard of the human soul against selfishness." Our Savior warned against nothing more carefully or frequently than against selfishness and self-seeking in every line of life. He well knew the peril of making self the center of everything. Definitely against this evil are the words of Holy Writ: "He that ruleth his own spirit is greater than he that taketh a city." The Holy Spirit seeing through the subtlety of this awful virus so provided that sympathy for others would be a great corrective. By His own work in the soul in delivering it from its own innate selfishness and delivering it in absolute altruism upon the work of saving and helping others, the soul can be redeemed from this curse of selfishness and kept gloriously saved. The Pentecost is our all-sufficient and all-inclusive remedy for all the ills and weaknesses and sinward bias as well as guilt in which humanity is found. We must stress the work of the Holy Spirit. We must preach Him as the only power for cleansing the heart of all its filthiness and treachery and bringing to the soul a salvation full and complete. Then constant faith in the Son and ceaseless activity in helpfulness to the race He came and died to redeem the soul can and will be kept sweetly in the power of the cleansing blood.

Changing of Attitude

Nothing is more significant or more encouraging in regard to the war against the legalized liquor traffic than the changing attitude of many of the daily newspapers concerning the traffic. As an instance, a recent issue of the *Kansas City Star*, in referring to an incident in which "a nice young man" filled up on alcoholic beverage, stole a revolver and went forth to shoot up a town, actually shooting two persons, the *Star* said: "If people were not accustomed to it do you suppose they would stand for a minute the sale of a drug about town which every day or two turns some 'nice young fellow' into a homicidal maniac?"

What a change in the attitude toward the liquor traffic is shown by this quotation. This indicates that before long this traffic will be recognized in its true light, which is that the sale of intoxicants is against the public welfare, and is the sale of a vile poison, which must be put down and kept down by the strong arm of the law, under the heaviest penalties. □ □ □ □ □

WHEN THERE can be ugliness that is pretty, courtesy that is rude, kindness that is cruel, forgiveness that is revengeful, then may it be claimed that there is a sinning religion. □ □ □ □ □

PLUCK, patience, and perseverance have a vital connection. It takes pluck to be patient, and patience to be persevering. These three things will help one very greatly in the work of life. □ □ □ □ □

HE GIVES MOST and most acceptably who puts most of his heart into his gift. The heart and not the hand measures the true weight of the gift.

:: THE EDITOR'S SURVEY ::

Ours a Living Christ

We serve and obey a living Christ and not a dead Christ. True, he died once, but rose again triumphant over death and the grave. He ever liveth, and because He liveth we live. He triumphed, and because of that triumph we triumph and are more than conquerors. This is a fact true of no other religion which invites the confidence of mankind. They all sprung from leaders who are dead. They can point to no triumph over the grave. They cast no halo of hope athwart the dark abode of death, whispering hope beyond the confines of the sepulchre. Ours is, on the other hand, a religion of hope, of brightness, of cheer, of conquest over death. It points to the cold form on the bier and exultingly exclaims, "O death, where in thy sting; O grave, where is thy victory." Dr. Grenfell says with force:

Personally I have no more use for a dead Christ than I have for a molten image. The Christ who once did loving deeds and does them no more, who once spoke words of comfort but has been silent for centuries means nothing to me. A Christ who could heal the sorrows of body and souls once, but whose power has perished thousands of years ago, is no Christ for me. It is the Christ whose fellowship I can share, and whose presence I can realize in the fellowship of those who love Him, that I want, the Christ who in danger says now as once he said: "Fear not, I am with thee," a Christ of whom we can still say, "There stood by me this night one whose I am, and whom I serve," a Christ who when we have done our best and all that remains is the consciousness of our own impotence, we realize is near us, that is the Christ I want, and that is the Christ my faith today claims. The "seeing him who is invisible" is the awakening of our soul, the energizing of our efforts, the sustaining of our courage, and that shall one day be the thousandfold reward of our poor service, when we see Him as He is, and in complete fellowship be made in His likeness.

Hold the Children

It is strangely true that Protestantism is still weak in the matter of holding the children to God and the church. It is a tragic mistake to suppose we must allow the children to live to become hardened sinners before seeking their conversion to God. They should be converted to God in early childhood and then trained up in the church to become useful and skilled workmen of the kingdom. We pursue this policy when we want good carpenters or printers or artisans of any kind. We take the boy in early years and let him learn a trade, and thus in his youngest days, while he can learn the best and fastest, let him acquire the mysteries and arts of his trade; and thus we make the best mechanic. We could not succeed half so well if we waited until the boy was a matured man, and his hands and arms were stiff, and yielded less readily, and his habits were all formed. He would find it far more awkward and troublesome to try to learn a trade under these conditions. George E. Hunt in *Continent*, writing on this subject, says:

The church of Rome does not lose her youth. She grows by the natural increase of her children. Few converts does she make from Protestantism, and yet she shows an ever-increasing array of communicants by the simple process of holding those born within her pale. If we have a purer gospel and a more effective religious life, why do we lose where she holds her own? Partly, it may honestly be admitted, Rome wins by her parochial school system wherein her children are taught religion with their grammar and geography, while our children pass through a godless school system. It can not be discounted that the child who

spends his impressionable years under the daily tutelage of unbelieving teachers must absorb much unbelief. Some day America is going to awaken to the terrible danger of godless schools.

But Rome holds her own children also because she understands the tremendously important period of adolescence, and deliberately clinches early training by leading her youth to the confirmation of their baptismal vows at this divinely appointed time. Protestantism, with amazing blindness, allows her children to pass that sensitive period influenced by none but the most indifferent methods. There is no regularity, no specific effort, no adaptive usages, for dealing with this critical period in a child's life. The efforts put forth are sporadic and accidental.

Pastors and church officers, absorbed and preoccupied by the running of ecclesiastical machinery, are criminally careless about these lambs of the flock as they pass into adolescence. It is hard to explain this thing. Years ago the writer tried to account for it. He concluded that modern Protestantism has been shot through and through with anabaptist heresies. Certainly, there is no more pernicious form of error than believing that Christ's little ones must grow up like so many unbaptized heathen, and then by some mighty upheaval of revivalism be brought into the kingdom by violence. Prejudice against Rome, especially against the empty dress parade of Roman confirmation, must also have played a great part in driving Protestant pastors to forsake a thing essentially good in itself—made bad only by misuse.

Old Age Honoring Motherhood

Old age no less than youth owes mother a debt, and with the wise and considerate among the aged this debt is gladly recognized and paid most cheerfully. How beautiful to see old age standing with grateful memories and holy reverence at the grave of a buried mother! No prettier picture can be presented of mortal sublimity than such a scene. Such a scene is presented in these lines we find in the *Missioner* by an old man seventy years of age:

It is February 29, the morning of my seventieth birthday. What a long time to look back upon! This morning at the hour when my mother gave me birth, I wish my first thoughts to be of her. Dear mother, how often have the tears risen to my eyes at remembrance of you! It was your absence, the longing I had for you, that made you so dear to me. The love of my heart goes out to you! Do you hear me, mother, calling and crying for you? How sweet it must be to have a mother, I often say to myself!

A Noble Boy and a Noble Commander

Veneration for mother in a boy is like a hook of steel binding him to the true, the beautiful, and the good. No chords hold like this. No cable so tenaciously holds true to the right as this cable of love for a pure mother. It has rescued many a wandering boy from a life of shame. It has prevented the wandering of multitudes more, and has been a sweet, sacred memory to cheer and rejoice in loneliness and struggle in an unfriendly world. That was a beautiful incident related in Mr. Dewey's life when everything was ready for action in Manila Harbor. We will let George Clarke Peck tell it:

On that memorable morning in Manila Harbor, just as the signal for action was given, one of the powder boys dropped his coat into the water. He asked permission to dive for it and was refused. A moment later he rushed to the other side of the vessel and leaped into the sea. The coat was saved, but the lad was thrust into irons. When the case came before Dewey the fact leaked out that a mother's photograph was in the pocket of the coat. The lad had been looking at it, and had put it away with a kiss when the firing order was issued. He had leaped overboard to save the

picture. Commodore Dewey's eyes were glistening. "I forgive him fully," was the decision. "A boy who loves his mother well enough to risk his life for her picture can not be kept in irons on this fleet."

Saved to Save

This tells the true story of life's aim as to the Christian. He is simply saved in order that he may help save others. No other theory of the Christian life would have been worthy of God and no other aim of life would suit the nature He has given man. We are social beings. God has so constituted us that we are largely made one by another. Our relations of dependence and mutual influence are close and very intimate. No man liveth to himself, and the appalling thought is also true that no man can die to himself and divorced from all relation and responsibility for others. We are bound to lift up or pull down others the way we go in life. Let us see to it that ours is the true life of helpfulness. *Zion's Herald* says:

Some one who saw deep into the meaning of Christ as the Rock of Ages has produced two pictures. One picture presents the sinner saved through clinging with both arms to the cross upon the rock; the other depicts the sinner saved, but with only one arm thrown about the cross, while the other is reaching down into the surging sea and lifting up another who was being washed away. Surely the latter is the version which should animate the life and work of every man who counts himself saved through the blood of Jesus Christ. We are saved to serve; and the best way to serve is to turn our every effort toward saving some one else.

A Light for our Path as We Travel

The light is to come to us as we travel, and not in advance of our need. We are not to demand too much of God. He gives us as our day, and not as our curiosity or fancy may desire. We are not to use God as a tool for our entertainment, but as our guide all-sufficient and all-authoritative. We are not to demand of Him explicit reasons for His doings, or justification to us and our majesty for His course or conduct. We must bow to Him, and not require Him to bow to us, for He is God and not we. Unbelief sometimes dares to go thus far with Him, little heedful of the extremity of its folly. God will not be trifled with, but simply wait in the infinitude of His patience and glory, until we come to a better mind and bow before Him, and accept His will and His way and His methods as the best for us, and as His exclusive right and prerogative. Dr. Chapman gives an illustration of the folly of some unbelievers, and how one such was led to see his folly:

Two friends were conversing one evening. One of them, with a skeptical mind, had just rejected the Bible because it did not tell him the things that he would know. He insisted on knowing how the worlds were made, and demanded that he should be told concerning the origin of evil and why God permitted it, and because the Bible failed here he would have none of it. Just as his friend was leaving the skeptic said to him: "Here is my lantern. I want you to take it and light your way home." But the lantern was refused by the Christian man, "for," said he, "this lantern will not light up the mountains in the distance nor the valley stretching away at my feet." His friend was amazed. "Man," said he, "take the lantern. It will make a road for you across the moor and light up your pathway home." "Oh," said his friend, "if that is true I will take it. Listen to me. So is the Bible not for distant paths of investigation; it is not so much to tell us concerning creation and existence—we shall know these things by and by.

It is for the path at your feet, and it will light you home a space at a time." The skeptical man saw it in an instant. He took God's Word and came back again to the faith of his childhood.

Dealing with Doubts

There are several ways of dealing with doubts. You can coddle them and get them so used to petting that they become your permanent companions. This is no way to treat them. You would treat no other enemy that way. An enemy is not to be coddled or petted. Then you can compromise with your doubts and settle down into their shadows as your inevitable lot, and say, "I will simply make the best I can out of the matter under the weight of my doubts." This is not necessary, for doubts are not inevitable. Light and certitude is your privilege. No man is doomed to live in clouds all his days. God has said to us by the mouth of His Son: "If any man will do His will he shall know of the doctrine whether it be of God or whether I speak of myself." There is solid rock for every foot to stand upon if we will only seek and occupy it. Christ is the solution or resolvent of all our doubts and questionings. He must be our refuge and our light and our strength and our rock. Theodore L. Cuyler said many fine things, among which were these words on the subject of how to deal with doubts:

It is said that Dr. Merle d'Aubigne, the famous Swiss historian of the Reformation, was sorely troubled with doubts during his student days. He went to his old, experienced teacher for help. The old man refused to discuss the doubts, saying: "Were I to rid you of these, others would come. There is a shorter way of destroying them. Let Jesus Christ be really to you the Son of God, the Savior, and His light will dispel the darkness, and His Spirit will lead you into all truth."

The old man was right. He saw the fatal habit which the young man was acquiring, and he knew that the glorious Sun of Righteousness could alone scatter the clouds that make so many lives dark and dreary.

I remember that once, when a famous infidel's book was under discussion in a certain ministerial circle, Dr. Thomas H. Skinner said to us: "Brethren, difficulties have arisen in my own mind that were worse than any or all infidel writers could suggest. I have in the strength of Jesus conquered all these. Why should I care what the skeptics have to say?"

Unconscious Leadership

Doubtless many of us would be startled if we were suddenly made aware of the full extent of our influence, both conscious or willful, and unconscious. There is perhaps a larger share of our influence that is of the unconscious kind than there is of the conscious. Men are constantly influencing by the silent force of character, and this is ceaseless. It does not stop when we sleep, and it has no reference to our volitions. This influence goes on whether we will or not, and whether we know of it or not. Indeed we can not, in the nature of things know much if anything about it. It is simply the silent natural force of what we are, going out and asserting its influence upon all who come in contact with us, or who read or hear of us, or in any way come in touch with us or our words or our work. *Forward* gives us an incident of how a young lady was awakened to this character of influence which she was exerting:

She was standing at the window of the ticket office in a Western railway station—a bright, trim, energetic-looking young lady, whose manner of bestowing her light satchel and umbrella seemed to say that she was accustomed to looking after herself, and her belongings. At least that was what it said to two others in the waiting room, and as she named the point for which she desired transportation the old couple looked at each other with brightening faces and nodded.

"We'll stick close to her, father. She's goin' there too, and she looks like she knows the way."

So with nervousness abated, they waited while several trains were announced; but when one, to them scarcely intelligible call brought the young lady to her feet they hastily gathered their odds and ends of baggage and closely followed her. In the same coach, only a few seats removed from their unconscious guide, they established themselves where they could watch her every movement, and her arrangements governed theirs the long hours of travel. When she left the place for luncheon and a cup of coffee, it was safe for them to do the same, provided they did not lose sight of her. When it was necessary to change cars, they troubled themselves with no inquiries or responsibilities beyond that of keeping close by in her train.

It was not until they were nearing their common destination that the three formed an acquaintanceship, when, after a few minutes' chat, the old woman confessed gleefully: "We didn't know one thing about travelin', father 'n' me, but we've come safe all this way followin' you and doin' as you did."

The young lady laughed, but when she had seen them in their carriage at the home station, she looked after them with moist eyes and a sudden thought of how many followers of like sort we may have on our life journey—

"Watch!"

Perhaps you have heard the story of "Watch." We will give it for those who have not. Watch was the name of a bright dog belonging to an English minister. The dog followed his master everywhere, even to church where he always lay down by the door and waited till church was over. One morning the minister was reading the words of our Golden Text. When he said "Watch" the dog, who had seemed to be asleep, heard that word. He pricked up his ears, rose to his feet, and stood eagerly waiting. Again the minister repeated the words, and this time the dog trotted down the aisle as fast as he could, and on up the steps to his master's side. The minister could not help smiling and patting the dog's head, as he told his hearers that if they were as ready to hear their divine Master's call and as quick to obey, they did not need the lesson of our parable. This is the thought of our Golden Text: "Watch therefore for ye know neither the day nor the hour."

ignorant, careless ones, that are content to follow where we lead, in simple faith that we are going the right way. Whether our going is right or wrong, we do not go alone.

Triumph in Squalor and Suffering

Jesus can give victory irrespective of age or condition or surroundings of the person. If there be simple and sweet surrender to Him, and an inflexibly fixed consecration to Him and His service and His whole will, He will give a victory which opposition or untoward environment or adversity can not in any degree affect, much less destroy. This is the victory which overcometh the world, even our faith. This is truly the only victory possible that is proof against all antagonisms. It was wrought for us on the cross in blood and suffering by our Savior, and we can rest secure in this if He is our choice, our King, our only trust and reliance and hope. Little children often give charming illustrations of the power of the Cross to give such triumphs in hours of exigency and stress. An exchange gives a striking example in the following:

A friend of mine seeking for objects of charity reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through the bull's eye in the place of tile. Soon he saw a heap of chips and shavings, and on them lay a boy about ten years old.

"My boy, what are you doing?"

"Hush, don't tell anybody, please, sir."

"But what are you doing here?"

"Hush, please don't tell anybody, sir; I'm a-hiding."

"What are you hiding for?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush, don't tell him. But, look here." He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised, and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cause I wouldn't steal."

"Did you ever steal?"

"Yes, sir, I was a street thief once."

"And why won't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and of heaven, and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But, please, sir, don't tell him."

"My boy you mustn't stay here. You'll die. Now you wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had a little hymn to sing.

"Yes, I will hear your little song."

He raised himself on his elbow and then sang:

"Gentle Jesus, meek and mild,
Look upon me a little child,
Pity my simplicity,
Suffer me to come to Thee.

"Fain would I to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace,
Give a little child a place."

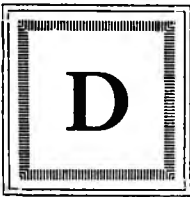
"That's the little hymn, sir. Goodbye."

The gentleman hurried away for restoratives and help, came back again in less than two hours, and climbed the ladder. There were the chips, there were the shavings, and there was the little motherless boy with one hand by his side and the other tucked in his bosom—dead.

The Wonders of Prayer

Prayer remains the source or cause of mightier and more numerous wonders than aught else in all the world, despite the unbelief and contempt put upon it often by cavillers. Men have been mightily and strangely moved into new ways and lines of life by its power, and souls have been aroused from thoughtlessness and sin and turned to God in pardon and deliverance. Men have been saved from imminent peril, and rescued from all kinds of positions of discomfort and danger. The laurels of prayer are still undisputed and beyond the power of unbelief to shake. *The Telescope* mentions illustrations of this truth as follows:

John G. Paton, on the island of Tanna, with twelve or fifteen savages about him, each one with a loaded gun pointed at him, lifted up his heart to God in prayer for protection. Not one of the savages fired. The woman still lives who agreed with two other women in Chicago to pray for a bustling, active young man, full of work and no power. They came to him and said, "We are praying for you?" "Praying for me? I have the biggest Sunday school in Chicago and one of the largest congregations." "No matter," said one of them; "we are praying that the power of the Holy Spirit may rest upon you, and that God will speak through you." The three women kept on praying until Dwight L. Moody moved Chicago and the world. "Call unto me, and I will answer thee, and shew thee great things, and difficult." Thus God spake unto Jeremiah several times, urging him to ask for great things, for the solution of difficult problems, and for the revelation of things which we neither knew nor understood. Just so He invites us to ask Him, the promise being that He will show us all we need to know.



DR. COMPROMISE, I have listened to you this morning as you twisted Scriptures to your own hurt. You have tried to show by your isolated text that a life free from sin is an impossibility here. That you have perverted the Scriptures I am now going to prove. You say that we must sin every day in word, thought, and deed; in proof of which you have repeatedly brought to the fore your isolated text, 'There is none righteous, no, not one.' Permit me to read what follows, and what belongs to your text. When I get through it will be seen by all here present that you have designedly misapplied the Word.

"Doctor, listen! Your text is found in Romans 3: 10, and reads, 'There is none righteous, no, not one.' Standing alone, it would seem that your interpretation is correct. But let us read the next paragraph: 'There is none that understandeth, there is none that seeketh after God.' Do you mean to say, Doctor, that neither you nor we seek after God? Do you belong to such a crowd?"

"Yes, and so do you!" retorted the surprised D. D.

"Listen, I am not through," continued the quiet man. "The next paragraph reads: 'They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.' Doctor, this is the continuation of the description of a crowd that does not belong to God at all. Do you mean to say that you belong to this crowd?"

2. Gone, the virtues of old,
Passions all uncontrolled;
People think, say and do what they will.
They have no sense of God.
Blackest sins stalk abroad.
Surely this is the age of the thrill!
3. Throw aside self-restraint,
For the world hates a saint;
Give reign to desire, ne'er so ill.
There's no god but of sense,
No such thing as offense;
Let us drink to the god of the thrill!

"Yes, and so do you!" cried the now irate doctor.

"But wait! I have not finished," smiled the refractory member of the Board. "Let us read the thirteenth paragraph: 'Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips.' Doctor, let me ask you again, Is your throat an open sepulchre? Have you with your tongue used deceit? Is the poison of asps under your lips? In other words, I ask you, Do you belong to this crowd?"

"Yes, and so do you!" blurted the doctor. In spite of his boasted college training in self-control, when he needed it most it forsook him and fled. His usually calm face was red with mortification. The veins on his temple stood out like braided whipcords. His eye shone with a carnal fire, and his voice shook with suppressed anger. His mind refused to work. He could not think, but simply writhed in the hands of his tormentor. Before he had time to form a definite plan of action, the voice continued:

"But listen to me, my dear Doctor. The fourteenth paragraph certainly does not describe your case. It reads, 'Whose mouth is full of cursing and bitterness.' Surely you would not have us believe that you claim relationship with such a crowd!"

"Yes, and so do you!" hissed the discomfited doctor through his teeth, helpless in his rage before this man of quiet manners. Great

OPEN PARLIAMENT

None Righteous

From *The Man in Black*, by F. M. LEHMAN

beads of sweat stood on his brow, and his breath came hard. But his questioner gave him no time to collect his now thoroughly scattered thoughts.

"Let me read another, please, in this remarkable arraignment," calmly continued the questioner. "Their feet are swift to shed blood.' Do you mean to say to this audience that you belong to such a crowd?"

The query stung like a whip, and he fairly roared, "Yes, and so do you!" By this time a perceptible titter ran through the interested audience. They thoroughly enjoyed the combat. It was Scripture against error, and error was receiving a drubbing.

The doctor's answers had been so ludicrously out of harmony with common sense that he had lost the sympathy of his entire audience. And he knew it. The situation was maddening. He was just casting about to extricate

The God of the Thrill

J. M. BEECHER

1. Some are saved by God's grace,
Have the smile of His face,
Climbing up salvation's blest hill;
But my soul cries aloud
O'er the sin-blinded crowd
Gone insane in pursuit of a thrill.
4. Flaming posters and page
Mark this sensual age,
Help the lessons of filth to install;
And the manner of dress
Plainly serves to express
And create a concupiscent thrill.
5. If Delilah but smile,
Though with evident guile,
Boast as oft and as loud as he will
Of his keenness and strength,
Samson goes any length,
Grinding shame at the shrine of the thrill.
8. For this monster, called Sin,
Incurs judgment condign.
'Twill its slaves into perdition spill!
In its clutches held fast—
Folly's climax at last—
Endless hell with the god of the thrill!
6. Clinging babe, trusting wife,
All the best things of life—
Little reck we what totals the bill!
Honor dead, virtue lost—
This the tragical cost
If we worship the god of the thrill!
7. Could I but have my way,
This mad rush I would stay;
Lead this crowd to the Christ on the hill.
There is life for a look,
Says the blessed old Book.
There is death in the train of the thrill!

himself from his unpleasant predicament when this merciless man before him with the open Bible crowded his advantage.

"Destruction and misery are in their ways,' reads paragraph sixteen. Do you still insist that you belong to this crowd?"

"Yes, and so do you!" again roared the sweating hireling. An open trap door would have been hailed as a godsend. He saw that his people were laughing at him, but found himself unable to escape the situation into which he had been surprised. Before he had time to form a plan of action, his catechiser was ready for him with the seventeenth paragraph.

"And the way of peace have they not known," quietly read the man as the audience listened. "Doctor, tell me truly: Do you belong to this crowd?"

"Yes, yes, and so do you, I tell you!" hissed the cringing compromiser. He now paced back and forth inside the altar-rail like a caged animal. He was about to open his magazine of epithets, but before he found voice his tormentor was ready with paragraph eighteen.

"Doctor, listen once more: 'There is no fear

of God before their eyes.' This closes the catalogue of charges. Dr. Compromise, you are a scholar. Tell me and this audience, do you belong to this crowd? Gather your scattered wits together, think of your ridiculous attitude, and in a sane manner answer me."

"Yes, and so do you!" hoarsely screamed the doctor. His fist shot out into the air as though to lend emphasis to his absurd, ludicrous assents. The audience had at first gasped, then tittered; but this last brought out a roar of laughter.

The Pastor in His Study

Written by REV. J. W. STOKE

I. THINK—FEEL

IT IS NOT always easy to get a pastor into his study. Indolence expresses itself in more ways than in mere physical indisposition. Some men undertake with reluctance those things that can not be done by mere greetings in the marketplace and being called "Rabbi, Rabbi."

A pastor in his study faces certain duties and conditions that can not be met elsewhere. I shall endeavor to mention some of them and call some attention to each.

Think—A pastor must think. The reasons are manifest: His people think. They must make their living and anyone who makes his living in this age is compelled to think. His people have to use their wits in obtaining their daily bread. The same sharpening of wits characterizes their struggle for spiritual

bread. Thoughtful preaching will edify more than hortatorial. It will comfort and establish as the other can not.

This is a compelling age. If men are not compelled in one way to think they will be compelled in another. Books, magazines, newspapers, the lecture platform, politics, are constantly drawing men's minds beyond themselves. The parishoner who has been compelled all week to meet the keen competition of the world will not thank his pastor for sitting around all week failing to exercise his mind upon the great problems of life. Many a disappointed layman has been compelled to fill himself with husks in sight of plenty because of the mental indolence of his pastor. "Feed my sheep," said Jesus. It is a sacred obligation.

Mere pious ejaculations and empty platitudes will never meet the needs of a hungry laity.

Again, your thought must be compelling thought. Unless you compel your people to think with you, they will think of you. Can anything be more humiliating than for a minister to be in the pulpit while his congregation are indulging in thoughts about him? This is inevitable without compelling thought.

Thinking is hard work. It is not a lazy man's job. Preaching by mere "inspiration" alone without rational preparation means failure. A pastor who refuses to make thoughtful preparation can not preserve his self-respect,

let alone the respect of his own people, nor win the ear of them he should reach. The Bible is the most thought-stimulating book in the universe. The Holy Ghost has laid tribute upon every general fact and truth within the perception of man and has enriched the language with the most delicate as well as most terrific figures of speech. He has filled them with most suggestive truth. If men blunder over these statements of the inspired Word without mining away at their hidden meaning they are unworthy their vocation. How empty, how vapid, how nauseating to the moral and spiritual sense are the thoughtless utterances of a vacant mind in the pulpit. They may culminate in noisy exhortations, whip themselves into the froth and spray of emotionalism, only to fall dead and be rejected by the afflicted sensibilities of the hearer. What glorious possibilities, what perspectives, what vast expanses, what rugged heights, what fathomless depths before the thoughtful mind that meditates upon the plan of salvation.

The pastor must safeguard the thinking, first his own; second, of his people. I cannot emphasize this too strongly. The very air is filled with religious and political miasmas. It is just as necessary that we be orthodox thinkers as to be right in our theology.

Venders of political and religious nostrums are busy in all the thoroughfares of publication. The mails are full. They will find their way to your homes by peddlers and since many heresies are plausible and often profoundly thoughtful and even pious, many well-meaning people are taken unawares. You may not agree with me, but I think that the assertion will stand the test, that the ranks of holiness people are supplying most liberally the ranks of these misguided reformers and religionists. And why? because our people are not rightly guided in their thinking. A pastor's thinking should be so virile as to command the respect and confidence of his people. Thinking is hazardous at best and if a pastor is not led by the Holy Spirit in his thinking, neither can he lead his people. Jer. 17:16.

Feel—The second injunction to the pastor in his study is to *feel*. The man who is devoid of feeling is unfit for the ministry. The self-sufficiency and complacency of many so-called pastors is ill-fitting in this world of stern realities. Paul enjoins that we "Weep with them that weep and rejoice with them that do rejoice." The pastor in his study, fresh from contact with his people, with the whole world of literature and history around him, with the atmosphere of meditation about him, constructs anew the drama of life. What an opportunity to attune his own sensibilities to the vibrant chords of human feeling.

Don't be sentimental. Be experimental. Our holy religion is filled with many emotions. He who is without feeling, without responsiveness is unfit for either preacher or pastor. A dry-eyed ministry, a foolish, jesting ministry is so palpably insincere that it repels the soberly thoughtful who are ready to respond wholesomely to right religious emotions. The Holy Ghost indicates many and right emotions, but He will flee from a stock or a stone or a dry-eyed mountebank.

No pastor should come forth from his study to stand before his people unless the hours of his solitude and seclusion have fitted him to enter into their heart needs.

Oh for more heart in our ministry. There would be more fruit on the trees of our planting if they were watered more with the tears of soul travail.

"Like Christ! Have you gotten to where you could be called 'a man of sorrows, and acquainted with grief?'"

In the Latter Days

Written by G. H. COOPER

SATAN is waging an active warfare against every soul. The reason for this is evident to one who reads and meditates upon God's word. Satan knoweth that he hath but a short time (Rev. 12:12), for the coming of the Lord draweth nigh. "But ye, brethren, are not in darkness, that that day should overtake you as a thief. * * * Therefore, let us not sleep as do others; but let us watch and be sober" (1 Thess. 5:4-6).

In order to be on our guard against the false and insidious doctrines which are being propagated throughout our land, we must literally feed on the Divine Word. We must "Put on the whole armour of God, that we may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this age; against spiritual wickedness in high places. * * * Above all, taking the shield of faith, wherewith ye shall be able to quench the fiery darts of the wicked" (Eph. 6:11-17).

Look at the condition of Christendom! Everywhere we see multitudes of people ignorant of God's Word, and others unconcerned about their eternal welfare. It makes one sad beyond description. But it only goes to prove the divine origin of the Holy Scriptures, for we are forewarned that "In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, * * * despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3:1-6). To a thoughtful observer, the foregoing prophecy has been fulfilled in the strictest sense of the word. The Apostle Peter also tells us that "There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction, and many shall be evil spoken of, and through covetousness, shall they with feigned words make merchandise of you" (2 Peter 2:1-4). About the year 60 A. D. the Holy Spirit gave repeated warnings as to what would take place immediately before the coming of the Lord for His church.

(1) We are told that the faith will be denied (1 Tim. 4:1-4); and that they will be turned into fables (2 Tim. 4:3).

(2) The Holy Spirit informs us that some will deny that Jesus Christ came in the flesh, but He also tells us how we may discern the Spirit of God (1 John 4:1-4).

(3) We are forewarned that the Lord's personal, visible, coming in the flesh, will be denied (2 John v. 7—R. V.).

From these predictions we learn that everything which God has revealed will be denied! Has not this all happened? Let us sum up a few of the most conspicuous, and pernicious false religious systems of our day:

(1) The worst of all counterfeits comes in the guise of Christianity, and calls itself "Christian Science," when, as a matter of fact, according to God's Word, as well as all scientific knowledge, and human experience, it is neither "Christian" nor "scientific."

(2) There is the false system which comes under the name of "Spiritualism," a more appropriate name would be "demonism," as the devil is the originator, and propagator of this pernicious cult. The devil is not omnipresent,

but he is represented omnipresently by demon possessed people.

1 Tim. 4:1-4 gives a very minute description of this false system: "Now the Spirit speaketh expressly, that in latter times, some shall depart from the faith, giving heed to seducing spirits and doctrines of demons, speaking lies in hypocrisy, * * * forbidding to marry and commanding to abstain from meats."

"In 1856 at a Spiritualistic conference held at Providence, R. I., U. S. A., at which eighteen states and territories were represented, the following daring resolutions were passed: "To abandon all Christian ordinances and worship.

"To discontinue all Sunday schools.

"To denounce sexual tyranny.

"To affirm that animal food should not be used" (A. J. Pollock, in the *Fundamentals*).

How striking is this fulfillment of prophecy, and yet it passes on unobserved by thousands of professing Christians. "The God of this age hath blinded" their minds, "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (2 Cor. 4:4).

(3) Another delusion of the devil's which deceives many good and honest, but uninformed people, has assumed several names at different intervals, that it might sneak along with its evil doctrines, deceiving wherever it can. It is known by the following names: "Millennial Dawnism," "Russellism," "International Bible Study Association," "Brooklyn Tabernacle," "The People's Pulpit," etc. No doubt many other names will be assumed by this false system to gain entrance into hearts and homes of people who do not take time to study and think for themselves. "Take heed therefore unto yourselves, and to all the flock. * * * For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. * * * Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears. And now brethren, I commend you to God, and to the Word of His grace" (Acts 20:28-31). "Preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things" (2 Tim. 4:15).

And if any preach any gospel unto you other than that ye have received, let him be accursed" (Gal. 1:9).

"Behold, I have told you before" (Matt. 24:25).

The Club

Written by EDWARD G. WILLIAMS

SOME preachers seem to have but an indistinct idea of the difference between preaching the truth and pummeling their hearers. There are those who consider they have preached a powerful sermon, if by their mannerisms, rude jokes, cutting and slashing they have made the people feel badly. There is a great difference between this kind of preaching and preaching the truth. "Speaking the truth in love," the Word says; but some almost laugh one to scorn at the mention of the word love. They consider it to be a sentimental compromise of the truth. Still the Word is there and exhorts us to speak the truth, certainly; and uncover sin, assuredly; but, "speaking the truth in love."

An analysis of this style of preaching will

often reveal the fact that behind it there is something wrong. Many times it is the result of ignorance, impatience, or a manifestation of the carnal mind.

In a certain meeting, after the preaching, an opportunity was given for testimony. A man arose. From his language one would judge him to be almost illiterate. Of course illiteracy is not going to bar any one from heaven, but it often adds to the many difficulties of an illiterate person, and those who associate with him. He spoke for ten minutes or more. Most of his talk was along the line that no one had been able to put straps on him, etc. He grew abusive, without any cause, and told the people, who had not said a word, that if they did not like it to get out. The people seemed to enjoy his testimony when it was a testimony, but this burst of ignorance was immediately recognized.

Harshness is often caused by impatience and a lack of faith in God. More than one instance of this kind could be cited. Men start a series of meetings; there are few, if any seekers. Then instead of being patient, searching their own hearts, and keeping a grip on God, they begin to berate the people.

Sin is sin, and should be handled without gloves, but the wayward, unsatisfied, hungry, burdened sinner should be reached out for with loving arms. The judgments of God can be preached without harshness. Indeed, if there is anything that ought to melt the preacher's heart with sympathy for his wandering brother, it is the thought that one as precious in the sight of God as he who delivers the Word, is on his way to perdition.

"But we must not compromise!" Amen. "We must preach the truth!" Certainly, but preach the truth in love.

CLINTONDALE, N. Y.

What Is Thy Name?

Written by C. J. PENN

THESE are the words of Jesus, addressing the demoniac, over in Gadara, who had lived a long time in the tombs, and his answer was "Legion," or 6,000. "Many devils were entered into him." You will notice, that this man was honest, truthful. Had he refused to answer Jesus, he would doubtless have remained in subjection to the devil, but he did not remain silent to the call of the Lord, but answered, owned up. You will also notice that he knew Jesus, but seemed to think there was no hope for himself. "Art thou come hither to torment us before the time?" You will notice he believed there was a time when he, as well as the devil was to be tormented. He was not a believer in soul sleep, nor a believer in annihilation, but to the contrary he believed in *torment*, and so does every one that ever met Jesus. He sees his unholiness as soon as he meets a Holy Savior. The trouble with the church people of today who do not believe in future punishment, is, they have never met Jesus; they have never told the Lord their real name. The name of S-i-n-n-e-r is written by God himself on every man and woman that has not repented and turned to God. Some will do almost anything rather than tell his or her name to God. I have frequently seen boys on the street, or at school with a piece of chalk write on another boy's coat, "D-u-n-c-e," and let the boy go home, or go to school with the chalk marks on his clothes. It is lots of fun to mark the other fellow, but I never saw a boy take off his own coat, and mark D-u-n-c-e on it, and put it on again and walk into school.

The Lord said to Jacob "what is thy name?"

It was a long time before he was willing to tell his name to the Lord. People will tell almost anything to a neighbor, but they somehow hate to tell God what is in their heart and life. Some will cry, and moan, pound the mourners' bench, and then tell the Lord how good they have been; but God says "What is thy name?" When a man or woman will tell his or her true name, then God will cast the devil out, and they will be seen sitting at the feet of Jesus, clothed and in their right mind. Some may pretend to be goody good, but God has their photograph. In Romans 3: 22, 33, He says "there is no difference; for all have sinned and come short of the glory of God."

WASHINGTON, D. C.

Organized Holiness

Written by MRS. IMOGENE FIGG CULBERTSON

ORGANIZATION in any work which we expect to be successful is recognized to be not only helpful but absolutely necessary. Merchants and other business men realize this need. As soon as the consultation is held relative to launching great business propositions an organization is effected, each given his work to do and thus the work carried forward. Laboring men have felt the need of organization. Machinists, carpenters, railroad men and others have organized thus strengthening their efforts. It is not strange then that the church also has been brought to know that if they accomplish what they would in the work of the Lord, there must be organized effort. Small independent movements have been started, and not without accomplishing some good, but the people who have been the means of turning many to righteousness, and have been as the shadow of a great rock in a weary land have been men who have united and organized into churches, and standing together have turned the tides of sin in cities, states and nations.

First of all, holiness is a Bible doctrine. That God's plan for mankind is to be first regenerated, and as a second work of grace have

SCATTERING THE WRONG KIND OF SEED

A tramp once entered one of Major Cole's evangelistic meetings. At the close it was thrown open for anyone to speak; he arose and said: "This is the chapel I used to attend when I was a little boy. My father was an officer in this church. He used to sit in that pew. There were seven of us boys in our Sunday school teacher's class, and we very much loved and respected her. She used to take us home Saturday afternoons, and we used to have music and refreshments, and then we had a look over the lesson for the following day. After a bit, in order to keep hold of us, she introduced us to cards. She showed us how to play them, and she showed us a number of tricks, and so on. We soon began to ask her to have a little less of the lesson and a little more of the cards, and to show us a few more tricks. Shortly after that we began ceasing to go to her house at all, and we took to cards and cigarettes at other places. Then we took to gambling, and as a matter of course we left the Sunday school and her evening class altogether. I want to tell you what has become of those boys. Two of those seven boys have been hanged, three others are in state prisons for life, the sixth one, if the police knew where he is, would be there too, and I am the seventh, and if the police knew I was here, I should be behind the bars in double quick time. All I have got to say is that I do wish my Sunday school teacher had never taught us to play cards." He had no sooner finished, than a woman dressed in black, staggered forward and fell before his feet, and she cried, "My God, I am that Sunday school teacher." She left the meeting, never to return.—Bible House of Los Angeles.

their hearts made pure, thus fitting us to do His will on earth, is clearly taught in the Scriptures.

The work of teaching and preaching holiness has been carried on for many years. The Methodist Episcopal Church was founded for the purpose of spreading scriptural holiness. The doctrine of sanctification is to be found in most Protestant disciplines; but sad to say, few of them today are following the original design of their organization. However, one thing is noticeable that the denominations organized for preaching holiness, as long as they remained true to the doctrine, God blessed them, souls were saved, numbers increased as well. When they began to substitute form for fire, neglect the great doctrine of holiness, and raise money by other than God ordained means, the spiritual life of the churches ebbed and this condition resulted: many lost the experience when they did not hear it preached, and those who refused to compromise and kept the experience, were forced to seek spiritual food elsewhere.

This led to the Holiness Association work, but there, too, difficulties were met. Liberty and blessing were seen and felt in the Association meetings, but on returning to the churches which now refused to countenance their testimonies, efforts were made to quench their zeal, testimony meetings became fewer, and holiness class meetings finally relegated to the rear.

Had there been anything but a want not met, a pressing need, or a way to avoid it, the Pentecostal Church of the Nazarene would never have been called into existence. A preacher friend of mine, now in glory, was once called to the floor in his conference in Iowa and asked if he intended to preach holiness definitely as he had done. He said: "I had to either sell my convictions or go out—and I went out." A few years later he learned that a younger preacher was looking upon his face when he told that company his decision, and there was such a heavenly glow upon it, that he said, "I want what he possesses," and was sanctified as a result.

And now, in the face of increasing worldliness in the churches, and the fact that the precious doctrine of holiness has been neglected, left out of the regular preaching services in the churches organized for that purpose—money being raised by methods which no sanctified party could ever endorse, with our young people, perhaps newly converted, being sent to the denominational schools, only to return to godly parents steeped in higher criticism and scoffing at Mother's Bible, and then with Bishops believing in and preaching evolution—in the face of these things, I ask is there not a necessity, a pressing need of having churches organized that will preach holiness, found holiness schools, teach our children and our children's children to serve the Lord in the beauty of holiness, and spread scriptural holiness over these lands?

"The self-made martyr will always point you to the thorns in his crown. I am told that martyr is the Greek word for witness. And so we may easily distinguish between God's martyr and the self-made martyr; the one suffering for God's glory, the other for the glory of self. God's martyr will seldom let you know of his suffering—his mind and heart are filled with the thought of God's love and his final deliverance. The self martyr calls your attention to the number of his stripes, the size of his crown, and how magnanimous he is to bear so much for the Lord. Oh! Father, deliver us from self, and self witnessing. Give us grace to be martyrs of the Lord Jesus Christ."

Mother and Little Ones

A Circuit Rider's Legacy

When I am gone, and all grows still,
I wish my heirs to read this will.

(I have no lands or stocks or bonds
Or bank account to leave;
But what I have right cheerfully
I give to those who grieve.)

To children dear I leave the voice
In which they heard me pray;
And to their mother true the heart
That loved her every day.

To all the world I leave this thought:
"Trust God and do the right."
And then my soul, bequeathed to heaven,
Shall take its upward flight.

—Wightman F. Melton.

Mary Livingstone

The story of David Livingstone has appeared in a large number of periodicals in the last few weeks; the London Times devoted considerable space to a review of his life, and the revival of his memory has made the world remember that it is but forty years ago that he made a pathway to central Africa, until then absolutely unknown to the civilized world.

But little has been said of Mrs. Livingstone, "Ma Robert," as she was affectionately called by the Africans. She was the daughter of the famous Dr. and Mrs. Moffat, missionaries of Kuruman, and she knew the African, and knew something of the life of toil and loneliness which was to be hers when she came to the little home built by Livingstone to receive his bride in 1844. Cheerfully she took up her duties, and cheerfully she "moved on" from Mabotsa to Chonuane, from Chonuane to Kolobeng and a year later still onward, for she attempted with her children in 1850 a 200-mile journey into utterly unknown territory at the request of her husband. It is not easy to be the wife of a pioneer and a hero, for a woman more than a man loves a home, but Mary Livingstone was a worthy helpmeet of the man who said of his mission "Anywhere, provided it be forward." But the children were seized with fever, and the journey abandoned. Who can tell of the inconveniences that Mrs. Livingstone endured without the comforts or necessities of home?

With a heavy heart, in 1852, Mrs. Livingstone sailed for Scotland with her children leaving her husband to continue his exploration and his Christian service.

They were not to meet until December 9th, 1856, when after countless dangers and great exploration triumphs Livingstone returned to find himself a great man and the popular hero.

Pathetic beyond all expression was the joy of his wife, who indulged the fond hope, destined to be shattered, that they should never be separated again. When they met, Mrs. Livingstone put in his hand these tender verses, which she had herself composed:

A hundred thousand welcomes, and it's time
for you to come
From the far land of the foreigners to your
country and your home.
Oh, long as we were parted, ever since you
went away,
I never passed a dreamless night, or knew
an easy day.

Do you think I would reproach you with
the sorrows that I bore?
Since the sorrow is all over, now I have you
here once more;
And there's nothing but the gladness and
the love within my heart,
And the hope so sweet and certain that again
we'll never part.

A hundred thousand welcomes! How my

heart is gushing o'er
With the love and joy and wonder thus to
see your face once more.

How did I live without you these long, long
years of woe?
It seems as if 'twould kill me to be parted
from you now.

You'll never part me, darling, there's a
promise in your eye;
I may tend you while I'm living, you may
watch me when I die;
And if death but kindly lead me to the
blessed home on high
With a hundred thousand welcomes will
wait you in the sky! MARY.

On the 10th of March, 1858, Dr. and Mrs. Livingstone, accompanied by their youngest son, Oswell, sailed from Liverpool on board the "Pearl," which carried the sections of the "Ma-Robert," the steam launch which was to be used in the exploration of the Zambesi and its tributaries. When they reached Cape Town, Mrs. Livingstone was so ill that she had to be left behind and thus they were separated again. The naval officer deserted him and Livingstone had to take command of the vessel.

Notwithstanding fearful handicaps, he discovered beautiful Lake Shirwa, explored the Shire River and discovered the magnificent Lake Nyassa. The horrible features of the slave trade were becoming more and more apparent. His great desire was that the river Zambesi might be open for commerce, and that a colony might be planted somewhere in these parts.

It was not until the 4th of November, 1859, that he heard from his family. The letter from his wife brought news of the birth of his little daughter. She had been nearly a year in the world before he heard of her existence.

At last, in 1862, his wife was brought to the mouth of the Zambesi by an incoming vessel. Unavoidable delays hindered the launching of the new boat. The terrible news came of the death of Bishop Mackenzie, who had come at his request to establish the Universities Mission, and others of that Mission. In the most deadly portion of the river they were detained. Here Mrs. Livingstone became very ill, and in spite of all that could be done it was apparent in a few days that she was entering into the valley of the shadow. Dr. Stewart reached Livingstone just before his wife's death. The man who had faced death in every form hundreds of times was utterly broken down. But he was with her as she desired. Loving hands buried her under a large boabab tree at Shupanga. No more tender tributes were ever written than those by Livingstone concerning his companion: "I loved her when I married her, and the longer I lived with her I loved her the more. Oh, my Mary, my Mary! how often have we longed for a quiet home, since you and I were cast adrift at Kolobeng; surely the removal by a kind Father who knoweth our frame means that He rewarded you by taking you to the best home, the eternal one in the heavens."

One of Livingstone's recorded prayers when his progress was barred on the Zambesi, and after three years of heroic effort he felt his work would be nullified, is given in his journal and shows his constant thought for his wife and children amidst great danger, and also his magnificent trust in his Savior:

"O, Jesus, grant me resignation to Thy will, and entire reliance on Thy powerful hand. On Thy Word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to Thy Son. I commit my steps unto Thee. I trust also in Thee that Thou wilt direct my steps. Thou givest wisdom liberally to all who ask Thee—give it to me, my Father. My family

is Thine. They are in the best hands. Oh! be gracious, and all my sins do Thou blot out.

'A guilty, weak, and helpless worm,
On Thy kind arms I fall!'

Leave me not, forsake me not. I cast myself and all my cares down at Thy feet. Thou knowest all I need, for time and for eternity. * * I leave my cause and all my concerns in the hands of God, my Gracious Savior, the Friend of Sinners. * * Evening: I read that Jesus came and said, * * Lo, I am with you always, even unto the end of the world! It is the word of a gentleman of the most sacred and strictest honour, and there is an end on't."—Bombay Guardian.

The Skating Trip that Benny Enjoyed

Benny was grumbling over his Sabbath school lesson. It was Saturday afternoon, and he promised Nat Ritter that he would go skating. The mill pond was frozen over and the ice was as smooth as glass; Benny's father had pronounced it to be perfectly safe, and there was nothing to prevent a jolly afternoon but just that "old lesson."

"Suppose you were obliged to study it every day in the week, son?" his mother remarked.

"Oh, I'm not so stupid as to have it take me all that time," he asserted.

"Listen, while I tell you of some children of long ago who were obliged to study their Bibles and catechisms every day in the week. They were little Dutch children who lived in New York in the old Colonial days," Mrs. Harrington began.

Benny's face suddenly cleared, and a look of interest came into it. For a time the anticipated skating trip was forgotten as his mother proceeded with her narrative.

"This was way back in Revolutionary days," she went on to say. "The boys and girls of that time would have been very much ashamed not to have been able to answer every question in the catechism, and to have been unfamiliar with Bible history.

"About this time there was also set up in a park in the city of New York a cage in which 'wicked boys'—as those boys who profaned the Sabbath day were called—were kept in confinement. Offenses that would now be called trivial were then deemed sufficient to warrant thus shutting up of a disobedient child.

"Perhaps you would like to hear something about the meeting houses that boys and girls attended in those days," Benny's mother observed.

"Oh, yes! do tell me, mother!" Benny replied. For he enjoyed nothing better than these old-time stories, of which his mother seemed to have an endless number stowed away.

"Well, the 'meeting house' where the boys I am telling you about went on Sabbath was simply a block house, that is, a house made of heavy timber or logs, which also served as a military defense. This 'preaching house,' as it was then called, had loopholes for windows, through which guns could be used in case of an attack by Indians. And on the roof there were three small cannon pointed in the direction of the three roads which led to it.

"The pulpit in this 'preaching house' was in the shape of an octagon, and had a narrow flight of stairs leading up to it, and a curved balustrade, or railing, around it. The door swung on hinges. Inside this pulpit was a small basket-like frame which held the hour-glass, which was then used instead of a clock to measure time.

"The bell rope hung down from the belfry into the middle of the 'preaching house,' and when it was not in use this rope was twisted around a post set there for this purpose. The floor was sanded, as was the custom in nearly all the houses, as well. There were two galleries around it, where the men sat with their guns ready to fire through the loopholes at any Indians who might be approaching to harm them. The place was lighted by candles set in a chandelier which hung from the ceiling, and in candle scones that projected from the walls.

"There! I started to tell you how boys used to study their Sabbath school lessons, and I've ended by giving you a history lesson," Benny's mother said, with a laugh. "But I've taken up so much time with my story that I'm afraid you'll miss your skating," she went on to say.

"No, I shall not, mother. I can study much better now," Benny asserted. "If the children who went to that funny meeting house you've been telling me about had to study their Sabbath school lessons every day in the week I reckon it won't hurt me to give an hour to mine," he said, very positively.

Nat Rutter happened to be late in showing up, and when he did appear Benny's lesson for the following day was prepared, and a happy-faced boy slung his skates over his shoulder, and started for the mill pond.

"I want to tell you something, mother," Benny said, slipping a loving arm around his mother's neck at the twilight hour: "I had the best time skating this afternoon that I've had this winter; and I think it was just because I had learned that Sabbath school lesson."—Ex.

The Girl Next Door

"I know I'm never going to like this house," Louie said to herself, and she swallowed hard, and had to stop in her work to hunt for her handkerchief. And there was really some excuse for her feeling as she did. When people are moving into a house, and pots and kettles, and nail kegs stand in the middle of the parlor floor, while the furniture covered with old quilts and burlap is huddled into corners, it is hard to make one's self believe that the place can ever be homelike and comfortable.

But it was not the thought of the old house where she had lived so long that made Louie homesick at this particular minute. She was thinking more of the girls who had been her neighbors ever since she could remember. It wasn't very likely that in this new home she would find any girls to compare with Elizabeth or Kitty Fox. As she thought of them, she had to hunt for her handkerchief again, and then she raced upstairs to the room which was to be her bedroom, by and by, though at present it looked rather like a disorderly carpenter shop. Louie had a deep-rooted aversion to letting anybody see her cry.

The girl in the next yard happened to look at the dormer window at a time when the handkerchief was very busy, and as she looked, she understood. Jean had moved not so very long before, and she remembered her own homesick feeling too vividly not to feel sorry for the girl who had gone upstairs to cry by herself. "Everybody is all in a muss," thought Jean, "and they'll clear a corner of the table so as to eat their luncheon and probably there won't be much to eat, at that."

Then it was that an idea occurred to her—such a bright idea that she all at once left her post of observation in the yard and rushed indoors. And Jean's mother not only approved, but gave a number of wise suggestions. For the next three-quarters of an hour Jean was very busy, and by that time the distant factory whistles were blowing for noon, and Louie, who had had her cry out, and come downstairs to her work, was beginning to realize that she was hungry.

Then a rap came at the door. A girl was standing on the doorstep—a smiling girl who carried a big tray. A white towel was thrown over the top of the tray, so that it was impossible to guess at its contents. But a pleasant odor, almost a fragrance, rose temptingly to Louie's nostrils.

"I've brought you over some luncheon," said the new neighbor on the doorstep. "It is so hard to get anything to eat when you are just moving in, and things are all in a clutter. I'll come back for the tray in an hour or so, and don't you dare to wash a dish. I don't believe you could find the dish towels, anyway," she ended with a laugh.

It was just the sort of luncheon to put life and cheer into a family of movers. There were sandwiches cut as thin as wafers, some of them showing a crisp let-

tuce leaf between the white slices. There were potato chips curling on the edge like rose leaves, and sliced tomatoes, and a dish of beautiful jelly, so clear that you could look through it, and a pot of tea, whose fragrance had risen to Louie in spite of the white towel which had covered it. And there was a little dish of salted almonds and one of pickles, to say nothing of a plate of the crispest ginger snaps you could imagine.

By the time they had finished that luncheon, Louie had changed her mind about everything, the house no longer seemed a dismal, disorderly place that never could be a real home. Instead she was beginning to see how it could be very pretty and attractive, as soon as they had time to get things in order. As for her new neighbors, Louie was beginning to look forward eagerly to knowing them better. That girl who had brought the tray looked like a perfect dear. Louie decided. And when she had eaten the last crumb of the last ginger snap, and went to work again, she was singing under her breath, "There's no place like home, O, there's no place like home.—Girl's Companion.

My Cross

I have a cross to bear beneath whose weight
My shoulders bend, a cross unknown till
now,

A galling cross which makes my spirit bow,
Crying in anguish 'gainst so harsh a fate.
For I was wont to wander forth at will
To do my daily task, and love it well,
Nor ever mind how many cares befell
If only I might do my duty still.
Yet here I lie, a broken, useless thing
Watching strange hands do all that I would
do,

Longing for work I can not now pursue
And envying the birds upon the wing.
O busy Master, bless it unto me!

This is my cross, that I must idle be—
—Congregationalist

A Country Girl

Once at boarding school the girls were talking of a new scholar whose hands were red and who looked as if she had worked hard.

"Why," said one of them, "I never did a stroke of work in my life."

"You didn't?" said the country girl. "Don't you know how to wash dishes?"

"Oh, no, indeed!"

"Can't you cook?"

"No."

"Wash, iron, bake or scrub?"

"No! No!" said the girls. "We have servants to do those things."

"Can't you sew?" asked the country girl.

"Well," said one of them, "I made an apron once, but it was so poorly done that my mother had to rip it all out."

"Well," said the country girl, "I would be ashamed to be as helpless as you are—to be like a baby and have some one wait on me. You may talk about your fathers being worth money, but I'm worth something in myself. I can cook, wash, sew, scrub, bake and iron and milk and make butter. I am proud of what I can do, and never would think of boasting about what I can't do."—Ex.

The Strongest Thing in the World

This is a quite true story, and Christopher is a real boy. Although he has grown big now, I could take you to see him tomorrow, if you wanted me to do so. Well, one cold, wintry morning, in a certain village, a woman opened her cottage door and found on the step a basket, and in the basket a little baby boy. Somebody must have left him there; but although the cottage woman carried him indoors, she just couldn't keep him, because she had quite enough children of her own. So she took him to a house in the village where they looked after friendless little children, and there they took him in. All they could find out about his name

was the word "Christopher," which was marked on his little nightshirt.

Christopher, of course, began to grow up; but the people who looked after him were not kind to him. He hadn't enough to eat, and was pushed here and there. No one loved him as a father and mother would; so how could he grow up a nice boy? Sure enough, he didn't. He grew up terribly bad. Nobody would have him to work, because he would worry the pigs and let the sheep run out of the fields. And he made all the children most awfully afraid of him. I know one little girl who used to burst out crying every time she saw him, if she was alone. But don't say, "What a beast," for Christopher didn't know how jolly it is to be nice. He had nobody to care about his being good; and it is dreadfully hard to be good when you've never had anyone to love you and tuck you in at night.

Well, Christopher got worse and worse, and he couldn't get a smile from anybody. Even the best old man in the village said, "He's a bad fellow, Christopher; he'll never be cured." Christopher couldn't get any work and couldn't get any money; but no one seemed sorry. Yet there was a dear old lady near the village who had some cows, and she wanted somebody to bring them from the field each night and morning, to milk them, and see that the shed was cleaned. So she said to somebody: "I wonder how that Christopher would do?" And that somebody replied: "Oh, don't take him! He'll kill the cows and ruin you. Why, nothing in the world could make him do anything, or make him better." Then the old lady said a queer thing. This is what she said: "Well, I'm going to have him look after the cows, and I'll see if the strongest thing in the world will cure him." She didn't say what the strongest thing was, and everybody thought that she was a silly old lady. But she took Christopher, and somehow the cows didn't die, and the cowshed was kept clean. Nobody ever heard her scold Christopher. She got him a new suit of clothes, and she gave him five shillings a week, and nobody could find out that Christopher wasted the money in silly ways. By and by Christopher, who had been the cheekiest boy you can think of, stopped being cheeky; the children coming home from school stopped being afraid of him; and his face became quite shiny and happy. Then people went to the old lady and said: "However did you make Christopher so different?" And she said: "Oh, I tried the strongest thing in the world." Nobody could make her say anything more. This is really, really true.

Now guess what the strongest thing is! It changed Christopher; and if it could change Christopher, I am sure it could change the horriest person you know.—Christian Commonwealth.

The Grocer Sold

"Put down," the little fellow said, reading from a book, "ten pounds of sugar at five cents a pound, an' four pounds of coffee at thirty cents a pound, an' two pounds of butter at twenty-eight cents a pound, an' two cakes of soap at five cents each."

"I've got them down," said the grocer, looking up from his pad.

"How much does it come to?"

The man counted up the column. "Twenty-three-six," he announced. "Hurry, son."

"An' if I was to give you a five-dollar bill how much change would I get?"

"Two dollars and sixty-four cents," said the grocer impatiently. "Come on, I'm in a hurry."

"Oh, I didn't want to buy them," said the urchin as he disappeared through the door. "That's our arithmetic lesson for tomorrow and I couldn't work it."—Ladies' Home Journal.

13. Encourage all attempts at self-improvement, "with humble trust in Jesus."—Herald and Presbyter.

"Pleasure is outward, in the senses, but joy is inward, in the heart."

THE WORK AND THE WORKERS

Announcements

NEW SONGS

Abiding Place.
Amen, Jesus.
Answers Prayer Today.
No Disappointment.
Pulpit to Torment.
The Royal Telephone.
Old Time Religion.
Under the Cypress.
When God Beats Time.

Five cents each; special rates by the quantity.
F. M. LEHMAN, 2424 Tracy Ave., Kansas City, Mo.

SPECIAL TO OUR CHURCHES

If the faith of your people is being undermined through the entrance of that colossal error, "Christian Science," a lecture from one who has been seven years on the inside will undoubtedly be used of God in warning them against its contaminating influence. The undersigned will deliver his interesting and instructive addresses, "Seven Years a Christian Scientist," "Mrs. Eddy and Christ," "Christian Science and the Bible," "Christian Science, American Paganism," and "A Sign of the Time," to any church seeking light on the subject. For references apply, Rev. E. J. Thomas, district superintendent, Livingston, Wis. For terms apply, REV. W. J. BENNETT, Montfort, Wis.

ANNOUNCEMENT OF CAMP AND HOLINESS MEETINGS

The Colfax, Wash., Nazarene Campmeeting will be held June 20th to July 4th. Rev. John Little, evangelist, and others, will do the preaching. The campground is three blocks northwest of the O. W. R. N. depot, or one block north of the north end of Perkins Ave.—MRS. E. M. HALE.

The twelfth annual meeting of the Stewart County Association will be held on Standing Rock creek, ten miles north of Danville, Tenn., station, from August 22d to September 1st. Rev. E. O. Hobbs, of Illinois, is expected to do the preaching.—E. T. COX.

Evangelist Bud Robinson will be at the First Pentecostal Church of the Nazarene, in Indianapolis, Ind., June 22d to 24th. Services at 2:30 and 7:30 p. m. Those in nearby towns are especially urged to attend.—U. E. HARDING.

The Eastern Kansas Holiness Association campmeeting will be held at the state fair grounds, Topeka, Kan., June 25th to July 5th. The workers are Evangelists Andrew Johnson, Earnest B. Cole and A. S. Clark. For particulars, address the president, REV. A. C. KOSER, 1601 Kansas Ave., Topeka, Kan.

Evangelist J. D. Edgin will be in meetings as follows: Norma, N. D., June 19th to 29th; Valiant, Okla., July 3d to 19th; Eli, Texas, July 24th to August 2d; Paw Paw, Okla., August 6th to 16th; Ozark, Ark., August 17th to 24th; Cisco, Ark., August 27th to September 6th; Almyra, Ark., September 9th to 20th; Fairview, Ark., September 24th to October 4th.

Revival meeting arrangements for Ozark circuit, Nazarene church, are as follows: Ozark, June 17th to 28th, E. G. Roberts and wife; Cross Roads, July 1st to 12th, A. B. Calk; Alex, July 15th to 26th, C. P. Roberts; Dyer, July 30th to August 9th, B. H. Haynie, Dist. Supt.; Ozark Camp, August 14th to 24th, Allie Irick and wife; Alma Camp, September 2d to 13th, Oscar Hudson and A. B. Calk.—A. B. CALK, *Pastor*.

The Campmeeting at Ada, Okla., will be held July 17th to August 4th, Rev. L. L. Hamric, preacher in charge. Rev. J. J. Douglas will have charge of the singing. Free entertainment for preachers and workers.—A. F. DANIEL, *Pastor*.

The first annual camp of the Nazarene Campmeeting Association of Eastern Washington will be held in Audubon Park Addition, on Northwest Blvd., Spokane, Wash., July 9th to 19th. The workers for the camp will be Rev. C. V. La Fontaine and Rev. J. B. McBride.

SPECIAL NOTICE TO ALL THOSE COMING TO THE PORTSMOUTH, R. I. CAMP—The writer made a mistake in the opening date of Portsmouth camp. Please remember that the opening day will be Friday afternoon, at 3 p. m., July 24th. That will be the fourth Friday, instead of the last Friday, as announced in the HERALD OF HOLINESS. We must have these dates in order to secure the services of our precious brother, Evangelist W. S. Shepard, of Pasadena, Cal. This will be the first time Brother Shepard will preach at Portsmouth camp. See other workers later.—JOHN NOBERRY.

CHICAGO'S GREAT CAMPMEETING—Th's camp is held on the old West Pullman campground, One Hundred and Twenty-third Street and Stewart Avenue. Great interest is being manifested in this feast of tabernacles. Already almost one

hundred tents have been engaged. A large band of workers will be present to help push on in the fight. Rev. I. G. Martin will be in charge of the camp. Rev. Bud Robinson will preach the opening sermon, Thursday night, June 25th, then every day and night until over July 5th. Brother Will Shepard will speak once each day. Some of the best gospel singers in the country will sing.—I. G. MARTIN.

ENGAGEMENTS CANCELLED—Because of his serious illness, all the announced engagements of Gen. Supt. E. F. Walker, have been cancelled.

District News

ARKANSAS

The meeting at Mena began last evening, with a large crowd and a good interest. The two who came to the altar prayed through. We are expecting a mighty wave of salvation to strike the town within the next two weeks.

B. H. HAYNIE, *Dist. Supt.*

DAKOTAS-MONTANA

The following schedule of examinations will be followed, on July 22, 1914, at Surrey, N. D., the day preceding the Dakotas-Montana District Assembly: Theology, all four years, C. H. Norris examiner, 9 a. m.; Church History, all four years, Lyman Brough examiner, 10 a. m.; Essentials in American History, Making a Sermon, Jacob Luchsinger examiner, 11 a. m.; The Manual, Practical English, W. M. Irwin examiner, 1 p. m.; Bible, all four years, H. G. Cowan examiner, 2 p. m.; Argumentation, Philosophy of the Plan of Salvation, Jacob Luchsinger examiner, 3 p. m.; Psychology, C. D. Norris examiner, 4 p. m.; Books to be read, W. M. Irwin examiner, 4:30 p. m.; All About the Bible, H. G. Cowan examiner, 5 p. m. Let every licensed preacher be present to take examination in his year of the course.

H. G. COWAN, *Secretary*.

KENTUCKY

We closed our tent meeting at State Branch, Ky., June 4th, with victory. We organized a Nazarene church with twenty-one members, with a half-dozen others to come in Sunday, June 7th. Enough money, timber, lumber, and a fine plot of ground was given the last night of the meeting to build a Nazarene church. We are now at Nancy, Ky., in the battle. This is one of the strongholds of the "Hard-shell Baptists," or the sinning religion crowd. The crowds are coming, and we are believing for another great meeting.

WILL H. AND LILLIE B. NERRY.

NEW ENGLAND

At our last Preachers' Meeting it was voted to purchase a new District tent, to be used during the summer in opening new fields. Subscriptions were taken to the amount of \$100. We need about \$50 more for the tent, and ought to have as much more for seats. Reader, how can you better help the cause of holiness than by sending us money at once, so we may be fully equipped

THE OTHER SHEEP

THE OTHER SHEEP for June will complete its first year. A great many subscriptions will expire July 1st. Let all the churches take up the matter and renew the subscriptions. Look into the matter and see what benefits have been realized from the use of this great missionary agency. Don't put it off, but look after this important matter at once.

MITE BOXES

Have you ordered a supply of Mite Boxes for your Sunday school? We are sending out large numbers of them. Surely, every Sunday school in the Pentecostal Church of the Nazarene wants to join in the great offering to be taken, November 8th, to complete the purchase of our denominational headquarters. The Mite Boxes will prove effective in interesting the young people. Send at once for as many as you can use to advantage.

Dr. Walker's Illness

Immediately after his return from Scotland, where evidently his labors and duties had been very tense, hastening to his District Assemblies, Dr. Walker had little more than arrived at Denver for the Colorado District Assembly, when he was taken with sudden and severe illness, pneumonia and other complications. He had to be removed at once to St. Luke's Hospital, where he is still confined to his bed. He has been provided with an extra nurse, and such care as is possible, and will be removed to his home when practicable. All this has caused great expense, which Dr. Walker is not able to meet, but which the church will be glad to provide. He has already been in the hospital about six weeks, and before he can reach home there will be several hundred dollars' expense. We ask the friends to send at once, individually or as churches, such an offering as shall meet this necessary expense. It must be met at once, and the only source of supply is the loving heart of the church. Please send to REV. L. E. BURGER, Greeley, Colo., at the earliest possible moment.

Your brother in the work,

P. F. BRESEE.

FROM DR. WALKER

I am still in the depths, though not quite so deep, thank God! Am improving slowly, and looking forward daily to the time when I may be shipped to my home. It seems possible now, that I may be able to go within another week.

With love to all,

(By nurse)

E. F. WALKER.

in this glorious campaign to spread holiness over the New-England District. By the time you read these lines the tent will be ready. Send in the money at once; sums both large and small, and we will do our part to push the battle for God and holiness. We are holding a few days' meeting with our church in Worcester. The Lord is blessing the efforts of Pastor Roundy, and the church is gaining members. Address: No. 9 Dearborn Ave., Beverly, Mass.

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

NOTES AND PERSONALS

Pastor Bearnse has been appointed to the New-town, Maine, church, but will not take up the work there till some time in June.

I would be grateful to all pastors if they would drop me a card when they can, and mention the several things about their churches, and other churches, to put in these columns.

There will be a holiness campmeeting in New England in the following places: Grandview Park, Haverhill, Mass.; Brandon, Vt.; Rock, Mass.; Douglas, Mass.; Portsmouth, R. I.; and Old Orchard, Mass.

There were about seventy-five persons out to our Monday night holiness meeting, May 18th. This is somewhat different than when we came to take the pastorate of Emmanuel church. Surely God is in His holy temple!

Pastor Myers is going to try and join the Unionville work onto the work at Woonsocket, R. I. The latter place is too small to support a pastor.

Pastor Brumley, a holiness preacher supplying the Free Baptist church at Norwood, R. I., is to close his ministry there about the first of June. Our good brother preaches such a red-hot gospel many can't stand his preaching.

Sister Curry is absent from her duties at the P. C. I., closing up her pastorate at East Palestine, Ohio.

Pastor Domina, of New Bedford, held a service for some Baptist folks in Pautucket the last of May. He is to have charge of Seven Oaks camp, near Troy, N. Y. Brother Domina will remain another year at New Bedford.

The holiness folks at Sayre, Pa., are holding true to the holiness work in that place. Weekly holiness meetings are being held, and a convention is planned for in the near future.

General Missionary Treasurer Married

Elmer G. Anderson, Chicago, and Miss Ruby Duckett, Burlington, Wis., were united in marriage by the writer, at the First Methodist Episcopal church, Burlington, Wis., June 11th, at 12:30 o'clock, Rev. C. C. Becker, pastor of the church, assisting in the ceremony. The church was beautifully decorated and a large crowd of friends and relatives gathered to witness the ceremony. After the ceremony we drove three miles into the country to the splendid home of the bride's parents, where a sumptuous bridal feast awaited us.

The groom is a member of the First Pentecostal Church of the Nazarene, Chicago, and is well known to the general church, being its missionary treasurer. He is also business manager of the Olivet university, where he first met Miss Duckett, who was a student of the school. She is a noble young woman, has rare ability as a singer of the gospel, is highly respected and greatly beloved by the people of Burlington, where she was born and has grown up from childhood. She recently united with our church at Chicago.

They were the recipients of many valuable presents. After a brief bridal tour they will be at home to their many friends at Olivet, Ill., for the present at least.

I. G. MARTIN.

Former District Superintendent Fogg will not take any pastorate for the present, as he feels that God has called him into the evangelistic work.

Dr. H. C. McBride, of Ocean Grove, N. J., has written us of a gracious revival God gave him in Burnham, Pa. Many folks got to God. Anyone desiring his labors can write at his home.

Some of the musical talent from the P. C. I. came to Emmanuel church on a recent Sabbath morning, playing their instruments and giving us a fine duet.

Those in charge of Portsmouth camp are looking and planning for a gracious season this year. It is hoped that this camp will be made the New England District Campmeeting.

Pastor Ward is stopping with his married daughter in Pawtucket, until after the Brooklyn school closes, when he and his family will move to South Providence, where he is now pastor.

Sunday night, May 17th, God gave us several men seeking salvation, who never have been at our altars before. It was a gracious service indeed.

The work at Bath, Maine, has come up under the pastorate of Rev. J. W. Gillies. This man of God insists on souls getting saved wherever God sends him.

Pastor Reney, of Johnson, Vt., has returned to the New York District. He began his first work with us at Sag Harbor, Long Island, N. Y.

Every pastor and his wife will be lodged and boarded free at Portsmouth campmeeting this summer.

Every church that will bring five and upward of the members of their churches to Portsmouth camp, will secure free lodging and ten percent on all meals purchased at the dining room hall.

Every pastor and delegate of our New England District Assembly ought to get it on their hearts to pray and labor for a District Campmeeting, where we can present all our claims before the people.

The greatest agency for the salvation of precious souls between now and next fall, will be the holiness campmeetings, from Maine to California, and from the great lakes to the great gulf. Let us daily pray God to bless this great agency in the salvation of thousands of souls! God grant it for Jesus' sake!

"KEEP ON BELIEVING."

KANSAS

I have just returned from the northwest part of the District, a country of splendid distances. All Kansas, so far as I have seen, is blessed with a most bountiful wheat crop. This suggests to me that our people ought to make a generous thank offering to the Lord, to foreign missions especially, as well as to the other needed causes. "Honor the Lord with thy substance and with the first fruits of all thine increase. So shall

thy barns be filled with plenty, and thy presses shall burst forth with new wine."

Evergreen, thirteen miles from Hoxie, Kan., Brother Orville Walden, pastor, was first visited. The work is doing well. We had good services; baptized six, five of them by immersion. Next we went to Plainville circuit. Brother Frank Mayhew, the pastor, and wife, have moved to Palco, Kan., which puts them in close touch with affairs on the circuit. They, assisted by Brother Bassett, and by Brother Kiemel and Sister Glover from Plainville, had just closed a good tent meeting with victory and salvation. I baptized, by immersion, fourteen more for Brother Mayhew, and we saw one clear conversion.

The tent was moved from Palco to Plainville, where the meeting starts well with Brother C. A. Imhoff assisting Brother Kiemel. I was there for the first three services and God gave us one soul.

I next visited Covert, preaching at both of Brother Mickey's appointments. At the south one there were visible tokens of victory, three souls claiming victory.

At Covert, tent meetings are also in progress, Brother Bassett assisting Brother Mickey. Here also they have a fine, new, six-room parsonage nearing completion.

The faith and persistence of Brother and Sister Bivins, at Salina, are winning. While it is a hard battle our faith is strong for growth and success at Salina.

God is truly blessing me, and keeping me in good health, and enriching my soul with His sanctifying grace. Praise His dear name! We are earnestly praying for dear Brothers Cochran and Walker, that God may restore them to health and service again if He so wills. It seems like we can ill spare these dear men of God from the battlefield. Our Hutchinson people had learned to love Brother W. F. Dallas, for his noble Christian character and faithful ministry in evangelism. We are praying earnestly for his bereaved wife and family. My next trip will be southeast and east.

H. M. CHAMBERS, *Dist Supt.*

MISSISSIPPI

The Haulka meeting was a success in many respects; quite a number were blessed at the altar. Our people from Houston came over to us each Sunday and were an inspiration to the meeting, with their prayers, songs, testimonies, and shouts of victory. We were entertained so kindly in the homes of the Turners, Newalls, Baskins, and Westmorelands. I am now at Columbus on the way to Millport, to see after the school matters. I will preach at the Black Creek church over the second Sunday, and then I begin at Ecu, Miss., the third Sunday. This is a new field into which we are going without invitation. We shall live in our old tents as we did in the early days. If Brother Pinkham, of Texas, sees this note, will he please write me, as I have lost his address, and I am anxious to hear from him just now. In

Tribute to Rev. W. F. Dallas

By C. A. IMHOFF

Everyone who knew Rev. W. F. Dallas was shocked upon hearing of his very sudden death a few weeks ago. Personally I knew him only a short time, but I want to say that I never met a truer and more faithful minister of Jesus Christ than was he. He was also a very able preacher. I considered him one of our very best preachers, and certainly one of our most successful evangelists. While he preached the plain, straight, uncompromising gospel in its fullness, he did it in such a tender, loving spirit that it wonderfully gripped hearts and gave him great success as a soul-winner. His sermon on "Ye are the light of the world," to Christians, was one of the greatest sermons I ever heard from the lips of man.

While holding a meeting for us at Hutchinson, Kan., last winter over the holidays, a little scene occurred that shows the heart and spirit of the man. We presented him a good Bible. I made the presentation speech on the platform before the people, and tried to tell him how we appreciated his labors among us, and of his absence from his family at Christmas for Jesus' sake. He wept much and when I handed him the Book, he dropped on his knees and with one hand on the Bible and the other raised to God, poured out his soul in fervent prayer, earnestly beseeching God to help him live by and faithfully preach the truths of that blessed Book.

Yes, one of our greatest and best men has gone on before. We confess we cannot understand why, but we bow in humble submission and say a hearty Amen to all God's way and will. May God bless and sustain his bereaved wife and children, and comfort their hearts and help them and us all to look beyond this veil of tears where parting is no more.

It is worth everything to leave behind a memory as precious as is that of him, and by His grace I intend to do it. Don't you?

our meeting I took eleven subscriptions for the HERALD OF HOLINESS. Everybody is delighted with the paper. We are thankful for a paper we are not ashamed to recommend.

I. D. FARMER, *Dist. Supt.*

General Church News

PITTSFIELD, MASS.

This little body of people was organized into a church a year ago. If there ever was a place where a true holiness church is needed it is in Pittsfield. Everything has been preached here but true holiness, resulting in prejudice against our work. But thank God, He has already opened heaven upon us. Some who were discouraged a month ago have gone in for a deeper work of grace, are today sanctified wholly, praising God and walking in the light. They are a true-hearted and loyal people. Last Sunday the blessed Holy Spirit was greatly manifested in our midst, and one soul was sanctified wholly. We are told by the Master to "preach the word," and I told the Father last week that I'd preach Jesus as faithfully as I knew how, if He would send me the people to preach to. Last Sunday He showed that He had answered my prayer by sending in the largest number of people we have yet had. I came here to take charge of this work the 8th of last May.—AMALIA YOUNGGREN.

NEW ENGLAND PREACHERS' MEETING

The final meeting of the official year was held with our church at Lowell, June 3d. There was a good representation of our preachers present, and a profitable day was realized. The brethren voted to buy a new District tent and put the same in operation at once. Our district superintendent, N. H. Washburn, has been poorly in body, but is once more feeling like himself, and plans to pioneer new sections with the new tent. The usual routine of business held forth in the morning session. In the afternoon we were favored by having our brother, Rev. W. E. Shepard, preach for us. His message was strong and of real blessing to us all. Brother Shepard is hold-

The Sanctified Heart

What Is It?
How to Obtain It
How to Retain It

By
REV. E. M. ISAAC

This is an entirely new booklet, which will be especially useful in teaching the doctrine of sanctification. We are gratified to be able to add it to our series of holiness booklets. To circulate this booklet will be work that will tell for good.

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Illinois Holiness University

This institution has just closed the best year of its history. That the blessing of the Lord has been and is upon it, is seen in many ways. However, we desire to refer to a few things that have to do particularly with the closing of the school year.

The Board of Trustees have chosen the man to be at the head of this institution, as its president for the coming year, whom they believe God would be pleased to have there. This man is Rev. John H. Norris, A. M., Ph. D. Dr. Norris was present during the closing days of the school year, and delivered the Commencement Day address. To those who know the man it is needless to say that this address was a masterpiece of logical truth and eloquence. And best of all, it was delivered under the anointing of the Holy Spirit.

In connection with the closing days of the school year a ten days' campmeeting was held in the large tabernacle connected with the University. This was a time of salvation and blessing. For these ten days school work was laid aside, or rather, we should say, school work, examinations and all were completed before the meeting began, and faculty and students gave themselves to the work of praying the holy fire and glory down upon the camp. For this they are well prepared. This is a part of the training in this institution. During the last year there have been times of blessed victory and salvation in the class rooms. Students have been converted, reclaimed, or sanctified, and at times when God was seen to be clearly leading, the entire recitation hour was spent in prayer. Dr. E. P. Ellyson, the vice-president, who has really been acting president for the past year, has not only cared for the intellectual but also for the spiritual interests of the student body, and as a result the students who came to the school unsaved are now saved, and those already saved have been strengthened. So in the campmeeting the faculty, students, and the many saints who gathered in from many parts of the land, united in prayer, God heard and answered, and the glory came down.

The main preaching of the campmeeting was done by Rev. L. Milton Williams, D. D., and Rev. J. W. Lawrence. To say that these men did great preaching is to put it mildly. Those who have heard them at other times and places never heard them preach with more spiritual power and unction. This not only evidences the presence of God with, and His blessing upon, these men, but also His presence with, and His blessing upon, the campmeeting and school. From the first day to the last God gave evidence that He was in the camp. There was not an unfruitful service, and many times billows of glory from heaven swept the place. The first Sunday morning was the time for the Baccalaureate service. The sermon was preached by Rev. E. P. Ellyson, D. D., under the blessing of God and the anointing of the Holy Spirit.

The last Sunday morning's service was given over to the inauguration of Dr. Norris as President of the University. The charter, keys, and seal, of the University were presented to Dr. Norris in an appropriate address by Rev. L. Milton Williams, D. D., president of the Board of Trustees. Dr. Norris responded in a most happy manner, and God made his address on this occasion a blessing and an inspiration to all present.

As we look at the past and see what God hath wrought, we thank Him and take courage. And as we look toward the future, knowing that the same God who has led in the past will guide in the days to come, and under the human leadership of such well-trained and Spirit-anointed men as Dr. Norris and Dr. Ellyson, we march on with renewed hope and without a fear. We have every reason to believe that Illinois Holiness University, under the blessing of God, with strong additions to the faculty, a

strengthened course of study, and improvements in the management, will next year far excel the present year in every way. We thank God for what has been, what is now, and for the vision He gives us of the glorious things of the coming days.

J. F. HARVEY.

Secretary Board of Trustees.

Scripture Post Cards

We have a splendid line of imported Post Cards, consisting of twenty beautiful floral designs, representing in natural colors a great variety of wild and cultivated flowers. They must be seen to be appreciated. The following are the Scripture texts in the set:

Without faith it is impossible to please him. **HEB. 11:16.**

The very God of peace sanctify you wholly. **1 THESS. 5:23.**

Jesus Christ, the same yesterday, today, and forever. **HEB. 13:8.**

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **1 TIM. 4:12.**

As thy days, so shall thy strength be. **DEUT. 33:25.**

Be ye also ready; for in such an hour as ye think not the son of man cometh. **MATT. 24:44.**

Have faith in God. **MARK. 11:22.**

Follow peace with all men, and holiness, without which no man shall see the Lord. **HEB. 12:14.**

Let this mind be in you, which was also in Christ Jesus. **PHIL. 2:5.**

Fear ye not, stand still, and see the salvation of God. **EX. 14:13.**

The Lord is at hand. **PHIL. 3:5.**

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. **ISA. 26:7.**

If ye love me, keep my commandments. **JOHN 14:15.**

Be thou faithful unto death, and I will give thee a crown of life. **REV. 2:10.**

He is able also to save them to the uttermost that come unto God by him. **HEB. 7:25.**

In all thy ways acknowledge him, and he shall direct thy paths. **PROV. 3:6.**

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. **MATT. 5:33.**

Blessed are the pure in heart, for they shall see God. **MATT. 5:8.**

My God shall supply all your need. **PHIL. 4:19.**

He careth for you. **1 PETER 5:7.**

These texts are printed on the cards in colors which harmonize with the color scheme of each card. Those who have seen them are delighted with them. Some who are not in the book business have ordered as *high as twenty-five, thirty, and forty sets.*

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Wall Mottoes

No. 537--Home Blessings

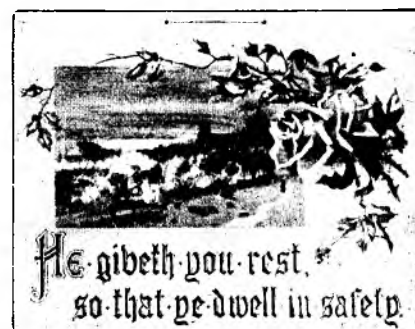
Size 13 x 9 inches; corded; 25 cents each.



Special Notice--This popular Motto for the home is now done on the velvet boards with landscape in panel and texts in white letters, and is having an increasing sale in this new style.

No. 552--Thoughts of Peace

Size 13 x 10 1/4 inches; corded; 25 cents each.



Four choice designs of roses and carnations, etc., with fine landscapes in panels. Texts in silver.

TEXTS

1. He giveth you rest, so that ye dwell in safety.
2. He that keepeth thee will not slumber.
3. Rest in the Lord and wait patiently for Him.
4. I lay me down and slept, for the Lord sustained me.

*No. 626--Fellowship With God

Size 11 1/4 x 5 1/2 inches.

Corded; 15 cents each.



Upright panel series of floral sprays in ornamental panel; printed in full colors; a nice and tasteful series with texts in silver.

TEXTS

1. Bear ye one another's burdens, etc.
2. The Lord preserveth all them that love Him.
3. Rest in the Lord and wait patiently for Him.
4. As thy days so shall thy strength be.

No. 591--My Refuge

Size 10 x 6 1/4 inches; corded; 10 cents each.

Floral Designs, with landscapes arranged in shape of a cross; a very attractive series; texts in silver.



TEXTS

1. Teach me Thy way, O Lord.
2. Our help is in the name of the Lord.
3. Lead me in the way everlasting.
4. In God have I put my trust.

+ +

Any of the above mottoes sent postpaid upon receipt of price.

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ing revival meetings on the District, with good results. In the evening Rev. E. H. Post, of the Evangelical church, preached, to the edification of the people. The next meeting of the preachers' association, in connection with the District deaconess meeting, will be held with our church at Fitchburg, October 6th and 7th, at which the annual election of officers will take place.—C. P. LANPHER, *Secretary*.

UPLAND, CAL.

This past Sabbath, June 7th, was a glorious day because of God's presence with us. At the 9 a. m. prayer service, much prayer was offered by the saints for the services throughout the day, and God heard their cry, saw the tears, and gave the desires of the heart. Rev. Hamilton, who is at present doing colporter work in our midst, brought the morning message. His subject was "Home." It was fine, and hearts were melted, and we believe our homes will be better because of this sermon. Chester Decker led the young people's service, and God's Spirit was with him in a marked way. He was reclaimed a week ago, and sanctified after the service in his home. At night the pastor preached on "The Up and Down Experience," showing the characteristics of those who live such life, and also the remedy. Several responded to the altar call, and most all prayed through definitely. Our district superintendent, Brother Wilson, meets this week with our board to conduct the annual board meeting, and make arrangements for next year. We look up, and thank God, and take courage.—O. F. GETTEL.

INDIANAPOLIS, IND.

Evangelist C. E. Roberts and wife, and her sister, of Pilot Point, Texas, just closed what proved to be a great meeting at the First Church of the Nazarene in this city. More than one hundred bowed at the altar for pardon or purity, and most of them were happy finders. Thirty-three were at the altar at one service. This meeting made one think of what is said of the days of Finney: the mighty power of God was upon the people. Large crowds came, some to hear the sweet gospel songs sang and played by Mrs. Roberts and her sister, Miss Taylor. Brother Roberts preached the gospel with no uncertain sound, and God honored His Word. The first day of our meeting was the dedication of our new church, purchased from the Presbyterian congregation. A large crowd of holiness people met at the old church and held a short farewell service, and then marched nearly two squares, led by the Barth Place Methodist full-salvation brass band, to the new location. Amidst shouts of victory we dedicated the new place to the worship of God in the beauty of holiness.—U. E. HARDING.

MALDEN, MASS.

We have just closed a very gracious revival at Malden, Mass. Several scores of people sought the Lord for pardon or holiness, and a large proportion finding. The last night of the services witnessed twenty people seeking the Lord, most of these being penitents. A nice class was received into the church, with a half dozen more to follow next Sunday. This church certainly has endeared itself to the evangelist, and arrangements are being made for another siege in January. Pastor M. E. Borders is a rustler, and knows how to stand by the evangelist. He has served this church several years, and I discovered no sign of any one wanting him to leave. My next meeting is at Coatesville, Pa., June 11th to 21st. *Yours in the holy war*.—W. E. SHEPARD.

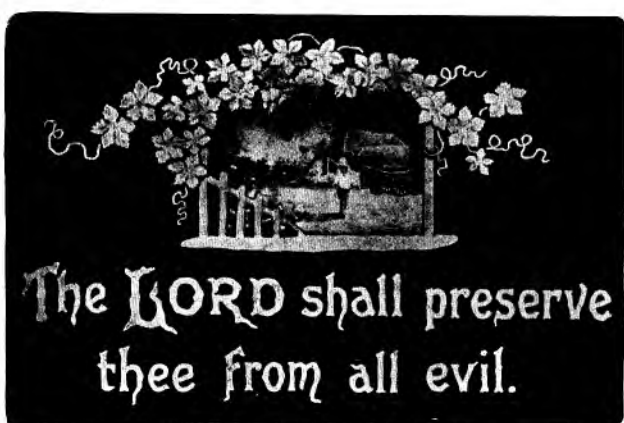
JEFFERSON, TEXAS

We have just closed a fine meeting here which we held with the Methodist Episcopal pastor, Rev. J. H. Beadle. God gave victory from the beginning. About thirty were saved, sanctified, or reclaimed, and the church built up and placed on a good working basis. Holiness at this place was suffering; the cause had been neglected, but there were a few old landmarks, who will do to depend on, and now they have some young people in their ranks who can take their places when God calls them to their reward. Brother Beadle is a splendid worker; he knows how to pray and sing and shout. I can recommend him to any one who wants the whole truth. Brother Locklear was with us also; he is a sanctified Baptist. This is my first meeting, and I have not been a Christian a year yet, but I'm going through by His grace. My home address is Peniel, Texas.—B. N. AKIN.

IOIA AND CHANUTE, KAN.

Since coming to Iola there have been two sanctified and one saved and two united with the church. Our little church is encouraged and growing spiritually. At Chanute we held a four

Wall Mottoes



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Country Scenes

Size 14¼ x 9¾ inches; corded.
60 cents each.

Marvelous value; a fine series of cards with overhanging grape vine and fruit, with cut-out opening showing country scenes.

TEXTS

1. Your Father knoweth what things ye have need of.
2. The Lord shall preserve thee from all evil.
3. My presence shall go with thee.
4. The Lord will bless His people with peace.

No. 619--Roses

Size 17½ x 11¼ inches; corded.
50 cents each.

A new series of heavy embossed frame texts, with fine bold rose designs, and texts in silver.

TEXTS

1. Trust ye in the Lord for ever.
2. Who shall separate us from the love of Christ.
3. The Lord hath been mindful of us.
4. Let not your heart be troubled.



No. 535--Prayer Series

Size 14¼ x 9¾ inches; corded.
60 cents each.

A real novelty! A charming effect. Words "Lord" and "God" in nickel-silver letters and cut out; remainder of text in white rock letters, delicately tinted; a very popular card.

TEXTS

1. Lord, teach us to pray.
2. Lord, I will follow Thee.
3. God shall supply all your need.
4. God is our refuge and strength.



No. 623--Christ the Head

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This world-wide known motto now published in imitation velvet, with a beautiful reproduction in fine colors of a design after Thorwaldsen's picture, "Come unto Me." In this new and striking form many thousands have been sold.

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weeks' meeting in the south part of town, which resulted in upwards of twenty-five either saved or sanctified, and one case of Divine healing of a little child, whose mother was afterwards saved. One traveling man, from Pennsylvania, came to the services, and at the second service knelt at the altar, confessed his sins, wrote letters of confession, and was saved. The second Sunday after

coming he was sanctified. We now have two Sunday schools in Chanute, one in the morning in North Chanute, and one in the afternoon in South Chanute. Two prayer meetings are held, one Tuesday evening and one on Wednesday evening. At the regular Sunday evening preaching service one was sanctified in North Chanute last Sunday night. We have a tent meeting now in

progress in Iola. Had planned to have Rev. J. D. Edgin with us in this battle, but owing to his wife's helpless condition he could not come, so we are braving it alone. God is on our side.—CLINTON L. AND MARY CALHOON, *Pastors.*

MARION, OHIO

The Sabbath day was a glorious treat to the saints here. The Texas Trio did excellent work. We are going to have a revival here. Everything is moving along nicely. We had large congregations in the afternoon and evening; seekers at

the altar in all the services; war is declared, and we shall fight our battle with the weapon of perfect love.—E. DEARN.

WISTER, OKLA.

Have just returned from Salisaw, where the Lord gave us a good meeting. Several were converted and several sanctified. We were enabled to show the difference between the Pentecostal Church of the Nazarene and the Tongues movement. The Tongues people are in Salisaw, and they will be in your town soon. Prepare for them. God is blessing us in our pastoral work. We have some people who know the Lord.—E. A. SNELL, *Pastor.*

BAKERSFIELD, CAL.

After our meeting with Brother Frazier in the Nazarene church at Bakersfield, Brother Frazier secured one of the District tents, and on May 6th we began a battle against sin at East Bakersfield. God gave victory; some were saved and sanctified. The last Sunday, May 31st, Brother Frazier baptized five at the evening service. I gave my experience from Romanism to Pentecost: out of darkness into the light and liberty of the gospel of Christ. We had a tent full and people were standing outside. We believe the Holy Ghost will use the truth to His glory. Brother Frazier is a man of God, always at work for souls. He has a lot of good soldiers who know how to fight sin. May the Lord bless the Nazarene church at Bakersfield! From June 4th to 14th, we will be at a schoolhouse, ten miles from here. Our address is 1225 Tenth St., Bakersfield, Cal.—JAMES ELLIOTT.

FROM EVANGELIST C. F. CRITES

We closed at Marquette, Kan., June 7th, with a shout in the camp and seekers at the altar. Twenty seekers bowed at the altar for either pardon or purity, and some for both, and eighteen were finders. Among them were the Methodist pastor and wife, who sought and found sanctification, and, of course, went right to preaching it. One lady, who was raised a Catholic, and when we came was studying Christian Science and Russellism, found both works of grace and burned up her Christian Science literature, and is now shining and praising God on account of her new-found peace. Thomas Keddie, Jr., helped me in the preaching. He is a faithful advocate of the whole gospel. D. Avery Hoover led the singing, and was a blessing. Mrs. Grant Van Bibber and Miss Lila Balsmeier were the organists and assisted valiantly in the altar work. My wife was with me, and the Lord made her a blessing to all, especially to the children in the children's meetings. The place bids fair for a strong holiness work.

ERIN, TENN.

There is an outlook for at least one new church in the bounds of my work. I have three churches, one at Erin, the county seat of Houston county, the other two are in the rural district. Yesterday, June 7th, was a great day in the Erin church. At the morning service, with a house full, the power fell. Three came forward and prayed through, then we had a time of shouting God's praises. The work is moving on in Tennessee. I have been in the holiness work as a minister six or seven years without any organization, and between two and three years in an organized church, and can say we have made more progress in these two years than all years before without a church. We are glad the Nazarenes come to Tennessee in July, 1911, and gave us a home. We feel like it was as a mother stretching forth her hands to house some orphans. Praise the Lord! we are at home to sing and shout, testify and preach holiness, with the whole thing, from

The Catechism

The last General Assembly authorized the publication of a catechism for the use of our people. An excellent one has been prepared by Dr. E. F. Walker and is now ready.

Single Copy, 5 Cts. Postpaid
 Twelve Copies, 50 cts. Postpaid
 By the Hundred, \$3.50, Postpaid

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the head down, to say Amen! So we take courage and press on. We have already had some blessed revival meetings on this District this year, but we expect this to be the greatest year of revivals on holiness lines in Tennessee.—W. F. COLLIER, *Pastor.*

LITHOPOLIS, OHIO

These are wonderful days to God's people at this place because of His blessing. He has proven to us that faith in Him brings victory. We go into a meeting three miles east of our place, at Jefferson, Ohio, July 5th, with Rev. C. F. Stroup, of Olivet, Ill., in charge as evangelist.—MARY ELLEN GOSSETT, *Pastor.*

Books
 at Special Prices

We have some books on which we are overstocked, some others which we do not list in catalogue. To reduce the stock, or to close them out, we offer them at greatly reduced prices, which will be in effect only until our present stock is exhausted.

	Reg. price	Sale price
A BETTER COUNTRY—By M. E. Borders.	\$0.40	\$0.30
BIBLE DICTIONARY (Span.)	2.00	1.50
CRUDEN'S CONCORDANCE—Half leather.	1.50	1.25
HALF HOURS WITH ST. PAUL. By Daniel Steele	1.00	.75
NEW TESTAMENT AND PSALMS. Self-explaining edition; 8 vo.; special Morocco-grained binding; red edge; large, clear type; 527 pp.	1.50	1.15
SOME WOMEN I HAVE KNOWN. By J. B. Culpepper	.75	.50
Do, paper	.45	.30

CHILDREN'S MISSIONARY SERIES

An interesting series of Children's Travel Books; illustrated in colors; suitable for presents for boys and girls.

	Reg. price	Sale price
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Our Publishing House

H. D. BROWN

The Northwest District Assembly, recently held at Seattle, gave cordial support to our Publishing Interests. This District has undertaken to raise a liberal amount for the operating expenses. The pastors and churches are doing all they can to circulate our books and Sunday school literature. THE HERALD OF HOLINESS is held in high esteem by this District. A good list of subscribers was taken at the Assembly, and the paper is well supported throughout the District.

The Sunday schools have taken hold of the work in good earnest, and undertaken to raise over \$700 by the mite boxes, toward the payment of the balance on the property.

The Assembly adopted a resolution, declaring that they would take a public offering in each congregation, once each year, until the liabilities of the Publishing House were discharged. This is an example worthy of imitation. We believe this is the true spirit, and the proper stand to be taken by all our churches. Let us rally to the support of the Publishing House as we rally to our missionary work. We trust that each pastor and district superintendent will make a special effort, hold special meetings in the interest of the Publishing House, raise all they can in cash and subscriptions, and remit direct to the House. In making your statistical report, always report the amount raised for the Publishing House. Blank pledges can be obtained from the Publishing House. Brethren, God has given us this work to do for Him. Let us all unite in a mighty effort to pay off the liabilities of the Publishing House very quickly. Do all that can be done in the fear of God. Push the battle in His name, and He will carry us through.

WOONSOCKET, R. I.

Brother Arthur Meyers is the pastor of this little church and God is blessing His work among us. We held an all-day meeting Sunday, June 7th. This was a blessed time, a real feasting on the things of God, with souls at the altar afternoon and evening. Brethren from Providence, Pawtucket, Uxbridge and Franklin, were with us. Brother Whitman, of Providence, preached in the afternoon, and Brother Wyman, of Uxbridge, in the evening. The Lord's Supper was observed at the morning service. Praise, prayer and testimony was the order of the day. A street meeting was held as usual before the evening service, and the Word preached to a large congregation, who listened very attentively. We expect to hold an all-day meeting on the first Sunday of each month.—Mrs. LUCY MAYNARD, Secretary.

RANDOLPH, MISS.

God was with us Saturday night, Sunday and Sunday night, at Dogtown. Seven boys and seven girls were saved. The Lord is giving us precious souls along the way.—HUBBARD AND WILLIE MCGONAGILL.

BROWNING, ILL.

Brother John Mitchell and I closed a meeting previous to this one in Aurora, Mo. There were eighteen or twenty professions. Brothers Ferguson and Sexton were used part of the time in giving out the Word. At this writing I am engaged in a tent meeting in the above place. We had a small break last night. The lodge, as well as the show, spirit has an influence here.—UVALDE DAUGHERTY.

NAUVOO, ALA.

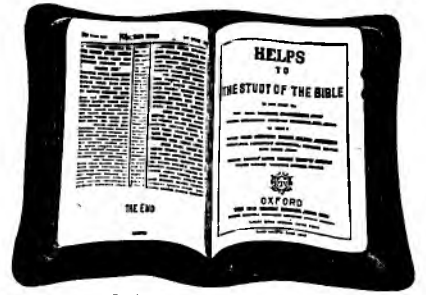
Our people have been enjoying the rich blessings of the Kingdom these last days, and most of us are looking up and heavenward. On the fourth Sunday in April we held a special service for children, and it truly was a great day with us all. We were privileged to have with us on this day, Rev. Z. B. Whitehurst, of Donalsonville, Ga., who spoke to us encouragingly. As these dear children sang and spoke to us on this day, their faces all aglow with heavenly sunshine, our hearts were stirred within us. Much good was accomplished in this day's service. On the fourth Sunday, and Saturday before, the Alabama Singing Convention met with us. You can imagine a bunch of Nazarenes in a singing convention! My! how our hearts did burn within us, as we sang of the redeeming Blood of Jesus, and the glad



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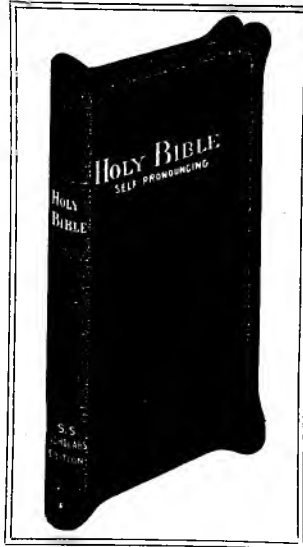
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time when we shall join that heavenly choir. The church at Nauvoo was not large enough Sunday. Some were reclaimed and especially blessed in this meeting. Brother J. L. Horsley is president, J. A. Romine, secretary, and Litta Manasco, chaplain. We meet next month, July 1, at Hollyville, Ala., on the D. C. R. R. We are looking forward for our God to do great things for us as the summer days go by. We will have Brother and Sister Irick with us in our September meeting.—C. C. BUTLER, Pastor.

MONTFORT, WIS.

The tent meeting is now in full swing, and the

"rustling is heard in the mullberry trees" as the Lord is bringing the truth to the hearts of the hearers. Last Saturday, June 13th, Brother Waltz gave us a talk on the Word and outlined the kind of work God can accomplish in the hearts of those who believe on Him. On Sunday, Rev. Crosby, our Methodist Episcopal brother, delivered a powerful sermon on "Without Christ." It was a mystery why so many who were seemingly deeply convicted of sin and their utter helplessness without Jesus, could resist the influence of the Holy Spirit so wonderfully manifested. On Monday, Brother Waltz again gave us a further discourse on "The Evidences of Regeneration." The re-

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mainder of our meeting will be conducted by our beloved district superintendent, F. J. Thomas, with the exception of Sunday evening, when the writer will give his experience of "Seven Years a Christian Scientist," telling of the awful mental anguish an honest seeker after truth goes through while being trained for a mental practitioner, as well as showing clearly the relation of Christian Science to Bible prophecy referring to our Lord's return. Again I ask that our people contribute to our aid in the building up of full salvation in the District. Of the \$80 received up to date, \$50 was given by an unconverted man and the remainder by our Methodist Episcopal friends.—WM. J. BENNETT, *Pastor.*

MALDEN, MASS.

Well, what a time we had Sunday, May 31st! Brother Shepard preached one of his old-fashioned consecration sermons in the morning. There is nothing like it! Brethren, get him to preach it to your congregation! Many souls were at the altar. In the evening he preached another glorious sermon on the text, "And the books were opened." The altar was again filled and overflowed. Then on through the week we went, winding up last Sunday. A large offering was taken in the morning, and more souls at the altar, with another glorious sermon to sinners in the evening, and some twenty seekers. Some thirteen were taken into membership in full and on probation this last Sunday, and there are others to come. Be sure to have Brother Shepard come and hold a meeting for you! Brother Borders is resting, down in Maine, for a few days, and then on with the fight through the summer! Our open-air meetings are glorious this year.—LEROY D. PEAVEY.

BARNESVILLE, GA.

The District campmeeting at Donalsonville closed Sunday night. Quite a number of visiting preachers were with us. Brother Robinson left for Ohio, and wife and I for this place. We came to Albany, Ga., stopped over night, and had a good time. We opened the battle here last night with a good congregation. The outlook for a revival is promising. We go next to Malone, Fla.—G. O. AND BERTHA CROW.

CALGARY, ALTA.

The Alberta Holiness Association held a most blessed three days' convention with the Nazarene church at Calgary. The Spirit fell upon the first service and continued in increasing power and glory throughout the meeting. A number of seekers were at the altar. We especially enjoyed meeting these brethren interested in full salvation in this new country. There are unquestionably great possibilities for the work in this province and there is nothing like holiness to unite and set on fire the hearts of men. The church here received us very cordially. They have done everything one could desire to minister to our temporal needs and aid us in getting into our new home. We are laboring to minister to them spiritually. The Holy Ghost falls wonderfully upon the services, giving evidence from the first that we are in the center of God's will. The church had a rather unique surprise for us last Monday night. The ladies came first, bringing bundles of all sizes and descriptions of good things to eat; we noticed that there were no men, but soon heard another "bell." In came the men, filling along, each carrying a good sized hen—the last two carrying feed. We thanked them heartily, and told them how we appreciated their gifts, and knew our sense of appreciation would grow as the eggs came. The evening was spent in a delightful

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social time, with singing and prayer.—BROTHER AND SISTER E. E. MARTIN.

PROVIDENCE, R. I.

The services in the Ashmont Street Pentecostal Church of the Nazarene are fruitful, refreshing and encouraging. The membership are united and working for the upbuilding of the kingdom of Christ. We are looking to God for big things during this year. We expect to be settled in our new home by the first of July. Our address will be, 65 Briggs St., Providence, R. I.—J. A. WARD, *Pastor.*

RESERVE, N. M.

Since our last report we have been very busy—keeping up a circuit, embracing about two hundred miles, preaching about eighteen sermons each month. The Lord is blessing in the work, but there would be a great deal more good accomplished if we could get to some of the places oftener, or stay longer, but we can not do either, for lack of time. We are greatly in need of another pastor on this work. There are numbers of places that could be reached, and where they are anxious for preaching, but there is no one to go to them. I have preached to quite a few people here who had not heard a sermon for twenty years. The Lord seems to be opening up the way for us to go to school next year, and we are anxious to go, but we hate to leave this work without someone to pastor it. There is plenty of work here for two men to do, and I don't think they would suffer for want of food or clothes. The harvest here is truly great and the laborers are few.—L. LEE GAINES, *Pastor.*

AUSTIN, TEXAS

The Lord is blessing us at Austin, the capital city of Texas. The writer and Rev. Sam Bozarth just closed a great revival at this place; one hundred and one in the fountain for pardon or cleansing. Our dearly beloved district superintendent, William E. Fisher, came up and organized a Nazarene church, with thirty-four members. The writer was called as pastor. We are now planning to build a church. We are expecting great things from the Lord this year. Any one passing this way we would be glad to have with us.—C. R. BLEVINS, *Pastor.*

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CLINTONDALE, N. Y.

The Lord is blessing. We feel revival touches. Souls are being brought to God. Five seekers at the altar at last night's meeting. We are praying and trusting for waves of glory and salvation.—EDWARD G. WILLIAMS, *Pastor.*

STOCKTON, CAL.

We have just closed a prosperous year, spiritually, but one filled with trials and difficulties. We were forced to move three times during the year, as we have no church building, and were finally driven to worship in a private home. The second year is just drawing upon us, with Brother Bancroft again as pastor. He and his faithful wife can see nothing ahead but victory. We thank God for such consecrated people, who willingly go into the difficult places and endeavor to win souls for Christ. We have an average attendance of fifty in our Sunday school. We are expecting great things to be accomplished in Stockton during this pastoral year. We are praying and believing for a church building this year.—BETHEL A. ROHRER.

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