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EDITORIAL

THE "BEAUTY OF HOLINESS"

THERE is one expression in the psalm of thanksgiving which David delivered into the hand of Asaph and his brethren, on the occasion of the bringing of the ark into the city of David, which is impressive. Among those glorious strains of praise they were to use in celebrating the return of the ark, were the words, "Worship the Lord in the beauty of holiness." Again, when Jehosaphat received the message, through Jahaziel, of promised deliverance in the pending conflict with Moab, he proceeded to commit the people to praising the Lord for victory promised, and his arrangement was that the singers "should praise the beauty of holiness." And we find several times in the Psalms the song of praise is set to the same glorious sentiment, praising "the Lord in the beauty of holiness."

THERE is a great truth as well as a beautiful sentiment in these words. There is a positive beauty in holiness, and God is best pleased with that worship which in *in* this beauty of holiness. Sin is productive of ugliness of character, and only this. There is no beauty in sin. There is only the malformed, the grotesque, the homely, the sinister, the twisted developed by sin. It finally tells on the very face of the sinner. It gets even to the point finally where it outbreathes from the very presence and personality of the sinner, especially where he has long given himself up to its sway. Sin so impresses character that that character will impress you with its sinister stamp as you pass the sinner on the street. This is why you involuntarily feel, and sometimes say, in passing an individual: "What a face that man has. It makes me shudder." This is the innate moral ugliness which sin has stamped upon the poor fellow's soul, which betrays him to all with whom he comes in contact. This is because sin tends to develop and strengthen, and bring to the front and into dominance, all the evil propensities and dispositions of the unregenerate heart, making the individual worse and worse. Truly the wise man has said, "As righteousness tendeth to life: so he that pursueth evil pursueth it to his own death." Sin pursued kills out the noble, the true, the better, and puts to the fore the sinister, the gnarled, the ugly.

THE OTHER side of this truth is just as palpable, as unvarying and as inevitable. Holiness beautifies character, life, and even impresses itself upon the visage. Holiness destroys those marring, sinful dispositions and tendencies of the heart, and thus renders beautiful the character. It develops all the nobler faculties of the soul, and strengthens all the graces of the Spirit implanted in the heart at conversion, and thus causes the individual to become lovelier in character and more charming in demeanor. We can understand why the Lord Jesus was called the "Lily of the Valley," and the "Rose of Sharon," and "the fairest among ten thousand, the one altogether lovely." As we yield to grace, which is the normal and constant attitude and course of the Spirit-filled, our characters become more and more assimilated to the character and spirit of the Christ.

ALL BEAUTY is admired. Beauty of the physical is always an object of admiration; beauty of intellect transcends beauty of physical form, and is far more commanding in its influence. The most commanding and influential phase of beauty is that which pertains to character, and which shines out from the soul through the intellect and the body. This beauty is over all

and through all. It shines out of the eye, speaks in the gentle intonations of a mellifluous voice, is felt in the genuinely loving grasp of the hand, and issues forth from the very person and form and gait as the man walks, and passers-by feel there is a good man. The first time we ever met Dr. Wood was at Cataline island, in California, and before we knew who he was we felt instinctively that there stands a holy, good man. In a minute he approached us, and asked if "this is not Brother Haynes," saying he had seen our picture and the recognition was due to that. We shall never forget the sweet counsel we had together.

THERE are limitations upon beauty of the physical and of the intellectual. There are very few who possess these forms of beauty. They are the privilege of a very limited number. Not so the beauty of holiness. All, even those denied all other forms of beauty, can come in possession of this highest and grandest kind of beauty. God waits to make us all-beautiful within, and all-glorious without, and has appended simple and imperative conditions, upon which we are to come in possession of this treasure. There is a sweetness of disposition, a kindness of manner, an urbanity of spirit, a gentleness of demeanor, a sincerity of purpose, a loyalty to truth, a simplicity and charm of personality about a true saint which render him beautiful indeed, and which compel the admiration of all who are capable of admiring the true, the beautiful and the good. What a miracle of grace when God can take a character that is positively hideous, repulsive and forbidding and so save, refine, and develop him as to render him beautiful indeed—a joy to his home, a power for good, glorious within and holy within and without.

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THE MANIFOLD POWER OF THE WORD

THE WORD of God as found in the inspired Bible possesses marvelous uplifting power. Whether upon the individual, upon families, upon communities, or upon entire nations or races, this elevating power has been demonstrated all along the ages. History is our unimpeachable witness here. There is an ennobling, up-toning and refining influence upon Bible readers which is not found in habitual neglecters of this holy Book. With the latter class there is more or less of the coarse in sentiment and a lack of the finer in view and tone which distinguishes Bible readers. It matters not how well-born, as the world calls it, non-Bible readers may be, this difference above mentioned is matter of observation to all intelligent and close observers. Communion with the distinctly spiritual, as one enjoys in reading this book written by holy men of old, engaging in contemplation of the lofty themes in which they alone engage our thought, sitting at the feet of the devout and divinely unselfish, as is done when reading this blessed book—these things can but exercise a most salutary influence upon the tastes, the sentiments, and the general spirit of readers. Just as personal association with the noble and refined and lofty tends inevitably to the elevation of such as are favored with such association, so the reading association with these holy authors has a similar trend, but marvelously accelerated by the spiritual nature of this Book, and by the promised blessing of God, its Author, to such as obey His injunction in reading it.

WHEN we come to the broader field of nations, this difference is even more conspicuous, because upon a wider theatre.

When Moses was delivering his farewell address to the children of Israel he charged them to remember and follow the commandments of their God, declaring that if they failed thus to obey, and forsook God, that they would fall an easy prey to their enemies, under whose oppressions they would groan and grieve. In this charge Moses but enunciated the principles which underlie God's administration as to obedience to His Word. His blessings are guaranteed these nations which read and obey His Word, and reverses and abandonment of God to the caprices of fortune and all the uncertainties and woes of a God-abandoned fate will be the lot of these who refuse to heed His command of obedience.

Those peoples who have respected, loved and read the Bible have possessed certain great characteristics which elevated them above nations which ignored the Word. They hated tyranny, loved liberty, both religious and political, and have possessed endurance and success in the resistance of oppressions from any and all sources. They have been the most enlightened of nations, fostering general education and eleemosynary movements. They have been the nations which have successfully resisted great national vices, such as lotteries, slavery and like degradations. These distinguishing characteristics are but the finger points showing definitely and unerringly the superiority of obedience to God in the matter of His Word over disobedience.

HEATHEN nations, strangers to this Holy Word, are strangers to the benign blessings we have mentioned above. They are but the vassals of their masters who trample upon their rights, to even the taking of life, and who appropriate their time or their property at will, as their own personal right. The people of Europe were little if any better at the appearance of the reformation. This great Lutheran movement was their emancipation from a galling bondage of oppression and spoliation as real and marked of its kind as the emancipation of four million slaves by Lincoln was of its kind. And what was this reformation but the restoration of God's Word to the hands of the people, unfettered and free to each and all? Hence began the birth of the love of liberty which has throbbled and pulsated and marched triumphantly on from that day to this. Love of liberty and the determination to possess and spread it alike stirred Switzerland, France, Germany, Holland and the British Isles. The placing of the Bible in the hands of the people marked definitely the period of the birth of the love of liberty and its pursuit which has thrilled the world, and which is destined finally to overrun the world with its benign and providential benisons.

As transparent and undeniable as are these facts, what is the spectacle we behold today? This precious Book, with such intrinsic power, and with such a transcendentally glorious history, is meeting its worst foes, not in the vaporings of blatant atheism, or the desperation of conscienceless anarchy, but in the house of its friends, even in the churches of the land. Not to mention Romanism, which has for these ages stood pre-eminent in antagonism to an open Bible, those branches of the church which sprung originally from a protest against the blasphemous opposition of this Mother of Harlots, have joined in with her and secure the same end with her by a different phase of opposition. Professing to reverence and follow the Bible, these churches, through their leading preachers and teachers, discard most of the Book by denying its historicity, and its inspiration and divine authority. They thus weaken or destroy the faith of the people in the Word. Today this holy Book is suffering more from these wounds received in the house of its friends, than from any other cause.

It is a sad fact that with this destruction of faith in the Word, by our modern higher critics, has come within the last fifty years an influx of worldliness and unbelief and materialism better suited to a state of heathenism than to a so-called Christian civilization, in what should be the millennium of its power and glory. Today, when the Bible should exert

the zenith of its influence in the world and the church, it is traduced by these it has lifted from heathenism, and ridiculed as legends and myths, and put upon a par with the Koran and the sacred books of the heathen nations of the world. God is insulted, truth outraged, the church is weakened and made a by-word with many, our children go adrift without a faith as an anchor, the home bleeds from every pore, parents stand confounded, good men are at sea and know not where to turn, the serious and devout are in an agony, and only these high-salaried prelates are happy in their insolence, and seem utterly oblivious of the wreckage of their infidelity. It is a spectacle to make angels weep as well as good men and women.

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A PERILOUS MANIA

THE gambling mania has grown to a point where it is a great peril to not only the individuals engaging in the disgraceful sin, but to business and the general welfare of our country. The extent of this evil is not understood by everybody. The clergy of the different churches, we are sure, do not realize how widespread the habit is. If they did, we believe they would be more outspoken and more frequently heard from in their pulpits on the subjects.

WE HAVE not only an increased number of the high class gambling houses and of the low caste gambling dives, but in myriad forms the vice has spread, until it covers the face of the earth, almost like the locusts in Pharaoh's day. In our fashionable homes we have gambling for prizes in games of cards, which is gambling pure and simple, and has been so declared by the courts. Imitating these high examples this social phase of gambling is extensively carried on in more modest homes, until very many of our homes, of all social grades, are veritable gambling-training houses. Then, slot machines, dice, and a thousand forms and devices for gambling are to be found in drug stores, cigar stands, restaurants and hotels, until a boy can not go to town to buy a suit of clothes, or any other article, without passing a dozen or twenty of these inviting traps to the ways of death and hell.

MANY defalcations have occurred as a result. Employers have declared gambling to be the cause of most of these peculations, and they complain loudly that something is not done to put a stop to it. Yet many of these employers set the example of gambling before their employees by patronizing Wall Street, in the baldest games of chance, and they flaunt their gambling escapades before the young men in their offices heedless of the pernicious influence they are thus exerting over these susceptible young men.

Stock gambling, or dealing in futures, is one of the most popular and extensive modes of this business of gambling. This practice is followed and defended by prominent church members, and seems to meet with a diminishing protest from pulpit and press and professing moralists. What are we to do in the face of this monster evil, which is growing? Spasmodic raids by policemen in our cities amount to little. The curse prevails in the smaller towns as well as in our cities. Commerce seems to be becoming saturated with the gambling spirit. Pandering to this vicious craze for games of chance, and seeking to profit by this human weakness, many articles for sale have attached some scheme of chance by which to allure and attract purchasers. This whole business only fosters the gambling spirit and should be frowned upon by Christian business men.

THE pulpit of the country should cry aloud and spare not on this subject. The preachers must show the sin of this practice and faithfully warn against it. The religious press must be uncompromising and forceful in fighting this evil. Church assemblies, conventions and conferences must speak out and help in creating an antagonistic sentiment. The demand must be made for the more rigid enforcement of the existing laws against gambling, and for the enactment of new and more

stringent laws, if necessary, to throttle it. Every agency and influence must be invoked to aid in arousing public sentiment to the extent and the ravages of this disgraceful and destructive habit.

First, let church homes be purged of all complicity with this vice, and we will have taken a long step in the reform. No longer then will the gamblers wield the church club with which to answer animadversions against this evil. They can no longer then reply, "We are doing no worse than the president

of your Ladies' Aid Society, at whose home are given progressive euchre parties where prizes are gambled for." The church must be made clean and clear of all connection with this vice before her ministry can do much in a more public way for the reform. Let the pastors therefore begin at once on the homes of their charges, and when they have done a complete and successful work here, they will find it easier sailing on other seas of endeavor for the abatement of this monumental curse of society.

THE EDITOR'S SURVEY

I WILL

- I will start anew this morning with a higher, fairer creed;
- I will cease to stand complaining of my ruthless neighbor's greed;
- I will cease to sit repining while my duty's call is clear;
- I will waste no moment whining and my heart shall know no fear.

- I will look sometimes about me for the things that merit praise;
- I will search for hidden beauties that elude the grumbler's gaze;
- I will try to find contentment in the paths that I must tread;
- I will cease to have resentment when another moves ahead.

- I will not be swayed by envy when my rival's strength is shown;
- I will not deny his merit, but I'll strive to prove my own;
- I will try to see the beauty spread before me, rain or shine—
- I will cease to preach your duty and be more concerned with mine. —Exchange.

A UNIVERSAL DESIRE

There seems to be a universal desire for the Bible. The eagerness with which it is read, and the enormous sale which it continues to have from year to year, shows a most gratifying and widespread desire for the precious Book. This must be a disappointment to the higher critics. The race still wants the Book in its old form, notwithstanding the assaults made upon its integrity. This is one of the most hopeful signs of the situation today. The hold this book maintains upon the mind and heart of the world is reassuring, and affords hope for the future. HOWARD A. BRIGHMAN says in *Congregationalist*:

Humanity in all parts of the world seems ready to receive this old Book. Missionary versions of the Bible now number 476. The complete Bible is in 106 of these languages; translation into still other dialects is constantly going on. In 1910 the aggregate output of twenty-seven Bible societies was 12,843,196 copies of the Scripture. Since its organization in 1804 the British and Foreign Bible Society has issued 220,000,000 Bibles, Testaments, and separate Gospels, Psalters, and other portions of the Bible. No other book in the world approaches the Bible as a "best seller."

CHILDREN OF THE DEVIL

Those who doubt or deny the truth of depravity are very hard on Paul. In the presence of the truth of depravity Paul stood and seemed to tremble. No writer wrote more cogently on the subject, no thinker thought more clearly or copiously on this dark truth than Paul. To disbelieve this cardinal truth, underlying the whole remedial scheme, is to contradict the whole tenor of his teaching, or to say he did not know how to express himself intelligently, or that he purposely misled us in his epistles on this fundamental subject. This denial is as hard in its effects

on Christ, for Paul was only following the teachings of Him who spake as never man spake when he so insistently set forth this fundamental doctrine. Jesus taught us that there was a dark sin-center whence flowed forth the foul stream of transgression. It was He who said "out of the heart proceed evil thoughts, murders, adulteries, etc." It was He that uttered that charge to the wicked Jews that they were "of their father the devil." Jesus and Paul and John and Peter—yea, all the apostles, prophets and poets and writers of the sacred canon must be set aside for these new critics and advanced thinkers who are wise above what is written. We cling to the old-time truth, however assailed. We agree in the statement of Dr. George Varden, in *Herald and Presbyterian*:

By natural birth, men are not the children of God, but "the children of wrath"—objects of the divine displeasure. They uniformly act in direct opposition to God's holy will. Being in the flesh (unrenewed in the spirit of their mind), they can not please God. When the deluded Jews boasted that they were Abraham's seed, Jesus made a distinction between these two classes—a distinction so bold that no logical chicanery can possibly obliterate it. "Ye are of your father, the devil, and the lusts of your father ye will do." On the other hand, God's spiritual children, "having been created in Christ Jesus unto good works," live in the Spirit, mortify the deeds of the body, and "do those things that are pleasing in God's sight."

EXPENSIVE REVENUE

It is a sore strain on the patience of a man removed three inches from idiocy to hear people talk of the necessity of the licensed saloon as a source of revenue with which to run the government. Really a first class idiot ought not to be far from the ability to contradict such nonsense. Every dollar of revenue gained from the license of intoxicants costs us hundreds of dollars in taking care of the waste, crime, insanity, pauperism and sundry nameless outrages of this piece of diabolism called the American saloon, besides suffering, woe, heartaches and ravages which no figures of human language can tell. It is a burning and blistering shame that men, claiming citizenship in a civilized country, will go on spending their money for this universal curse, thus aiding and abetting the evils enumerated above, and burning out their own manhood and hastening their descent to hopeless graves of shame. It is an equal shame that a nation claiming civilization would tolerate such an infamy. This liquor

problem is bigger than all other economic problems combined—more important than the tariff, the question of international peace, or any other matter claiming the attention of our legislators. *Herald and Presbyterian* says:

A temperance speaker recently asserted, and any one who will take the pains to examine and study his figures will find that he is correct, that fifty days' drink bill of this nation would pay all the tremendous bill of making the Panama Canal. More than this, he says that seven months' drink bill would pay off all the national debt; build the Panama Canal; build the canal from Lake Erie to the Ohio river; place in the Ohio river all the locks and dams necessary to give it a level of nine feet the year around from Pittsburg, Pa., to Cairo, Ill.; build a canal from the Mississippi river to the Rio Grande, draining the swamp lands of Arkansas, stopping the loss of life and property by the lower Mississippi floods, and bringing the waters of the upper lakes to the arid plains of Texas for irrigation, and, after all this, leave about fifty million dollars for operating expenses. And yet, people stand aghast at such enterprises that are for untold benefit to the nation, and then calmly go on drinking down, in a few months, enough to pay for it all, while they poison their bodies into the grave and sink their souls into hell.

THE GAMBLING PASSION

The astounding growth of gambling in its manifold forms is a most serious matter. Nothing in modern days is more astonishing or more alarming than this marvelous growth of the gambling spirit and practice. Something needs to be done at once to check it or the most disastrous consequences may surely be expected to follow. Law-makers, ministers, mothers and fathers and every class of citizens have a serious call herein to an urgent duty which can not be delayed. The church papers can do much to arouse attention and interest in this matter. Let a warfare be begun against this iniquity by the church press and seconded by the pulpit, and pressed with tremendous vigor until there is an awakening on the subject. We heartily endorse the following from the *Free Methodist*:

Gambling is a prolific cause of poverty and crime. The gambling fraternity is assuming alarming proportions throughout the country and is plying its vocation to an extent hardly conceivable to those who have not investigated the subject. It has invaded the spheres of political, commercial, social and domestic life, and has brought disaster, disgrace, sorrow, misery and ruin through the misdeeds and crimes committed at its instigation. All lovers of law, order and morality should combine in a strenuous, uncompromising opposition to the gambling passion in its many forms. It is recommended that "organizations be formed wherever prac-

ticable, having for their special object the repeal of gambling laws, the education of public sentiment with reference to the gambling evil, and the strict enforcement of such laws as may exist for the suppression of this vice." Present political conditions are not such as to inspire hope of speedy relief through that channel. The moral forces of the country must be marshaled against the evil if it is to be suppressed. The ax must be laid at the root of the tree. Every form of gambling should be prohibited. One has said, "I have come to believe that the community which licenses and tolerates gambling can not have prosperity in business, religion in its churches, or morality among its people." Many a young man has taken his first lesson in gambling at the church entertainment. From that point he went on until he became dissolute, degraded, wretched, abandoned, ruined. The whole business is contrary to the spirit and genius of Christianity and should be prohibited. Those who do wrong under the cover of religion are as contemptible in the eyes of God as though committing it under any other cover, and their punishment will be sure. "Whatsoever a man soweth, that shall he also reap." "Sin, when it is finished, bringeth forth death."—eternal death.

A NEW TACK

The liquor lords are never without ready devices to meet emergencies. They are resourceful, surely. Their tactics are like Joseph's coat—of many colors. They care not how contradictory or self-stultifying any proposed policy they adopt may be. They care nothing for consistency or anything like honor. These are commodities they take no account of, and for which they have absolutely no use. The end justifies the means, is their maxim. The solitary end in view with them is the perpetuation of the doomed legalized liquor traffic, and they are perfectly reckless as to the means for securing this diabolical end. The traffic has ensconced itself for bloody decades in politics and, thus protected, it has so played the two chief political parties as to render them both subservient to the prolonged life of the liquor infamy; but now fearing their manipulation of these engines of convenience is near an end they are beginning a plea for the removal of the traffic from politics entirely. On this plea an exchange says:

The liquor business pleads for some law by means of which it may be taken forever out of politics. It wishes to be so guarded that it may go on with its work of death and destruction, ruining the lives of boys and girls, of men and women, blasting homes, encouraging gambling and prostitution, and being the headquarters for political graft, and still never be molested. That condition can never be secured, so long as God in His justice exists in heaven, and good men and women are alive upon the earth. They will fight against it, using every lawful weapon at their disposal, giving it no quarter and giving it no rest. The curse of the Almighty is upon it, and His lightning will strike it some day, fairly and squarely, from the skies. The weak-kneed politicians who want office and its emoluments, and who do not want to offend distillers, brewers and saloon men, want the question taken out of politics. They tremble for their lives lest they may lose a whiskey vote. Such politicians need to be shown up as cowardly and worthless. They would like to be known and advertised as reformers, but they do not want to reform anything that needs to be reformed. The liquor business must be kept in politics as long as it lives its murderous and vicious existence, in order that righteous men may have the opportunity to absolutely exterminate

and destroy it. No business that draws its life-blood from the hearts and souls and lives of human beings has a right to any sort of protection.

PARENTS NEEDED

Yes, that is the crying need today. Such is the verdict of the most careful students of the times, and the need is also voiced and accentuated by daily and hourly occurrences all over our land. If we had parents, we could and would have homes, and without homes we are wholly unprepared to meet the enemies of our families and our children and our country. Our very civilization in its purity and permanency depends upon our having parents. We do not mean simply fathers and mothers of offspring. We mean men and women occupying these relations to children, but who recognize another and a higher relation, that they occupy with reference to God and eternity and heaven and hell and eternal truth. We need parents who have this larger vision and this broader conscience, and who realize their lofty responsibility and opportunity. The trouble is we have too many *things* called by the name of parents, but who disgrace the name and the sacred relation. Too many thus called give more pains and time and care to the raising of colts and calves than they do to the raising stalwart men and women for God and their country. Too many strive to raise thousand dollar horses, but who raise children who would sell too high at a shilling a dozen. The *Congregationalist* points this same truth with force in the following:

Alarmed at certain conditions which prevailed among the young people of his city, the mayor of Malden, Mass., appointed recently a committee of representative men and women, including members of the medical fraternity and of the women's clubs, to formulate some plan to check the downward tendencies of morals and to suggest some way of moral uplift for the young people. This committee found that there was real ground for alarm, and in a sane, wholesome report suggested means for the prevention and cure of the menacing conditions. The report concludes with an appeal to the two possible sources from which moral re-enforcement can come—the home and the church.

Parents Wanted! was the cry of a great daily in its editorial column recently. It was a terrible commentary when a girl was killed in a joy ride in New Jersey some months ago that scores of mothers came to the morgue to see whether it was their girl. The officers of the State School for Boys in Massachusetts agree that the largest factor in the boy problem is to find some home where the boy can go. Note in this connection the testimony of Wilbur Wright which he has left on record in his will: "I hereby give my father, Milton Wright, my earnest thanks for his example of a courageous, upright life." That is the greatest gift any man can give to any son, and nothing in the way of comfort, money, education or luxury can atone for its lack. Parents Wanted! is the standing advertisement of American boyhood and girlhood today. Its very lack brings home to the church its added responsibility and its renewed opportunity. Newspapers, social workers, teachers are coming back with renewed force to the conviction that "religion lies at the foundation of sound and clean life." There is nothing in algebra to show a young man how to face the mighty moral problems which he must solve long before he leaves school. Geometry may show him that a straight

line is the shortest distance between two places, but it fails to help him to draw a straight line in conduct and character. There are temptations to be met, choices to be made, burdens to be borne, difficulties to be overcome which need moral stamina. Here is a challenge and a chance for the church. By its Sunday schools, young people's societies, boys' clubs, Knights of King Arthur and Queens of Avalon it is meeting the need in part, but never did our youth require moral and religious education more than today. The conditions which confront us are trumpet calls to the church to give the young people within and without her walls training in character and Christian life. What are we going to do about it?

THE BOOK OF BOOKS

The great of earth have given ample and frequent attestation to the marvelous power and freshness and sweetness of the Word of God. It is unlike any and all other books in the world. It is a degradation to dare attempt to trammel it by rational tests. It is God's Word—not man's—and is superhuman and super-angelic and divine. Charles H. Spurgeon well said:

Many books in my library are now behind and beneath me. They were good in their way once, and so were the clothes I wore when I was ten years old; but I have out-grown them. Nobody ever outgrows Scripture; the Book widens and deepens with our years.

THE PENETRATION OF THE BIBLE

The power of the Bible to reach down and discover our deeper depths to ourselves is one of its distinguishing characteristics. It dives, penetrates and searches the deeper things of nature in a remarkable way. This marvelous penetrating power of the Word is thus attested by S. T. Coleridge:

In the Bible there is more that finds me than I have experienced in all other books put together; the words of the Bible find me at greater depths of my being; and, whatever finds me brings with it an irresistible evidence of its having proceeded from the Holy Spirit.

A CHALLENGE

We are not to judge Christ by hearsay. Not what some smatterer in Greek, or science, or geology, or some other branch of human learning says he things Christ is or is not. What are human opinions worth in appraising Christ? The Master himself has hurled at the feet of an unbelieving and notion-breeding world a challenge which we dare anybody to accept and act upon. He said, "If any man will do my will he shall know of the doctrine whether it be of God or whether I speak of myself." Dr. Jowett's challenge is practically the same. He says:

Let a man sit down to the New Testament. Let him with clean, sincere eyes search out the requisite conditions of a conscious relationship with the personal power of the Lord. Let him, if need be, write them out, and set them before him. Let him make them his maxims for the government of his life by day and night. Let him make test if there is anything in them. Nay, rather let him test if there is anything in Him. Let him experiment for twelve months. Let him do it with humility and reverence, earnestly desiring to know the reality of things behind the veil, and he shall assuredly feel the presence and the power of the Eternal.

THE OPEN PARLIAMENT

THE NEED OF THE HOUR

REV. J. F. THOMAS

The need of the hour is not more machinery to carry on the work of God, not more doctrines or better ones, not more legislation, but genuine love to God. When I say genuine love I do not mean merely an endorsement of the doctrines of the Bible or a willingness to testify for Jesus; I mean a love that manifests itself in loyalty to God's demands. When the nation is menaced by a foe and a call is made for defenders, the love of country is evidenced in the willingness of men to lay down their lives, if need be, on the altar of service. Men put up with all kinds of privations, suffer hunger and imprisonment through love of country.

Jesus said to Peter, "Lovest thou me more than these?" What we need today is a love in the hearts of God's children that will meet every demand of God that can be met, and meet it without murmuring. Perhaps you wonder what I am driving at. Brother, here is the situation: The gospel is just as powerful now as it ever was; the blood of Jesus just as efficacious, but the thing that stands between the army of God and the salvation of souls is the love of money, not the lack of it. We need not go outside the realm of our own denomination to find possessors of plenty of it, and we rejoice that many of them are pouring it out for God, yet the fact remains many are hoarding it up, willing it to ungodly relatives. To such the appeals for missions, for publishing interests, for gospel campaigns go unheeded. To such the command to lay up treasures in heaven is of no force.

Oh, for a zeal like unto that manifested by fanatics; a heroism such as patriotism produces, and a vision like unto Isaiah's when he saw the Lord high and lifted up, sitting on a throne! We need a devotion to the cause like that of Moses, that will gladly leave all for Jesus' sake; a ministry like unto that of Elijah, willing to go to Raven Circuit, live from meal to meal; a laity that will pour out their talents, time, money and all for the work's sake. It is still true that "He that loseth his life for my sake shall find it, but whoso saveth his life shall lose it." It is also true that whoso saveth his money shall lose it, but whoso scattereth, it shall tend to gain. Lay up treasures in heaven! Do you believe "a cup of cold water given in His name shall not lose its reward"? Brethren, a little cold cash will surely come in under the same heading.

THE REVIVAL NEEDED

REV. ISRAEL PUTNAM

The authentic revival emanates, directly and dynamically, from the Holy Spirit, and that this is so, will be evidenced by its effects produced and absolute harmony with the doctrines of the Bible. There are many gifts, as the twelfth chap-

ter of First Corinthians shows, but one Spirit, and spiritual manifestations are wrought in different classes.

The revival should always begin with the preacher, and will, if he is God-called, not man-made, and is true to his calling in preaching the whole word, for His "Word shall not return void," if a pure heart backs the message. Observe, I do not say pastor, nor minister, for there is a wide difference. There are good ministers and pastors who stare at us when we talk of a divine call to preach Christ's gospel, but the staring kind have no revivals, by their own efforts, without help by some stout man of God from elsewhere to preach. It is enough to make holy men and angels weep to see the preacher at ease in Zion, wavering, explaining away, tearing down, etc., trying to please a worldly, merry-making, unconverted, unsanctified crowd to get their friendship and money, with evidently no higher ideals in life, and yet this awful condition of things prevails nearly everywhere, and not only so, but many openly defend and practice games, attend circuses, theatres, etc., and are as "sporty" as some worldlings, and then wonder why a revival does not follow their labors. With no passion for the perishing, with work perfunctory and formal, on his part, where is the responsibility if they die in their sins? Certainly mostly with him, for being supremely sent of God to blow the trumpet and warn the people, calling them to repentance, he has failed to do so, therefore their blood is required at the watchman's hand. (Ezek. 33:6.)

But, it may be said, the people's blood will be on their own heads (Ezek. 33:4) if they take not warning, so the responsibility is divided. Certainly, but not equally, for the trumpet sound must precede the taking warning, putting the responsibility, in one sense, entirely on the one who gives the warning, for if the warning be not given it surely can not be taken.

When the burden of souls is on the preacher he will cry aloud and spare not, be keenly alive to the needs of the church, Sabbath school, the unsaved and so the Spirit of Christ, in him, will break forth with pathetic and powerful prayer and appeal, that will affect others with kindred feelings of anxiety.

The revival, starting with the fire and zeal of the preacher, will extend to the membership. The ordinary and often monotonous routine of religious performances will be invaded by unusual activities. Intensified zeal, profounder faith, wider charity and deeper longings for a higher spiritual life, will become more ardent among themselves and families and spread out to their neighbors around. Deep, heart-searching examinations in the secret closet, under the electric searchlight of the mighty Word, shows sights and reveals conditions of deficiency, in in-

ward purity and power that must be at once improved, or they must die at so poor a living rate. So they resolve to put off the world, the flesh and the devil and put on the whole armor of God, for service. And how glorious would be the results setting up anew, under divine unction, the three million closet-altars of my own Methodist Episcopal Church. Such inspired, secret, conquering prayer would cause the world to tremble under its mighty power, create sweeping revivals through the church, fill heaven with ecstasies because of sinners repenting, while earth would resound with the mighty refrain of victorious song rising from the mouths of myriads of new-born souls.

Spiritual results are wrought in spiritual defaulters, better known as backsliders. They once knew the Savior's pardoning love, they are now trampling that love under their feet. Their state is desperate. The revival is the most favorable means for their reclamation. No ordinary means is likely to reach them. Only the heavy hammer of God's truth, smiting with mighty power, in a genuine revival, will break such rebellious hearts. Thanks be to God, many thousands have been so reclaimed.

But, were there no revivals, what hope could there be for the unsaved millions of poor, lost humanity? Let those who would dispense with this God-honored agency show us a better way. Such a substitute has never been offered. Then let critics cease carping. Never, in any other form of service, has God so overwhelmingly displayed His mighty power in the unconverted and unsanctified. Heaven's strongest approval is fixed upon these seasons of spiritual awakening, which are the sunlit summits of Christian history, shimmering in the very light of the glory of the throne of God.

What reformatory epochs are in national life, what in-sweeping tides are in the movements of the mighty waters, what mountain heights are to a landscape, what great rivers are to desert lands, what the singing of birds and blooming of flowers in spring are to the cold blasts of dreary winter—such are the gracious revivals of spiritual power in the progress of the kingdom of God in this world. Such were those revivals and reformations under Knox, Nettleton, Edwards, Luther, Tennant, the Wesleys, Whitfield, St. Paul, Finney, and many others, whose labors changed the world, gave new inspirations, plans, outlooks and uplooks to men, and an upward trend to moral and spiritual life, resulting in the noblest aspirations for the highest attainments in Christian intelligence and experience which were blessedly realized, in thousands of cases, in entire cleansing from all sin. Mr. Moody, with many others, estimated that four-fifths of all regenerated Christians have been made so through the influence of revivals. Observe he is careful not to

include all church members, for it is well known that state churches and some others, do not require regeneration as a condition of membership.

The swirl of amusements is so mighty that mighty religious pressure only will preserve church members, especially the young, from being swept down and back to the world, or awake the slumbering souls of the lost to their impending doom. Carelessness, pleasure, business, and indifference to eternal verities, absolutely demand awakening sermons, powerful importuning prayer for the resistless energy of the Holy Ghost and the tremendous earnestness of the church in a potent revival.

MIGHTY PREACHERS NEEDED

E. M. ISAAC

There never was an age when there was greater need for mighty preachers than now. God has chosen to save the world by the preaching of the cross. It will be foolishness to those who perish, but the power of God to those who heed. There is nothing that will take the place of preaching. It stands alone as the one great calling of high heaven for the redemption of the race. There is nothing to be compared with it. Every other work in the church is important, but this one heavenly calling stands far above all else, and will to the end of time.

It is to be feared that we have lowered the standard and importance of this great calling. Do we have the holy reverence for it that we should? Have we not drifted from some of the old landmarks so far that we have lost sight of them entirely? It may be that we have been careless in our interpretation of some portions of the Scriptures, and that the illiterate and almost reckless have taken advantage of it. How often do we hear men quote from 1 Corinthians the first chapter that God uses the foolish things of this world to confound the mighty—a portion of Scripture which has been abused beyond measure. Ignorant men have hidden back of these words and excused themselves for their laziness and utter unfitness for the work. It has been a serious hindrance to the work of holiness, and it has seemed to many good people that we rather prided ourselves on our lack of learning. God has never put a premium on ignorance, nor will He excuse a man who squanders his time and will not read, will not study nor attend school, yet insists on getting the sanction of the church without proper preparation for the work of the ministry. Whenever God has wanted men for great crises He has sought for the very best He could get, and in nearly every instance they were men of splendid mental training. Where in antiquity can we find a greater man than Moses? What brain power, what statesmanship, what lofty proportions in every way! He towered above other men like a great mountain in the midst of the plain. But he was a man of prayer. He lived in the very presence of God. He did not rely upon his mental equipment. He knew that if he was to succeed he must

be in harmony with the divine will, and get his commission from the skies. But God chose this man of great mental powers coupled with deep piety to do a great work. He will do the same thing today. We can not ignore the powers of the mind for did not God give them? Will He despise His own creation? Did He not have a purpose in putting a giant intellect in Moses? Did He not equip the Apostle Paul with great reasoning powers for an almost infinite purpose? When He needed a man to drive back the powers of cold formality in England, and resurrect a lost doctrine, did He choose some unlettered man to cope with the almost insurmountable difficulties which confronted him? No, He chose John Wesley, a man with more real brain power than has ever been found in Methodism since that time. This man needed all the equipment of the school which he possessed, all the mental training, a profound knowledge of systematic theology that he might intelligently withstand the forces against him, and be master of the situation as a representative of the God of heaven. A man of smaller stature than he would not have accomplished that work. The vessel can hold no more than its capacity. This being true it can convey no more than it holds. A glass of water is enough for a man to drink, but when we water a horse we need a large pail.

The holiness movement has suffered untold loss by men who paraded their ignorance. Even sensible men have been carried away at times with a wrong conception of this very thing of which we are writing. They have said that what we needed was not men of thinking power and mental training, but holy fire, the baptism with the Holy Ghost. In saying this they have sometimes left the wrong impression, and the ignorant have taken advantage of it, and have hidden back of it, and even quoted these men in their own defense. No doubt these men did not intend to convey the idea that mental powers and a reasonable amount of culture were not needed, but seeing that a fallen pulpit placed *all* the emphasis on the mind and its training, they have almost swung over to the other extreme and elevated the illiterate man who knew the saving power of God, to the throne of successful preaching. This is an error, and must be most carefully guarded. We need men who have minds well trained, and who have reasoning powers, but those powers must be baptized with the Holy Ghost, and God will use such men as He can not use those with smaller intellects and less training.

We repeat it, that we need great preachers. We understand the importance of pastoral work, house to house visitation, encouraging the weak, seeking the lost, caring for the unfortunate, and many other things within the realm of a pastor's life and work. But after all is said the fact remains that the *pulpit* is the preacher's throne. When men come to hear him they want to be moved, stirred, lifted from the earthly things to things which are heavenly. Men are hungry for

the great themes of the gospel. We have tried to make ourselves believe this is not true, and have insisted that the age is unreachable by any power human or divine. But the trouble is not with the man in the pew, it is with the man in the pulpit. Men want to hear the great doctrines of redemption unfolded and enlarged upon until the mouth of the atheist and agnostic is stopped and forever silenced. They will listen to the man who has mastered his theme, and who has tarried in the very presence of God until his face bears the marks of one who has heard from another world. What a field for great thinking and infinite study the gospel affords! What thunders it furnishes, what vast skies laden with storm-tossed clouds, and what mystery in its silent depth. What mighty rivers it sends forth to slake the thirsty land. What great plains and lofty mountains and endless variety of scenery to fascinate the minds and souls of men. We have scarcely touched the shores of the vast oceans of divine truths which forever invite us on to their mighty bosom for greater discoveries than have yet been made by man. From "In the beginning God" to the benediction in Revelation there is endless diversity of truth in every shade and color for every phase of humanity, and every type of mind that God has created. We need men who are not afraid of the whole Book, the grand revelation of God. There are those who have their little text, their little chapter, and their little place on the page, or their little doctrine which they have adopted, and utterly disregard the vast expanse of truth that shines on every page. Such men become small, full of little notions, and stand in the same place year after year until they are themselves worn out, as well as those who are forced to listen to them. No wonder men run here and there and elsewhere to seek for some kind of satisfaction when their souls are starving for the living truth of God, which He has intended for the salvation of the soul and the satisfaction of the whole man in every department of his being. The baptized infidels who occupy the pulpits in many of our churches have no message for a lost world. They are living deceivers of the innocent. There is no hope in looking toward such men for aid. Many of the old churches will never be revived. But it is our grand privilege to step out into the breach with a fire-baptized ministry large enough to cope with the difficulty, and tell a dying world that Jesus is sufficient for all the ills of earth. But we must have men of prophetic vision, burning souls, fearless yet tender, lofty enough to meet the demands of the reverent and serious, holy enough to stand unreprieved before high heaven, great enough to stand before the most learned without fear or embarrassment. Men of hope, great courage, high-minded in things spiritual; men crowned with the glory of God, and laden with messages which sway their souls as a mighty storm moves the forest. Such men we must have—the time demands that we have them. God demands it. Our only hope

is in the holiness church of the day where the emphasis is on a holy life filled with all the fulness of God.

ORIGINAL SIN.

J. B. MC BRIDE

It is very popular in the modern pulpit to deny original sin, or, as Mr. Wesley puts it, depravity, and preach that children are born as pure as angels. Consequently, we are only sinners by practice, so that if children are brought up in the church it is possible for them to grow up into Christianity and not even have to be converted. Also, if they are not brought up in the church, but go out into sin, all they need is to be converted—there is no necessity of the second work of grace to cleanse the heart, for there is no inbred sin to be cleansed away.

It is very strange indeed, that men of brains, intelligence and judgment, are willing to sacrifice the new birth, which is one of the imperatives of the Bible, in order to evade the second work of divine grace. To admit the possibility of being saved without being born again, is to sacrifice the doctrine of the new birth, for Jesus declared to Nicodemus that except a man be born again he can not see the kingdom of God. If one can get into the kingdom of God, or become a Christian, by training, then it is possible for every one to get into Christianity the same way, and the new birth is not necessary.

To admit that all sin, and that all must be converted and forgiven, is, within itself an acknowledgement that there is a cause, and all know that a cause can not be forgiven, that it must be removed by another process, which leads us to the conclusion that the process is cleansing, and cleansing is through the blood of Jesus Christ, God's Son, conditioned on walking in the light. (1 John 1:7.)

There is evidently a second work of grace. We heard an eminent divine once say that to talk about holiness by a second work of grace was nonsense, for men were born pure, and if we were brought up in the church we would not have to be converted, to say nothing of being sanctified.

In a church once, while engaged in a revival meeting, the writer preached on depravity, original sin. When we were through, the pastor asked the privilege of saying a few words, which we cheerfully granted. He said, "Brother, I have said amen to your preaching until now, but have come to the forks of the road. I do not believe in original sin, or depravity. Why, we are born as pure as angels, and only need to be forgiven of all our acts; then we are holy or pure." He further said that to admit we were born with a sin principle in us would be an acknowledgement of the need of a second work of grace for its removal. Knowing something of the teaching of his church on the subject, we said to him, "Brother, we will leave it to Mr. Wesley's 'Sermon on Sin in Believers,' and let him settle it," but he said, "Mr. Wesley and I are just this way" (crossing his fingers). Then I

said, "We will leave it to Mr. Adam Clarke, the world's great theologian, and he gave me the same answer. Then I said, "We will leave it to Ralston's Elements of Divinity, and your Discipline," and he gave me the same answer. And then he said, "Why, more than half the ministers in my conference believe as I do."

It is a sad pity to see churches denying their own teaching. It seems to the writer that it would be far better for them to change their names and adopt their new theology and not disgrace the teachings of their standards by a flat denial of their doctrines. We are glad that the Nazarene Church, ministry and people, stand for the Bible and genuine, orthodox theology. We submit some Scriptures that teach original sin, or total depravity, as Mr. Wesley expressed it:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5).

And the prophet Jeremiah says, "The heart is deceitful above all things and desperately wicked, who can know it?" (Jer. 17:9). Again, "Can the Ethiopian change his skin or the leopard his spots?" (Jer. 13:23). Again he says, "Is there no balm in Gilead; is there no physician there? Why then is the health of the daughter of my people not recovered?" (Jer. 8:22).

The Psalmist says, "Behold I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5).

Jesus says, "Out of the abundance of the heart the mouth speaketh" (Luke 7:21, 22). "For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23).

Now sum up: Every imagination of the heart is only evil continually; the heart is deceitful and desperately wicked; a disease in the nature like color of the skin, like an Ethiopian and a leopard; it takes a physician to cure it; behold I was shapen in iniquity, and conceived in sin; out of the heart proceeds all evil: out of the heart the mouth speaketh. Surely Peter was right when he said to Simon the sorcerer, "Thy heart is not right; thou art in the gall of bitterness and in the bends of iniquity." Also Isaiah, when he said, "Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6).

PENIEL, TEXAS.

PROMOTION AND CONSERVATION

J. B. CREIGHTON

These two points are worthy of special and prayerful consideration, in their relation to the present and future of our

church. It is believed by most of us who are connected with the Pentecostal Church of the Nazarene, that it was not of accidental or incidental birth; but came forth in answer to the emergency call of divine providence, into the church arena as the champion of fundamentals, setting forth the great truth of salvation from all sin in this life.

Auxillary to these essential interests are many things necessary to the life, health and growth of the Nazarene movement. Promote we must; and it is conservation or death. A wise and divinely ordered pastoral arrangement for the churches severally is of prime importance and most pressing need in securing the above end. The pastoral service of churches should never be a job-lot, preferential system, stocking a minister with a job for his comfort, giving another some "preferred stock" in a pastorate.

God is a God of order. The church of Christ is the offspring of divine begetting, necessity and time for consecration to God is of divine appointment. That God has a place for every devoted agency, is a self-evident conclusion. That the Holy Spirit administratively has places and purposes peculiar to the varied personalities of holy ministers, there can be but little doubt. To find the place of God's will is more important than the place of ease. A minister going to his charge filled with the certainty of the divine mind ordering his steps and directing his way, is empowered with the assurance of success and victory. Hence the promotion and conservation of the work under that minister is not in jeopardy.

Promotion unattended by conservation is commotion—commotion is as a moth among a colony of bees, it produces buzzing, poverty and death. It is possible for ministers to have much of life, aggressiveness, and fire at the promotive end of the line, keeping their frontage attractive and predominant with palms of victory; but the rearward, in the zone of the conservation hemisphere where the finished product of the church is supposed to dwell in unity, purity, power and fire and hold its dynamic reserve for continual war and perpetual victory, there is sometimes buzzing, poverty and death.

BURS AND BURS OPENED

C. A. MC CONNELL

A sunshine Christian is one who shines when there isn't any sun.

A pure heart is God's basket for carrying sunshine around.

Ofttimes the hand that is stretched out to bless, receives the print of a nail.

One breath, one step, one moment of time, is mine. All the rest are God's: let Him care for them.

Sanctification is like taking a bath and putting on clean raiment—not to be apologized for to every tramp one meets.

It may be that all your kin folks will not get to heaven, but when you get to heaven you will find nobody but kin folks.

Mother and Little Ones

TOWSER

I don't care fer fishin' now,
 Since Towser's gone.
 Keep thinkin' how we'd dig fer bait
 Over by the garden gate,
 But now I have to dig alone—
 Because he's gone.

'Nd I don't want t' swim no more
 Since Towser's gone.
 He allus use t' swim with me,
 There wern't no dog could swim like he
 Could swim 'nd dive—
 But now he's gone.

'Nd I ust hate t' get the cows
 Since Towser's gone.
 A great big lump comes in my throat,
 'Nd it don't matter how I choke,
 Fer it just stays—
 Now Towser's gone.

'Nd when I go t'bed at night,
 Since Towser's gone,
 Somehow I get t' thinkin', too,
 Of all them things we use t' do,
 An' O, how I ust wish 'nd wish
 He hadn't gone!

—ADA L. BELEW, in *Our Dumb Animals*.

SENTIMENTALISM OF MRS. MOSS

Church was just over and the Ladies' Aid Society was standing in the northwest corner of the room, as directed a few minutes earlier by the pastor. Mrs. President McKay hurried up the aisle.

"Ladies," she announced, "there is a new baby at the lodge, and it hasn't clothes to cover it comfortably. I felt that we ought to do something about it, so I called this meeting."

"Surely John Bailey isn't so poor as that!" Mrs. Jackson spoke reprovingly.

"It isn't altogether a question of poverty," Mrs. McKay explained. "His wife is very young and ignorant, and hasn't known how to make proper preparation. She is an orphan, I understand, and has probably had no training."

"Factory girl!" Miss Thompson snapped out the words as if they accounted for every shortcoming. "She looks like she hadn't a ray of sense under her fly-away hair. That's what a man gets for marrying a doll-faced know-nothing. He deserves to suffer."

"But the baby doesn't," interposed gentle Mrs. Moss; "we must surely help that poor young mother, Mrs. McKay, and see that the baby is suitably clad."

"It seemed to me we should," agreed Mrs. McKay. "Ladies, suppose we come together tomorrow afternoon and sew. Bring any materials you happen to have, and we'll make up a few necessities. After Evangeline Bailey is well again she will have to depend on herself, but while she's ill and helpless it isn't the part of Christian women to see her neglected."

They were on hand next day, each with thimble, needle, and a bit of material. Miss Thompson's donation was navy blue calico. "I got enough for two slips. It's rather dark for a baby, but it won't need washing so often," she remarked somewhat grimly.

Mrs. Marchant had flannelette for a petticoat. There was also a length of unbleached Canton flannel, some coarse white Madras and a crib quilt, already much the worse for wear.

Mrs. Moss made no comment as her fellow members discussed their donations, but sent her busy needle flying in and out, drawing after it a strand of creamy floss and leaving a row of dainty feather-stitching around a soft flannel hem.

Mrs. Bliss was the first to notice. "I wish you'd look!" she exclaimed. "This woman is actually embroidering a petticoat—real flannel at that!"

"Really, Mrs. Moss, that is not necessary," remonstrated the president. "The Baileys

ought to be thankful for the plainest things, since it is their own lack of foresight that has made such gifts imperative."

Mrs. Moss sewed steadily on. "I know," she assented. "But the little baby isn't to blame, and perhaps the little mother isn't, either. If we had never been taught, we might have been no wiser."

"You can't tell me there's any excuse for shiftlessness." Miss Thompson took strong white stitches in her blue seam as she talked. "Any woman that's old enough to be a mother must know her baby's got to be clothed."

Mrs. Marchant just then caught a glimpse of the contents of a certain basket and exclaimed, "I'd like to see what you've got tucked away in that white bundle, Mrs. Moss. May I look?"

"Certainly, if you care to. I gathered up some of my own left-overs and added one or two new things so it wouldn't seem so much like a donation of cast-offs."

Mrs. Marchant spread the contents of the white bundle on the table. Three dimity slips, their necks and sleeves finished with a dainty edge, a cambric petticoat with narrow lace below its wide hem, a little shoulder blanket, neatly scalloped, warm bootees, a carefully darned undergarment and the pretty flannel skirt, not yet finished. Under the folded garments lay a little pincushion, a box of rice powder, and a wee white comb and brush.

Miss Thompson was the first to speak. "My patience, Mrs. Moss, I had no idea you were so sentimental!"

"Hadn't you? I am—I believe in sentiment with all my heart."

"So I see. If you weren't you'd never waste these fal-de-ral's on a charity baby."

Mrs. Moss sewed serenely on. "It's a baby just the same," she said; "flesh and blood, like our own, with the same needs and wants."

"As if it cared for embroidery and blue cushions!"

"It doesn't, perhaps, but the poor little mother will." Mrs. Moss spoke with sudden earnestness.

There was another pause and again Miss Thompson broke it. "Do you honestly suppose that Bailey woman cares?"

"Cares!" flashed Mrs. Moss. "Was there ever a mother who didn't care?"

"Well, everybody to their own opinion," declared Mrs. Marchant. "For my part, while I appreciate Mrs. Moss's kindness of heart, I think she is allowing her feeling to carry her too far. Plain, simple garments for children of that class are much more suitable."

Down at the lodge Evangeline Bailey lay alone except for the baby. The lodge, a comfortable enough dwelling, stood at the gate of a large estate whose owner seldom visited it. John Bailey was keeper and caretaker. Quiet and middle-aged was John; not in the least one to be expected to fall in love with a pretty scatterbrain whose vicissitudes of fortune had brought her to the Edgerton cotton mills in search of a livelihood. But fall in love he did, and desperately, and as soon as his determination could have its way he brought the bright-faced young girl to make cheer in his sombre dwelling.

Evangeline had come with high hopes. But most of her brave attempts ended in dismal failures. "If I only knew—if there was only someone to tell me how," she wailed one day as she buried the result of her laborious baking in the ashpit. But there was no one, it seemed. The pretty, shallow bride did not appeal to the women whom John desired for his wife's associates, while the old companions of her careless girlhood were relentlessly forbidden. So the child went on, making her mistakes, trying John's patience and gradually losing the sparkle out of life.

When the mystery of maternity overshadowed her she had no one to teach her its sweet and wonderful lessons, and the little life came into being with almost no preparation.

Dr. Lane was just driving away as Mrs. Moss came down the street that Tuesday morning. He stopped to say in his blunt fashion: "It can't be possible you're going to the lodge? Well, heaven be praised that somebody has a drop of the milk of human kindness left. She's all alone, and John Bailey's no more good in a sick-room than a well-meaning elephant. I sent Mrs. McKay word last week, but I had begun to think nothing was to come of it."

Mrs. Moss smiled reassuringly. "I'm sorry I didn't know sooner. She shall not be neglected again, Dr. Lane."

The little mother was crying when her visitor arrived. "It don't look right to me," she sobbed. "It looks like it ought to be taken care of. I'm so weak, and I don't know how."

It did "look like it ought to be taken care of," if ever a baby did, dear little plump thing, with soft rings of hair already curling on its forehead, and dark, bright eyes looking out on the wonders of the new world.

After Evangeline was comforted and comfortable Mrs. Moss unpacked her little gifts. She had hoped the girl would be pleased, but she was unprepared for the trembling ecstasy that greeted each tiny garment. "Look at the lace—fine as thread itself! And embroidery, done by hand, ain't it? And, oh, the little blue cushion with sachet powder in it! Mine's red flannel. See that shoulder blanket—fine enough for a queen's baby! Mine to keep? Oh, ma'am I could kneel down and kiss your shoes—for my baby."

The visitor turned away to hide the trembling of her lips. Then she said, "Now, let me get hold of this precious little one. My arms fairly ache for her."

With hungry eyes the girl took in the revelations that followed as the wee one was cared for in the older woman's deft and dainty way, then robed in the suitable garb of babyhood, white and soft and exquisitely neat. When the baby was laid in the mother's arms her joy overflowed.

"I knew it! I felt sure it could be sweet and lovely if it had the chance! Mrs. Moss, I don't know how. I never touched a tiny baby in all my life till this one came, and I'm not fit to be her mother."

"Listen, dear," comforted her new friend; "you mustn't cry any more. Be brave and happy and make yourself fit to be her mother."

"I want to be worthy of her, and of John. He's had a hard time, too, but he's been real patient."

The first lesson having been given, others followed. A bureau drawer was emptied and the new belongings were arranged therein with an eye to effect as well as convenience. "You can keep them in their own tidy piles, you see," said the teacher. "Then keep baby to match, all clean and sweet."

"To think they are hers!" exclaimed an awestruck voice. "Oh, Mrs. Moss, when these are worn out what will I do?"

"Make her some more. To be sure you can. You must learn to sew well, now that you've a daughter to dress."

Miss Thompson brought the Aid Society's donation that afternoon. It was a sweet, peaceful face that smiled at her from a clean pillow—a face with smooth, black hair drawn back into a heavy braid. The tiny baby lay where its mother could devour it with worshipping eyes, and the visitor felt a queer catch in her throat as she looked from one to the other. "Babies, the pair of 'em," she said to herself. "I had meant to give her a piece of my mind, but I guess I won't his time. That dimity slip does look sweet, and no mistake."

When the bundle was opened, two dark blue garments were not unwrapped, but instead were hastily crammed into their maker's capacious handbag. "I'll cut off the tops, sew the skirts together, and make her a kitchen apron," decided Miss Thompson.

She came again next day, and the next, leaving unmistakable evidence of her visits in shining windows and well swept floors;

tucking in a bit of advice now and then which the invalid eagerly cherished.

A long climb and a tedious one lay before Evangeline Bailey's inexperienced feet, but she did not falter. Her clean, white baby was the starting point — that and the bureau drawer where the embroidered skirt lay folded. Gradually, sometimes painfully, other things began to "match," even the little mother herself.

The Ladies' Aid met with Mrs. McKay a year later. As its members sat at work Evangeline passed with little Helen Moss Bailey in her go-cart. "Did you ever see such a change in anybody as there's been in that woman?" asked Mrs. Marchant. "That's one thing the Aid has accomplished, if it never did anything else."

Miss Thompson sniffed. "Aid, nothing!" she ejaculated. "It was Mrs. Moss or it was nobody. If those clothes had been dark and coarse — navy blue calico, for instance — Evangeline Bailey'd be just where she was."

"Oh, Miss Thompson, you musn't say that." Mrs. Moss's face was scarlet. "The seed was there, and only needed a little cultivating."

"Yes, I must say it," was the calm rejoinder. "The seed had always been there, but you were the first one to furnish the soil to make it grow. It's thriving now without human help, but you did the planting."

"No, I shall tell tales, too," cried Mrs. Moss, gaily. "Evangeline told me that she'd learned more housekeeping from you than she'd ever dreamed of in her life before."

Miss Thompson smiled whimsically. "That's all right. Evangeline Bailey wasn't the only garden under cultivation about that time."—ELIZABETH PRICE, in *The Continent*.

THE SECRET THAT THE FISH TOLD

Cousin Tom and the twins had spent all the morning beside the lake. They had taken off their shoes and stockings and waded in the water, they had caught a can full of crayfish, and they had watched the minnows dart hither and thither in the water. As they gathered up the crumbs after luncheon, and threw them to the fish, Bess said:

"Now, Cousin Tom, please tell us a story, a real out-of-door story."

"Yes, and a fish story," chimed in Bess.

"Anything else?" laughed Cousin Tom. "I suppose you think I have all sorts of stories packed away in my brain, and all I have to do is to open my mouth and out they come."

"Course," said Bess, snuggling to her cousin's side. "And if you should not find just the right one, then you'd make a brand new one, but I like best the really-true ones."

"Well, it happens, my fair lady," said Cousin Tom, "that I have one on the top shelf of my memory that seems to fit the case, a fish story, and a really-true story."

"A good many years ago, away up in the hills of Ohio some men made a business of manufacturing whisky — 'moonshine,' they called it — and they sold it on the sly to all the people for miles around, even sending it to distant places in casks marked 'flour' or 'sugar.' It was all done secretly, for you see it was in disobedience to the laws of our country, and if Uncle Sam knew of it, the men would be punished and their property taken. For many years these men had been doing this, not only cheating the Government, but hurting men and women and boys and girls by the sale of the drink. At last Uncle Sam's officers heard of it, and men were sent to hunt for the place. They searched all through the hills, but could not find it. The only place they could find was an old ramshackle cabin that looked as if it had not been used, for cobwebs hung on the walls and the rats and the bats made their nests in it. When the officers asked the people who lived near, they all said, 'Oh no, nobody has made or sold whisky around here for a long time.'

"Beside this old cabin ran a little creek, and a path led down the hill along its course. Down this path rode the officers, very much disappointed that they had not found the lawbreakers.

"If brooks could talk, as the poets try to make us believe," said one of the men with a laugh, "that little stream might tell us the secret we want to know, for I'm sure many a cask of whisky has gone down this way on dark nights."

"At least, it shall give us a drink," said the other man, getting off his horse and going to the side of the creek. But instead of drinking, he looked curiously into the water.

"What have you found?" called the other man.

"Something queer," was the reply. "Come and look."

"Well, if these aren't the queerest acting fish!" exclaimed his companion. Near the surface of the water, hundreds of fish were to be seen flopping and wriggling and twisting in a most peculiar manner, some turned upon their backs and floating helplessly, others performing all sorts of unfishlike antics.

"These fish have had a dose of whisky," said one of the men, at the same time dipping up some of the water and tasting it. "Just as I thought — alcohol. The secret's out and the fish have told it."

"That night the two officers, accompanied by others of Uncle Sam's men, followed the creek path, found a room fitted up with two big copper boilers for making whisky, and arrested the owners. When the lawbreakers learned that morning that they were in danger of being caught, they had emptied all the whisky into the little creek, and the poor fish had been forced to drink it in with the water."

"It was pretty hard on the fish," said Bess, "but it came out all right, and I'm glad the naughty men were caught."

"They didn't stop to arrest the fish, did they?" said Ben, thoughtfully; "they went right after the people who made and sold the poison stuff. I wonder why they don't do that here in Middleton. When they see poor Pete Billings come staggering down the street, or hear old Dan Ross beating his wife and baby, why don't somebody just go to the place where the whisky was sold and shut it up tight for ever and ever? That's what Uncle Sam ought to do."

"Some day that will be done, Ben," said Cousin Tom, "and I hope the 'some day' isn't far away."—*Union Signal*.

THE BABY AND THE CHURCH

Acquaintances have remarked to me: "How I would enjoy getting out to church at least once on a Sabbath. But since baby came I haven't been able to go at all. How do you manage to get out as you do?"

I answer: We manage it because we began early — when our son was just seven weeks old; and we have kept it up ever since, as far as the weather and the baby's health would permit.

We started by going to Sabbath school because the service is shorter. He was afraid at first. The organ, pealing out so suddenly, did not appeal to his baby sense of what is beautiful in music. There were so many people, too, instead of just father and mother, and so many people he had never seen before wanted to see and hold and cuddle the new baby.

We took him off into a corner by ourselves, his father and I, and talked to him quietly while the organ made those strange sounds. He was reassured by our calmness and more of the conditions to which he was accustomed at home. It took him three Sabbaths to become used to that organ; after that, it did not bother him in the least. For those three Sabbaths, too, we discouraged people's paying the least attention to him, and we never allowed any one to take him from us. It always seemed to frighten him even more, away from home, than it did in the house where surroundings were familiar.

He is over two years old now, and looks forward to going to church, teasing all through the week for "Sabbath school — church." We take him every Sabbath, to one service or the other, according to the time at which his regular nap comes. When he had his sleep about ten o'clock, we could take him to Sabbath school; when at

twelve, we went to church.

Only twice have we had to bring the baby home before the service we were attending was concluded. There are some people who seem to think that no matter what the conditions one should never give in; a parent should make a child "stick it out" at a church service. To a certain extent, we do not agree with them. If a child is hungry or tired and for that reason becomes cross, his wants should be attended to at once, no matter where one is at the time. There are some cases, however, when discipline is needed in church, and one should insist upon obedience, then and there.

Until a child is five years old, or in some cases older than that, he should not be taxed with attending more than one service on Sabbath. When you stop to think of his activity through the week, you can appreciate, to a small extent, how wearing is this enforced quietness on the Lord's day. Children have to be on the move; that is the way they grow, and in that respect one day is the same as another to them.

When at this period one service has to be chosen, we prefer the regular church service. In our opinion, the quietness and peace of this service of worship is far more conducive to reverence in a child than the easy, conversational style of the average Sabbath school. And this reverence for God, His worship and His house, are the very earliest things that should be taught our children.—*American Motherhood*.

THE PONY THAT WAS LOANED

When Amos Gibson came downstairs the morning of his birthday there was not a single package by his plate where he always found his presents.

"A happy birthday, my son," said Mr. Gibson.

"And many happy returns of the day," was his mother's greeting.

Amos gave them a smiling "Thank you," but there was a puzzled look on his face. His parents had not forgotten it was his birthday, but it was the first time they had ever failed to give him a present. He had felt sure he would get a knife, at least.

Mr. Gibson saw the puzzled look on the boy's face, and smiled. "Look in the driveway, Amos," he requested.

Amos opened the side door and saw a fine shetland pony. He gave a shout of delight as he rushed to the pony and began to pat him. "Why, father and mother, how did you happen to get me a pony?" he asked, joyfully. "You never could have found anything else I liked half as well. I will call him Star," he went on, without waiting for an answer to his question, "because he has a white star in his forehead."

The boy was so excited that he could scarcely eat any breakfast, and he rode most of the day. In fact, a part of every day was spent in riding his pony. A week after his birthday, Amos and his mother were going to spend the afternoon with his aunt.

"Mother, I believe I'll let Carry Nelson ride Star this afternoon," he said, when he came in to dinner. "She don't have many things to play with, and she always looks as if she would like a ride."

Carry Nelson was a very happy little girl when Amos took the pony to her house and told her she could use him all the afternoon. She invited two little friends to share her fun. When Amos put the pony in the barn that evening, he came into the house with an earnest look on his face. "When I go away for an afternoon I am always going to loan my pony to some girl or boy," he announced.

Six months later, Mr. Crandall, Amos' uncle, came for a visit at the Gibson home. "Amos, I have never known a pony to give as much pleasure to so many little folks as yours does," he said, one day. "It is because Star has an unselfish owner." Amos' face lighted up at the words. "It is funny, but I enjoy Star more myself the day after I have loaned him to somebody else," he declared stoutly.—SARAH N. McCREERY, in *Herald and Presbyterian*.

Missionary News From Southern California

The past year has shown a marked increase in missionary interest on this district. University Church of Pasadena and Emmanuel and First Churches of Los Angeles alone gave an aggregate sum of over \$7,000 in regular and special offerings. "Then the people rejoiced for that they offered willingly, because with perfect heart they offered willingly to the Lord" (1 Chron. 29:9). However, we are not resting in past achievements, but are looking forward with faith and hope that the coming year may surpass every other in the generosity of its gifts and offerings for the advancement of this great cause so dear to the heart of our blessed Lord.

It was our privilege to attend the farewell meeting of the Missionary Band on the University Campus. About twenty-five students have gathered in Dean Wiley's home for an hour each Friday afternoon during the last year in an informal way to pray for missions or to listen to missionary addresses; the question and answer method being the favorite form in which these talks were given.

A letter in John G. Paton's own handwriting, dated 1906, to a friend, thanking him for a gift of money to be used in the work of spreading the gospel in the New Hebrides, was read. No greater missionary has ever lived than J. G. Paton, but Dean Wiley expressed the hope that from among these young men another Paton might arise. He urged the students to acquaint themselves more fully with our work and workers, and thus be able to speak and pray with a greater degree of intelligence concerning our foreign mission stations.

He further said: "We want to feel hopelessly embarrassed, spiritually, intellectually, and financially, until we have paid our debt to the heathen." On their knees, with both hands raised in token of a solemn oath, he led them in two hymns of consecration, and calling each by name asked the question, "Will you meet me at the marriage supper of the Lamb?" It was a touching scene, and we thanked God as Brother Wiley infused into these young people something of his own inspired missionary spirit, that such a man is to be the president of the university for the coming year.

Miss Eugene Phillips, one of the university students, aided by Brother Sharpless, of Los Angeles, and others, is carrying on a good work among the Mexicans who are located in camps around Pasadena. In one of these camps two Mexican women lately confessed

CATHERINE UMBERGER

Christ. Another man, saved two months ago, was recently sanctified. In the two months he has read the Bible as far as Corinthians. This may seem a humble work, but the Lord is watering the seed and honoring the faith of these sowers.

At a recent Tuesday afternoon holiness meeting in First Church, Sister Staples brought a deeply spiritual message. Her subject was "Love," and we who listened to the gracious words that fell from her lips, could not but be impressed with the consciousness that our missionary to the Japanese exemplifies what Brother Cornell calls "this beautiful grace of perfect love."

"We try," said Sister Staples, "to teach the Bible in its beautiful simplicity to the Japanese." At the close of the service, a Japanese woman knelt at the altar with three other seekers, and was genuinely converted. When she learned that she must return to Japan she wept tears of sorrow, saying, "I am so glad

I have found Jesus, but I am so sorry to leave the little mission." Since then her brother has been saved in the school.

Brother J. L. Blaisdell, who has been acting as financial secretary for the Japanese Mission for the last five months, sent a splendid report by Sister Blaisdell to the district missionary board meeting. Sister Staples reports good success in the use of the "Envelope System," as does also Brother Athans. He sends greetings through Brother Wilson, and says he is getting hold of some promising young people. We rejoice with all our missionaries in their victories.

We were pleased to have Sister Pool with us at this meeting. She brought an interesting and encouraging report of the Japanese work at Upland, where she is in charge. Nine boys have been definitely saved during the last four months, and five sanctified. Our sister says she feels the Lord would have her to stay in Upland, and she is greatly in need of a horse with which to reach the camps where the boys are located. With deep emotion she said, "I am praying God to make me a real missionary of the Cross." We have a valuable worker in Miss Pool, as she has been a missionary to Japan, and speaks the language.

A letter just received from Miss Etta Innis, who is stationed in South Africa, pictures a death scene in one of the heathen huts about two miles distant, and the heartbroken cry of the mother exclaiming, "When shall I see her? I am so homesick for her!" (meaning her child). As Miss Innis told them of Jesus, assuring the mother that her child was in heaven, she begged her with tears rolling down her face to pray for her that she might understand the way of salvation, and thus meet her little girl. She urges us to pray for the boys and girls of her school. Many of these children come from heathen kraals, and God is using them in their homes.

One little fellow begs Sister Innis to make him a pair of trousers, as he wishes to become a Christian and enter school. At once on thinking of becoming Christians they want to put on clothes. "Our hope," says Miss Innis, "lies in the children. New ones are coming in the class of believers."

There is to be a great missionary anniversary at the district assembly to be held this month at the University Church. God grant that some one may hear the call to the whitened fields beyond under the gracious influence of that hour.

NOTES OF VICTORY FROM AFRICA

PENIEL MISSION STATION

We are still praising God for victory. Last Sunday was a good day here at Peniel Mission. The presence of God was very manifest.

The rains are over, and the people are starting to come more regularly to church. There are many people sick at present. Most every kraal has some down with the fever, and hardly a day passes without some one coming to us for medicine.

I am starting to build our new church, and this will stop a lot of my visiting, as I will have all the building to do. I am building with stone, and will point it with cement on the outside, and plaster it on the inside with mud. We hope to have a nice church when finished. We get the stone about four miles from here, and I am hauling it with donkeys and cattle.

Do pray that God will give us victory in our work this winter, as it is the best time for mission work.

H. F. SCHMELZENBACH.

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GRACE MISSION STATION

"There is a path which no fowl knoweth, and which the vulture's eye hath not seen." Amen I have found the path.

This evening I want to take time to report from this part of the field. "The King of battles is with us, and in spite of the fierce fighting of the enemy, we are on the upward and onward move."

This week another boy of about twelve or thirteen years of age took up his abode in my house, making five children in all that I have now. This one is connected with the royal family and is entitled to be a small chief; that is, a chief over a small lot of people, when grown. He is a fine boy, and is learning fast. He is much interested in his Bible lessons. I give the children one-half hour Bible lesson every day, besides the majority of them are studying the New Testament at least one hour each day. Truly the Word of God is mighty and bringeth light and knowledge to dark and sinbound souls. You people in the homeland will never realize its transforming power in bringing from darkness to light. My heart cries out with pain. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Bless the Lord.

Last Sunday was a great day. The little church was filled, and God spoke to hearts; especially to one heathen mother. She requested us to help her pray that she might get strength to rise up and come to Jesus. Ah! the devil fights just as hard to keep a poor heathen soul in Africa from taking a public stand for God as he does a civilized white person in the United States. You saints of God, pray especially for the boys and girls of the school. They will be the men and women of tomorrow. The burden of my heart for them is heavy, and I earnestly ask your help by the way of prayer. Pray for the heathen parents.

We are all well.

ETTA INNIS.

DO YOU REALIZE ?

DO YOU FULLY REALIZE what it means that about 1,000,000,000 of the 1,500,000,000 inhabitants of our globe are still unevangelized heathen?

DO YOU FULLY REALIZE what it means that about half of those one billion lost souls live in Japan, China, and Korea, and that most of them have never heard of Jesus?

DO YOU FULLY REALIZE what it means that you, child of God, are personally responsible for some heathen souls who will never be reached unless you reach them by a personal effort, either in going or giving?

DO YOU FULLY REALIZE what it means to worship idols and to know no other God but that of wood and stone, and that these half-billion are idolaters, and by their own confession not living up to the light they have?

DO YOU FULLY REALIZE what it means that unless something more effective is undertaken in behalf of these perishing millions, that Satan will succeed in dragging another generation down to death and hell before help can reach them from the home Church, where the responsibility lies for their evangelization?—E. A. KILBOURNE, in *Way of Holiness*.

DO YOU REALIZE ?

DO YOU FULLY REALIZE what it means that the entire missionary force in these Oriental lands is under five thousand, and that probably more than half of these are not directly engaged in evangelistic work, thus leaving a mere handful so unequally distributed that a single worker is sometimes responsible for a million of souls?

DO YOU FULLY REALIZE what it means that in addition they are also worshippers of their ancestors, and many of them demon worshippers, and that all manner of idolatry is an abomination to God?

DO YOU FULLY REALIZE what it means that the heathen are increasing more rapidly by natural propagation than the Christians are by spiritual propagation, and that there are many more millions today than there were when missionaries began to work?

DO YOU FULLY REALIZE what it means that if you do fully realize these things, and do them not, there is a grave charge laid at your door for hindering the progress of the Son of God, and delaying His coming and grieving the heart of your God?—E. A. KILBOURNE, in *Way of Holiness*.

Interesting News From Home Districts

ALBERTA DISTRICT

The annual district tent meeting of the Pentecostal Church of the Nazarene will be held in Calgary, Alberta, July 10th to 22d, under the leadership of Rev. E. F. Walker and Mrs. DeLance Wallace. We are glad to have secured the services of these two noted preachers, and we trust that those who were with us last year and took part in the gracious work under Dr. Bresee and L. Milton Williams will again rally and assist us in making this campaign one of great revival power and a means of general spiritual upbuilding to all who attend. Brother Walker and Sister Wallace need no recommendation to our people, and all who can should take this opportunity of hearing them on this their first visit to Alberta.

Immediately following the Calgary meeting Rev. W. E. Shepard will open a ten days' campaign in East Calgary as soon as the tent can be pitched. From there he will go to Bassano and Medicine Hat for a meeting at each place. Dates will be announced later. This is all pioneer work outside of Calgary proper, and will introduce our work in these new places. May God bless Brother Shepard and enable him to establish the work of holiness wherever he goes.

The Alberta and Saskatchewan Holiness Association will handle five or six campaigns this summer in the northern part of the province, beginning at Red Deer June 20th. Rev. L. Milton Williams will be in charge. Several other holiness tent meetings under local management are also being planned for in other parts of the province, so that, in all, there will be a dozen or more holiness campaigns in Alberta from June to September. Praise God! We give him all the glory. May this great work move on.

W. B. TAIT, *Dist. Supt.*

NEW YORK DISTRICT

A strong church has been organized in Rockville Center, L. I., since the Assembly, and they are looking for a lot of land on which to build a church and parsonage.

The church in Syracuse has started its new building, and expects to dedicate some time in September.

J. A. WARD, *Dist. Supt.*

IDAHO DISTRICT

A few weeks ago I was called by phone to Nampa, Idaho, by Brother Eugene Emmerson. I did not fully understand the object of this call until I reached his home; when, on arrival, he said to me that one of the last considerations in his consecration to God was that he would build a church house for the Nazarene work in Nampa. He took me out to one of his select corner lots, near his home, and joining that of his precious mother, saying: "This is the place, 50 x 170 feet. We want to dedicate this lot in this city to God for the church, and build a house upon it, 40 x 50 feet, bungalow style, to be finished by June 11th, ready for Evangelist Bud Robinson to hold a ten days' meeting in." At near sunset ten of us walked out under the heavens and stood in the open; and after reading some selections from the Word and offering prayer, set this ground apart for the use above mentioned, expecting and believing that God will honor, prosper, and protect this enterprise unto His glory, and will gather a swarm of Nazarenes into this hive that will sting the devil and make honey for the Lord and the good of earth. All there is of a Nazarene church here now is the beegum and the queen and a few scattering Nazarenes; but a swarm will come into the gum this summer and fall. Jack Sanders, of Pasadena, Cal., is due to come and see after the colony and make the work go. Launching an enterprise like this is demonstrating consecration. Reeling consecration

off at the mouth by the yard is one thing, and living it out by the square inch in demonstration is another. God help me to measure up, as likewise also the readers.

J. B. CREIGHTON, *Dist. Supt.*

CLARKSVILLE DISTRICT

I shall give you a brief sketch of my first round as district superintendent.

In answer to a call from Brother J. M. Rye, I first visited Clarksville, Tenn., a beautiful and growing little city of nearly 9,000 population. Here I found our little church badly torn up and scattered. But God showed me what to do, and I did it. I called a meeting of all who were willing to suffer and go on with us. We reorganized with a band of eight good soldiers. God set His seal upon it by giving us a shouting time of victory. I appointed Revs. C. R. Pollard and G. E. McGhee to supply this new church until the next assembly. I preached twice for them, and left them hopefully planning for Sunday school, open air meetings and a revival. They need your prayers.

Next I went to Rev. C. R. Pollard's charge, Erin and Pine Hill. I preached twice at each

spotted. Who will be the first to make a start in this direction? God will furnish the men if some one will furnish the money.

After the advisory board meeting I went with Rev. W. F. Collier to Stewart, Tenn., where his charge was represented in a nice little church all our own. Yes, we own our churches on Brother Pollard's charge also. Here I met with that congenial railroad man, E. W. Sloan, who is our district treasurer. He gave me the assurance that over \$125 would soon be reported on foreign missions.

From Stewart I accompanied Rev. E. T. Cox, another one of our fine young preachers, to Bear Springs, where we met a few of his members. God blessed us good that night in preaching to a crowd of people gathered in the school house. They said a Baptist preacher had preached to them on Sunday before that it was impossible to live without sinning in this life, and yet he believed it was impossible for a Christian to fall from grace. I ask myself the question, If sinning every day don't make a man fall from grace what in this world would? After preaching, Brother Hamilton Simpson, a son of our local elder, F. M. Simpson, met us with buggies and drove us to his happy little home, about two miles further on. There I met his wife, who has the blessing good, and a number of as bright children as can be found anywhere. God, give us more homes like this one.

On the morrow we had an all-day rally at Long Creek church and dinner on the ground, and plenty of it. But we did not spend all our time eating the good things the sisters had prepared. Beginning about ten o'clock we held seven services, and left a little after three. There is no need to say that we closed out on a high tide. All these charges are coming to the front, and the folks are looking to the Pentecostal Church of the Nazarene to give them the church home they have long sought. Here I received the largest donation on the expenses of my trip; but every charge did well on this line, and I went through in good shape. Praise be to our God who daily loadeth us with benefits.

[CONCLUDED NEXT WEEK]

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

GIVING ALL



A young man who at the age of twenty-four could turn his back on five thousand dollars a year, when that amount meant a great deal more than it does now, and live without many of the mere comforts of life that he might give all to Christian work, has not much dross in him. This is what Dwight L. Moody did. And having put his hand to the plow he never turned back.

Consider the joy in these words, uttered toward the close of his life: "Some day you will read in the papers that D. L. Moody, of East Northfield, is dead. Don't you believe a word of it. At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death can not touch, that sin can not taint, a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the spirit in 1856. That which is born of the flesh may die. That which is born of the spirit will live forever."

church, and find them wide awake. Especially the Erin church is pushing on for greater things. There was a rally on at Pine Hill for Saturday night and all day Sunday. We surely had a great time and victory all the way.

Our church being new in Tennessee, and not having had the attention it should, I found some need of more thorough organization and a better understanding of Nazarene ways of doing the Lord's work throughout the district. But while that is true, I found also a glad and happy willingness on the part of both the people and the pastors to take hold and help bring about the needed change. Our district advisory board met at Erin on Monday at 10 a. m., and discussed the needs of the field. We all felt that one of the crying needs of the district at this time is the establishing of good graded schools, where the Bible could be taught from a holiness point of view. What a great blessing this would be to our children and to our young preachers, some of whom are not able to buy the books for the prescribed course of study. I believe Tennessee would be an ideal location for a college for a section of the country bounded on the north by the Ohio river, on the west by the Mississippi, on the south by the Gulf of Mexico, and on the east by the Atlantic ocean. We have the property already

NEW ENGLAND DISTRICT NOTES

Many of our New England pastors are pushing the circulation of the HERALD OF HOLINESS. Let the good work go on!

Rev. Thomas Crocker, of Providence, R. I., passed away June 1st to his heavenly home. Brother Crocker was one of God's holy men.

Sister Hulda Anderson, member of the Emmanuel Church, Providence, R. I., is soon to leave here for Los Angeles, Cal., where she will join three of her children. This will be a great loss to Providence church, and a gain to the Pentecostal Nazarene folks in California. We bid her and her family a God speed in the name of the Lord.

Evangelist Mary C. Woodbury, one of the old holiness warriors of New England, has written her intention of coming to Portsmouth camp meeting. Sister Woodbury is a woman great in prayer and faith, and will be a blessing to Portsmouth.

Now is the time for all our Pentecostal Nazarene churches to get out into the open air, and tell the unsaved what God has done for them. One of the great hindrances to the growth of multitudes of our holiness folks is inactivity. Beloved, leave your little warm nests, and get out and spread your wings, and see how you will grow.

Brother Norberry received several new members into his church last Sunday. The extra revival meeting begun in his church last month continued two weeks longer than at first expected. The open-air meetings at the noon hour are telling on the business men. Open-air meeting is real seed-sowing, and bread cast upon the waters, that shall return after many days.

The Work and the Workers

ANNOUNCEMENTS

PENTECOST BANDS CAMP

The Annual Camp Meeting of the Pentecost Bands of the World—a home and foreign missionary organization—will be held in Salem Park, Indianapolis, Ind., August 1st to 17th. Workers: Rev. James M. Taylor, Knoxville, Tenn.; Rev. B. S. Taylor, Macon, Mo.; Rev. Joseph Hogue, Wichita, Kas.; Rev. A. W. Roffe, Toronto, Canada; Rev. Thomas H. Nelson, Indianapolis, Ind. Many other Christian workers and singers will be present. Come! You will be made welcome. For full particulars, tent rental, etc., address OTTO H. NATER, *Secy.*, 223 N. New Jersey St., Indianapolis, Ind.

ANNOUNCEMENT

Rev. Fred Mesch, who has been connected with the Nazarene University as Professor of Oratory during the past year, has resigned his position in order to enter the field of evangelism. Professor Mesch succeeded in building up a strong department of oratory during his short stay with us, and it is with much regret that we are now forced to accept his resignation. He is a strong preacher and well fitted for evangelistic work, however, and will doubtless be eminently successful in his chosen field.

H. ORTON WILEY,
President Nazarene University.

AN APPEAL TO THE ABILENE DISTRICT

To the Preachers and Churches of the Abilene District: DEAR BRETHREN—I want to call your attention to a few facts. You remember that at the last District Assembly at Hamlin, the Assembly voted to pay our district superintendent one dollar per member for his support, to be paid quarterly. Less than one-fifth of that amount has been paid, and seven months of the year are gone. Our district superintendent is in straitened circumstances, and will have to give up the work unless we come to his relief with our support. Our honor and our district superintendent's honor is at stake with the business world, and we must come to his support at once. Let every one do his best now. Let every pastor and evangelist make an appeal to their people at once.

J. W. BOST, *Dist. Treas.*

ANNOUNCEMENT

The Newton (Kas.) Pentecostal Church of the Nazarene has secured the services of Rev. Bud Robinson for a series of special revival services to begin July 3d or 4th. We shall try to entertain all who may attend. Those who anticipate doing so will please notify us at once, so that arrangements can be made.

FRED H. MENDELL, *Pastor.*

1000 Main St., Newton, Kas.

NOTICE

There will be a tent meeting held in Fergus Falls, Minn., commencing June 20th and lasting until July 2d, with Arthur F. Ingler as my co-laborer. All the holiness people living in that country should rally to this meeting. We expect a blessed soul-saving time.

LYMAN BROUGH, *Dist. Supt.*

NOTICE

The present relation of public opinion and sentiment in our town to the existence of houses of ill-fame and to the redemption of erring girls assures us of the hearty co-operation of the ministers of Ballinger and adjoining towns in the great Rescue Rally we are looking to God for, to be conducted by the Upchurch Berachah Band, June 26th-30th. Up to date some eight or ten ministers have chosen subjects and others are yet to be heard from. Come! Be with us in our rally! Free

entertainment. Everybody invited, and many looked for. Please let us know not later than June 20th or 23d, if you can be with us.

FIRST NAZARENE CHURCH,
Per THOS. E. MANGUM.

ONEIDA LAKE HOLINESS CAMP MEETING

Will be held under the auspices of the Pentecostal Church of the Nazarene at South Bay, Madison County, N. Y., June 25th to July 4th. Evangelists and workers: Rev. J. A. Ward, in charge; Rev. E. E. Angell, Rev. C. E. Roberts and wife, and Miss Lenora Taylor. For information, write Rev. D. GRANT CHRISTMAN, Canastota, N. Y.

NEW YORK DISTRICT

The Fourth Annual Camp Meeting of the New York District, Pentecostal Church of the Nazarene, will be held at Groville Park, Matteawan, N. Y., beginning Thursday, July 3d, and closing Sunday, July 13th. Rev. William Howard Hoople, spiritual director. For further particulars write A. H. MILLS, 80 Gerry Avenue, Elmhurst, N. Y.

MIDSUMMER REVIVAL

Our midsummer revival, at Donaldsonville, Ga., commences on the 29th of June, Rev. Fred Mesch, of Pasadena, Cal., in charge, assisted by a competent band of workers. Everybody invited. Free entertainment for all Nazarene workers. The meeting will be held under a large tent, well seated and lighted with electric lights. We consider ourselves fortunate in securing Brother Mesch as our evangelist, as we consider him one of the greatest holiness preachers living. We have known him from boyhood until the present, and do not hesitate to recommend him to the fellowship of all holiness people. If you desire an evangelist to hold your meeting you can not do better than to call Brother Mesch.

S. M. STAFFORD, *Pastor.*

ERICK (OKLA.) CAMP

There will be a camp and arbor meeting in Erick, July 17th to August 3d, conducted by Rev. E. J. Lord of the Oklahoma Holiness College. Then would be a good time to see Western Oklahoma, so plan to come to this meeting. Come to be a blessing and to get blessed.

D. M. COULSON, *Pastor.*

HOLINESS MEETING

A ten days' meeting will begin on the fourth Sunday in July in the Zion Nazarene Church on the Kenton & Rutherford road, three miles from Kenton, Tenn. Rev. W. F. Collier and E. T. Cox will be the preachers. We earnestly

HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene
Editor B. F. HAYNES, D. D.
Office Editor C. A. McCONNELL

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C. J. Kinne, Agent

covet the prayers of all God's people for this needy place.

W. P. YOUNG, *Secy.*

ALTUS (OKLA.) MEETING

Rev. E. J. Lord, of Bethany, Okla., president of the school there, assisted by his wife, will begin a meeting with us June 27th, continuing to July 13th. Will be glad to receive all who will come.

B. F. PRITCHETT, *Pastor.*

NOTES AND PERSONALS

Announcement is made of the marriage at Grinnell, Iowa, June 3, 1913, of Miss Belle Reavis to Rev. Charles Baurele, pastor of our church at that place.

Our very efficient district superintendent of the Iowa District, Rev. B. T. Flanery, has been confined to his bed with sickness for the past week. Pray that the Lord may speedily restore him to the vineyard.

Rev. H. B. Lewis and wife are for the present located at Plainview, Texas, and would be glad to answer calls for evangelistic service on the plains or in New Mexico or Colorado.

Announcement is made of the marriage, at the home of the bride, near Blackwell, Okla., June 3, 1913, of Miss Chloe Wright to Mr. Cleve Williams, Pastor Imhoff officiating. Brother Williams is a licensed preacher and Sunday school superintendent of the Blackwell church.

THE MANUAL

Our stock of Manuals is entirely exhausted. We will have another edition in a short time. We will not be able to fill orders for two weeks at least. We will advertise them in the paper as soon as ready.

*

PAPER STOPPED

So many of our subscribers fail to notify us when their paper does not come. Then after several weeks or months they tell us how long it has been since they have received a paper. Oftentimes we get notices from the postoffice that the paper is unclaimed, or that the party has moved without giving address. In such cases the only thing we can do is to stop the paper and wait until we hear from the subscriber. We keep a record of the date and the reason for stopping. If the postmaster makes a mistake in sending the notice (as many do), you should know it and make complaint. In any event, if your paper stops coming before the subscription expires, PLEASE NOTIFY US AT ONCE!

GENERAL CHURCH NEWS

CANTON, OHIO

Great victory here; the cause of holiness is moving ahead. The screams of the fallen, the prayers of the penitent, and the shouts of the saints, can be heard until late into the night. Poor and rich, renter and manufacturer are seeking God alike. Salvation tide is rolling. Complaint was made to the police, but they came and looked, and said it was "O. K." Perfect harmony prevails; Church of God, Methodist, German Evangelical, and Nazarenes, all pulling together with one mind. The pastors are in the front of the battle. We go next to Minerva, Ohio, June 12th-22d.

T. J. ADAMS.

ASHLAND, ORE.

We are closing our Assembly year in this place in a blaze of glory. Evangelist St. Clair and Miss Nellie Greene are with us in a meeting. Brother St. Clair has been with us a week, and Miss Greene arrived on the sixth; they are to remain over the 15th, then he leaves for the Milton camp, and the pastor and delegates leave for the Assembly at Portland.

This is the greatest meeting we have had during our three years' pastorate here. Over a score of souls sought God yesterday, and nearly all were happy finders. Some were definitely healed. I was healed of rupture. The people are on their knees praying, and we are expecting the greatest revival that ever struck the town of Ashland. This meeting was definitely arranged by the Lord.

I am closing my pastorate here. My three years here have been a great blessing to myself—in learning, in settling down in God, and working with the loyal band of Ashland saints. We are expecting great victory for

had the oversight rendered. We have organized a Cradle Roll with seven members. The superintendents are pushing this department. We had a full house Sunday night. Sister Mathes had charge of the program. We wish to congratulate Brother and Sister E. G. Eaton and the Publishing House of the Pentecostal Church of the Nazarene for the excellent program. The floral committee did excellent work in decorating the church. God bless our boys and girls; we must have them for Jesus.

H. REES JONES, *Pastor.*

ANSLEY, LA.

God has given us a great time here. Souls are being saved or sanctified at almost every service. I am with Brother Mauser. The glory still holds. My appointments are as follows: DeRidder, La., June 13th-23d; Blossom, Texas, July 4th-14th; Spring Lake, Homer, La., July 18th-27th; Peniel, Texas, August 1st-10th; Gordon, Texas, August 15th-25th; Eldorado, Okla., August 29th-September 7th.

R. T. WILLIAMS.

DERRY, N. H.

Praise God for victory in the Derry church! We had a good day Sunday; five rose for prayer, Sunday night, after our pastor had preached a great sermon on the three calls—to repentance, to holiness, and to the great prayer meeting.

W. E. BROOKS.

NORTH ATTLEBORO, MASS.

Our Assembly has come and gone, leaving behind it blessed memories of encouragement and fellowship. We have returned to this charge for another year, and are praising the Lord for a good opportunity to develop spiritual muscle and rugged faith. The church has kindly allowed us a six weeks' vacation, and we are going to put in the time holding tent meetings with Rev. Lyman Brough in Minnesota. Brother Brough is the district superintendent of our churches in Minnesota and North Dakota. A splendid man he is, and a genial yoke-fellow. From Sherburn, Minn., we go to Fergus Falls, and from thence to our state camp meeting at Sawyer, N. D., July 3d to 14th. There we shall enjoy the fellowship

of Brother Charles Weigle, and other true warriors of the cross. We beg an interest in your prayers.

ARTHUR F. INGLER.

RANSOM, KAS.

We have just closed our tent meeting at Ransom, Kas., with victory. Good prospects here for a Nazarene church. We intend to organize soon. Sisters Hoke and Erdmann, of Kansas Holiness Institute were with us over Sabbath, June 1st, and gave three interesting addresses during the day on Missions, the Bi-

CENTRAL NAZARENE UNIVERSITY COMMENCEMENT

This young but prosperous institution is located in the heart of the great prairies of Western Texas, in the progressive city of Hamlin.

It was the delightful privilege of the writer, Mrs. Roberts, and Miss Taylor to be present and participate in these exercises. There were sixteen graduates, from all the different departments. The graduates were a fine class of young men and young women. A number of them are going out to preach full salvation, and some intend to go to the mission field. It certainly speaks much for a school not yet two years old to have sixteen graduates.

A number of pastors and evangelists of the Abilene District have located on the college campus. The district superintendent, Rev. I. M. Ellis, is here with his family and several holiness families are buying lots and building homes close to the college.

The orations, recitations, music recitals, and missionary programs showed splendid scholarship and good training that had been given by the efficient corps of teachers. Prof. J. E. L. Moore, the president, is a highly educated and competent man. He is a strong character, and filled with the Holy Ghost; and is greatly loved and respected by the school and the people of the town and community.

Friday night, May 23d, the Literary Society rendered a splendid program. Saturday morning, at 11:00 o'clock, we had charge of the preaching service. About half a dozen weeping souls came to the altar at the close of this service. In the afternoon a goodly number of preachers and saints went with us to town for a street meeting, where Mrs. Roberts had charge. God came into this meeting in an unusual way. People wept and shouted. A number of hands went up as requests for prayer. Saturday night a very interesting music recital in charge of Professor Paylor was given.

Sunday was Missionary day. The writer preached the annual missionary sermon. Something like \$300 in cash and pledges was raised. In the afternoon and evening there was a missionary program given. At the close of the evening exercises an altar call was made. A number came forward, and some were gloriously blessed.

Monday, at 11:00 o'clock, was given the graduating exercises, followed by the baccalaureate sermon by the writer and the awarding of diplomas. In the afternoon they broke the dirt for the new dormitory which is soon to be erected. Plans are on foot for the completion of the college building. This institution certainly has a prosperous outlook, and deserves the prayers and co-operation and financial aid of the saints up and down the country.

C. E. ROBERTS.

them in the years to come, and we are praying that God will send the proper man to shepherd the flock. We are leaving with the pastor in perfect love with his people, and, as far as we know, all the people in perfect love with the pastor. It is really hard to part under these conditions, and yet joyful. There is nothing in this world so sweet as the fellowship of holy hearts. Let me ever live in perfect fellowship with Christ and His people.

J. T. LITTLE.

KEENE, N. H.

The missionary program for Children's Day was carried out successfully. We appreciate the service that the children and those who

AT PENIEL UNIVERSITY

Having a few days' leisure between the Abilene and Ridgeway meeting, Mrs. Hudson and I decided to spend the time enjoying the Commencement exercises of Peniel University. We were met at the station by Brother Neely, the pastor, and assigned to the home of Brother and Sister W. G. Airhart. Our stay with them was most pleasant. We talked of bygone days, strengthened the cords of affection, and had a general good time. Brother Airhart was the main preacher in the meeting when the Lord overtook this boy in sin and enabled him to strike fire. So of course we love him.

Peniel is a great school. God planted it, is watering it, looking after it, and will carry it forward. Its location is splendid, being a suburb of Greenville, a thriving city of 15,000 inhabitants and a railroad center, where easy connection is made to any direction. Peniel, with a population of 600 of as fine people as the South or any other corner of earth can produce, is on the main trunk line of the Katy railroad, which furnishes them mail and passenger service, and has street car and city water connections with Greenville.

This was our first visit to Peniel for some time, and we were agreeably surprised at the improvements on many lines. The programs were well rendered and showed excellent thought and preparation. The student-body reflected great credit on the school and community. Too much can not be said of Professor Arnold's conservatory of music. The piano, violin, and orchestra renderings were unsurpassed. Professor Arnold and his daughters are great in their line, and compose a conservatory that is difficult to excel.

The thing that impressed us most was the character-building power of the institution, as manifested in the addresses of the graduating students. Instead of undermining the faith of those who come under its influence, and endeavoring to make excuses for the supernatural in the Bible, this school strives to establish faith and build character. Just how well they succeed was manifested in the orations, some of which were akin to a gospel sermon at a camp meeting. In all, the thread of heart-culture was in evidence, generally in excess of the culture of the mind.

President R. T. Williams delivered the baccalaureate sermon, and to say it was great is to put it mildly. For careful thought, depth of meaning, and extent of range, it excelled anything we have listened to. The power of God came on the great congregation and the saints leaped and shouted for joy. May God ever bless Peniel University and keep the faculty under the hollow of His hand! We were so favorably impressed with the piety of the community that we left Venus, our little daughter, there for the summer, where she will take music under the able instruction of Miss Ruby Arnold.

OSCAR HUDSON.

ADDRESSES OF OUR MISSIONARIES IN ACTIVE SERVICE

AFRICA.—Piggs Peak, Swaziland, South Africa, via Barberton.

Rev. H. F. Schmelzenbach
Mrs. Lula Schmelzenbach
Miss Etta Innis

BRAVA.—Brava, Cape Verde Islands.

Rev. John J. Dias

INDIA.—Eastern.—47-2 Garia Hat Rd., Calcutta, India.

Rev. V. J. Jacques
Rev. E. G. Eaton
Mrs. E. G. Eaton
Miss Myrtle Mangum
Miss Lela Hargrove
Mrs. S. Banarjee
Rev. N. B. Biswas
Mrs. N. B. Biswas
Rev. P. B. Biswas
Mrs. P. B. Biswas

INDIA.—Western.—Buldana, Berar, India.

Rev. L. S. Tracy
Mrs. L. S. Tracy
Rev. L. A. Campbell
Mrs. L. A. Campbell
Rev. A. D. Fritzman
Miss Olive Nelson
Mrs. Ella Perry
Miss Daisy Skinner

JAPAN.—150 Kiyomizu Shicome, Kyoto, Japan

Miss Cora G. Snider
Rev. John W. Thompson
Mrs. John W. Thompson
Nagamatsu San's

MEXICO.—Tonala, Chiapas, Mexico

Rev. C. H. Miller
Mrs. C. H. Miller

MEXICO.—7a. Calle de la Luna No. 194, Mexico, D. F.

Rev. V. G. Santin

MEXICO.—815 El Paso St., El Paso, Texas

Rev. S. D. Athans
Mrs. S. D. Athans
Mrs. Santos Elezondo

ble School, and Rescue Work. The people showed their appreciation with an offering of \$38.56. Brothers C. F. Price and C. F. Crites, of Hutchinson, were the evangelists, and labored faithfully.

LEE EVERHART.

DECATUR, ILL.

I would like to reply to the questions of many who have manifested the love and sympathy of brothers and sisters in my late illness, through our paper, instead of writing so many letters, and tell you all that God has heard your prayers in my behalf, and brought me back from the brink of the river, and I have trusted Him for needed strength, and taken up

the work, hoping to carry it for His sake to the call of our Assembly

On my return I found our people had done well, and had carried the work in my absence to the honor of the church and to the glory of our Lord. Not a service had been dropped! I am praising God for such a people, who for Jesus' sake will carry the load. I thank God for strength supplied as the day demands. Brothers and sisters, pray for me, and for the church in Decatur, that it may as never before "Arise and shine."

Our tent meeting begins June 12th, with our district superintendent in charge, Brother and Sister Sutton, of Olivet, assisting.

C. T. BOYCE, *Pastor.*

APPLETON, ARK.

I opened here in the battle last night. Good crowd, good interest, and I am believing God for a great meeting. Prof. E. D. Cornish is with me; he is a fine yoke-fellow. He prays, sings, and pushes in personal work.

BEN H. HAYNIE.

WALLA WALLA, WASH.

We have just closed our great camp meeting with Brothers Shepherd and Mathews and Lewis in charge. There were at least forty tents on the ground. Our early morning prayer meetings, in charge of Brother Baltezare, were times of getting a hold on God for the day. He gave the victory and over one hundred souls sought the Lord during the meeting. Some cases were remarkable answers to prayer. Great respect was given at the street meetings when the men on the street would remove their hats during prayer. Our seven o'clock outdoor ring prayer meeting proved a great blessing and help to our evening meetings. Brother St. Clair ran in for a few days and was a blessing to the meeting.

The Walla Walla people are armed and ready for the battle, and unity prevails. The revival is still on, and we are pressing into the summer for the greatest campaign we ever had in this section. When this reaches you we will be in the Assembly, and are praying and expecting the Lord to make it the greatest and most glorious ever held in the Northwest District.

Mrs. DELANCE WALLACE, *Pastor.*

INDIANAPOLIS, IND.

Sunday, June 1st, was a big day in our church. The tide began to rise in the Children's Day exercises at 9:30 a. m., when a nice program was rendered by the children, and a good missionary offering was taken. Rev. C. W. Ruth, the pastor, who has been away in evangelistic meetings in the East and South for some time, was present and preached in the power of the Spirit, and amid the amens, hallelujahs, and notes of victory from the saints, conviction seized upon those who were not right, and at the close three men fell at the altar for prayer.

We had announced that we would raise the money for another payment on our church property this Sabbath, and when the people were told that we needed \$433, and the table was set out, without any begging or urging \$500 was placed upon the Bible, and on Monday morning \$25 more was handed to us. We have a balance of only \$700 to pay on our property here, which is increasing in value and is nicely located. We bow our heads and praise Him who hath blessed us with all spiritual and temporal blessings.

Sabbath afternoon was an old-time love feast and sacrament of the Lord's Supper. This service was greatly blessed of God, and wave after wave of glory swept over us. One man went away from the afternoon service and prayed through at his home, and was powerfully sanctified. At night the assistant pastor preached. The house was again filled, and the Lord blessed. Three were at the altar. The work here is on the upward grade, and our watchword is Onward, with holiness unto the Lord.

U. E. HARDING, *Asst. Pastor.*

LITHOPOLIS, OHIO

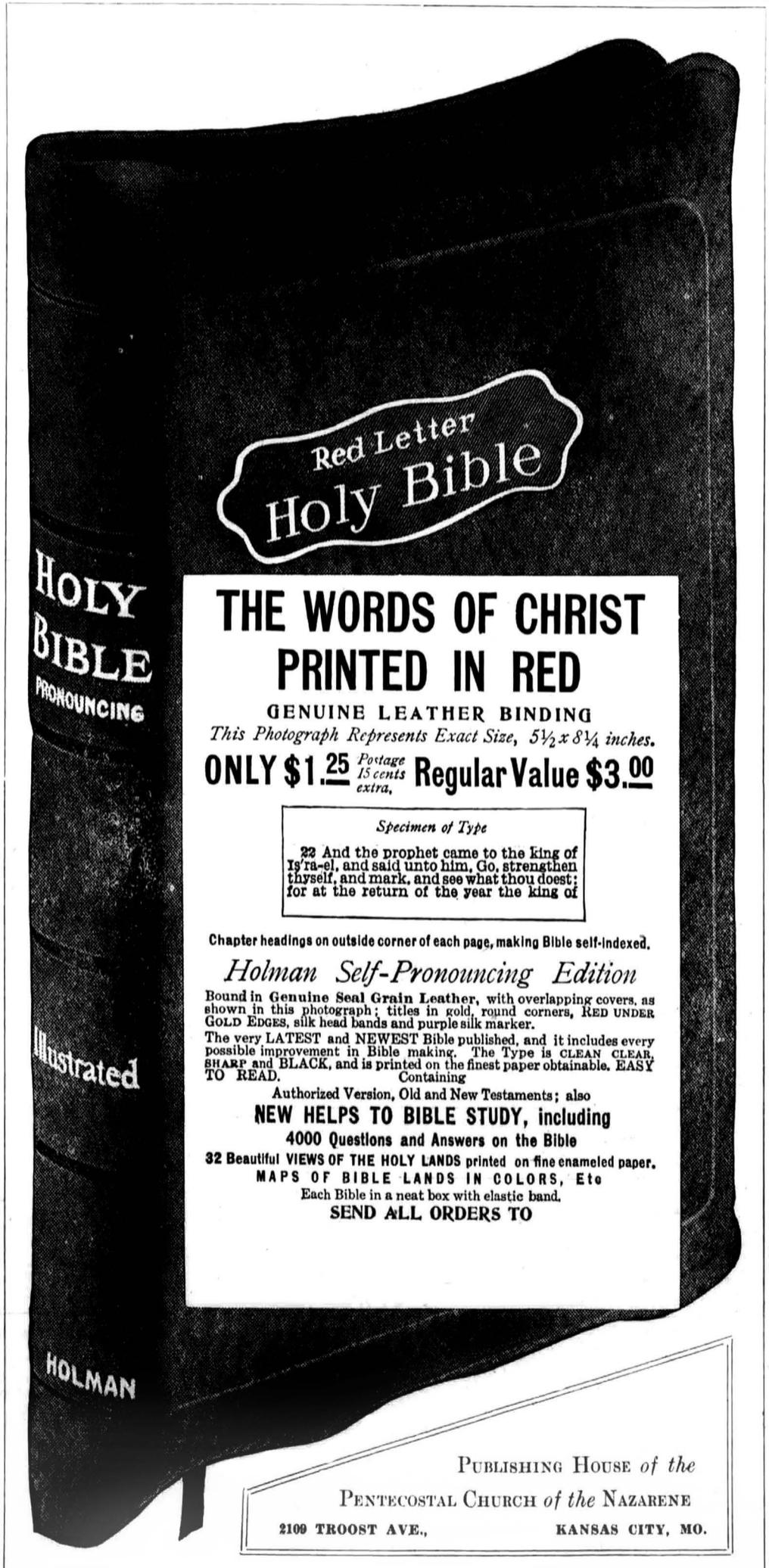
Sabbath day, June 8th, our Sunday school conducted their first missionary service, using the program arranged by Brother and Sister Eaton. God was manifested with us, and many said it was the most spiritual exercise of that kind they ever attended. God used the writer to give the message to the people, and He caused their hearts to respond to the truth. Many wept tears of repentance for their neglect of Jesus' last command, and some, I believe, will yet be used of God to do service on foreign soil. Several gave gladly of their substance to spread the gospel in Japan. Praise

the Lord for the marvelous gift of the precious Holy Spirit, who so faithfully guides into all truth. We are enjoying real salvation, and God is leading on to greater victories. Our district superintendent, N. B. Herreil, expects to be with us June 14th-17th.

MARY E. GOSSETT, *S. S. Supt.*

PROVIDENCE, R. I.

God is with us at the People's Pentecostal Church of the Nazarene, corner of Plain and Ashmont streets. Three new members have been added to the church, and the first of this month we raised one hundred dollars, which



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finishes paying for our church house at the Douglas Campground. A fine building that will nicely accommodate about fifty people. We expect to have it well filled with our people at the annual camp meeting, July 18th-28th. On a recent Sunday Rev. Aaron Hartt, Rev. W. A. Millett, and Rev. A. J. Myers were with us at the morning service. Brother Hartt sang and exhorted, and the fire fell and all were blessed. In the evening Brother Myers conducted a blessed service.

A. K. BRYANT, *Pastor.*

LOS ANGELES, CAL.

ELYSIAN HEIGHTS

How the Lord does bless us in the little mission at East Hollywood! Last Tuesday evening a little company of us went out to help Sister Frisbee push the battle in that field. A goodly number assembled for the service. Brother Reinschmidt introduced the speaker of the evening, Brother Sherman, who gave us a practical discourse on his favorite subject, "Prayer." This was followed by an earnest exhortation from Brother Cahoe. Brother Reinschmidt then gave the altar call, which was accepted by three of those present. One brother was reclaimed, and the two ladies sought for a deeper religious experience, and the shining eyes and glowing faces proved that they had not sought in vain. Pray for Sister Frisbee, that her strength fail not, for she is standing in a hard place.

ELLA B. HORNE.

BAKERSFIELD, CAL.

Last Sunday we closed a three weeks' meeting with Rev. August N. Nilson, of Portland, Ore., as evangelist. We had a good meeting; several were converted and a number sanctified. Three joined the church. Brother Nilson is mighty in prayer and a strong preacher, being very clear and scriptural in the doctrine of holiness.

We are closing up our second year's pastorate, and the Lord has blessed us beyond our expectations. Wife and our two daughters leave next week for a visit to her old home in Missouri. Myself and son go to our new appointment at Olinda. Rev. W. C. Frazier has been called to be pastor here for the coming year, and he is much beloved by the people, and no doubt will have a very successful pastorate.

C. W. WELTS, *Pastor.*

REVIVAL AT EAST LIVERPOOL, OHIO

God has again visited the Nazarene church of this city with a gracious outpouring of His Spirit. Last winter the revival began under the ministry of Mrs. Carrie Crow. About one hundred and sixty-five were at the altar at that time for pardon or purity. In the meeting just closed Mrs. Crow's brother, Robert Kell, and Mr. Fred Canady were the leaders of God's hosts. And God gave us the victory. About fifty souls knelt at the altar for reclamation, justification, or entire sanctification. Most of the seekers were blessed. Several have united with the church. Among those who have come to us is Dr. J. H. Sloan, of this city, prominently known as a worker in the Young Men's Holiness League, and at one time an evangelist of note. Failure of health has confined him to his home for some years, and he has engaged in his profession of dentistry. But his health is much improved, and we predict that God will again lead him into the harvest field in saving souls.

On Tuesday night Brother H. F. Reynolds and several visiting brethren assisted in ordaining Dr. Sloan an elder in our church, after which Brother Reynolds brought us a great message from Matt. 3:11, 12.

The last great day of the feast we were favored with the presence of Mrs. Carrie Crow and her sister, Miss Lulu Kell, who sang in their inimitable way, after which Mrs. Crow brought us a soul-stirring message, and five or six persons came to the altar for prayer. God answered by fire, and the meeting closed with the grace of God upon us. But, thank God,

PENTECOSTAL SUNDAY SCHOOL LITERATURE

□ □

We have a most excellent series of Sunday school literature, and we are happy to announce that its circulation is growing rapidly. We will be pleased to send samples to any who are looking for the best in Sunday school literature.

The Pentecostal Bible Teacher—A monthly journal for preachers, teachers and Bible classes. Edited by E. F. Walker, D. D., and a competent corps of department editors. 60 cts. a year, 15 cts. a quarter. In lots of 5 or more to one address: 50 cts. a year, 12½ cts. a quarter.

The Pentecostal Quarterly—For adult classes; 20 cts. a year, 5 cts. a quarter.

The Youth's Quarterly—For intermediate classes; 12 cts. a year; 3 cts. a quarter.

The Pentecostal Leaflet—8 cts. a year; 2 cts. a quarter.

The Youth's Leaflet—6 cts. a year; 1½ cts. a quarter.

The Youth's Comrade (Illustrated)—A weekly paper for young people. Every Sunday school and every home should have this paper. 60 cts. a year, 15 cts. a quarter; 5 or more to one address 50 cts. a year, 12½ cts. a quarter.

Sunshine for Little People (Illustrated Primary paper)—25 cts. a year, 6¼ cts. a quarter. In lots of 5 or more to one address, 20 cts. a year, 5 cts. a quarter.

□ □

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time, as this is his old home. Truly this was a great meeting.

The evangelists were well taken care of, and even the pastor came in for a fine donation in provisions and money. The church gave the evangelists an unanimous call to return for another meeting this fall or winter. We face the future with hope, and "looking unto Jesus" we expect to win the race and take some souls with us.

GILBERT E. MARTIN, *Pastor.*

HOWARD, TEXAS

Rev. Frank Daniel, of Dallas, will hold a meeting at this place, beginning the 27th of June. I ask the prayers of the HERALD family for the meeting.

JOHN VINEYARD.

WHETSTONE, KY.

We are fighting sin in all its forms at Whetstone and Lacy's Chapel, and God is putting His seal to the work. We are located in the Cumberland river valley, a very fertile country, where God has placed us to preach holiness and organize Nazarene churches. When we organized at these points we were looked upon as a band of excited folks; but we have kept close to the Lord, and now we have the respect and confidence of the entire country.

L. T. WELLS.

COEUR D'ALENE, IDAHO

Just closed a very successful meeting at Coeur d'Alene, where upwards of fifty people were gloriously saved, twenty-five or more were sanctified, and a number reclaimed. Organized a class of more than thirty. They have bought a fine lot at the corner of Third and Krotzer streets, which will give them ample room for their church and parsonage. They began to put the lumber on the ground Monday, the 9th, and the church will be ready to commence meeting August 1st, at which time I expect to hold another series of meetings for them. The church will be a credit to our work in the Northwest. The main room will be 28 x 48 feet, with choir-room set back, 10 x 24, and vestibule in front. By the way, they desire the next assembly of the Idaho District to be held here. They are well able to handle it. Coeur d'Alene is a town of about ten thousand, with a most beautiful location on the Coeur d'Alene lake, which is some twenty-eight or thirty miles long. Then there is Lake Fernan and the beautiful Hayden lake. The resources of the country are very great, both in lumber and mineral and agricultural output.

M. E. FERDINAND.

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2109 Troost Avenue

C. J. KINNE, *Agent.*

Kansas City, Missouri

ANNOUNCEMENT

GRANDVIEW PARK, MASS.

June 28th to July 7th is the date, and such workers as E. E. Martin, W. G. Schurman, John Norberry, and District Superintendent N. H. Washburn will preach. A fine corps of singers and workers. Pray much and come prepared for a great time.

M. E. BORDERS, *President.*

SARATOGA SPRINGS, N. Y.

We are hard at it in this difficult field. We re looking up and not down and around. We re on the Godward side of affairs, and are ble to say, "Nay, in all things we are more than conquerors through him who hath loved us." After the District Assembly Bro. John F. Roberts and wife, of Pilot Point, Texas, were with us in evangelistic work from May 6th to 27th. They did us royal good service. They are clear teachers of the doctrines of our church, and adorn them by their walk and conversation. They will be a help to any charge that employs them. The Tuesday night prayer meeting following the special meetings was a time of spiritual power. One young lady knelt at the altar and was saved. Her testimony since indicates that it is a clear case. We seem to sense a deeper spiritual tone in all our meetings as a result of Brother Roberts' work among us.

The Lord is encouraging our faith along financial as well as spiritual lines. Our faith for the last three weeks has been taking hold of the Lord for \$1,000 or more to be raised between this and September 1st, to lift an \$800 mortgage and meet the expense of needed repairs and putting things in readiness for the winter's work. We received \$100 from a sister in Iowa last Wednesday to apply on the mortgage. This an earnest of more to follow. We have a valuable church property, favorably lo-

GENERAL MISSIONARY BOARD OFFICERS

- President.....Wm. Howard Hoopie
277 Brooklyn Ave., Brooklyn, N. Y.
- Vice-President.....Rev. C. B. Jernigan
Oklahoma City, Okla.
- General Secretary...Rev. H. F. Reynolds
6356 Eggleston Ave., Chicago, Ill.
- Recording Secretary...Rev. Herbert Hunt
520 W. Sixty-fifth Pl., Chicago, Ill.
- General Treasurer...Elmer G. Anderson
6356 Eggleston Ave., Chicago, Ill.

DISTRICT MISSIONARY TREASURERS AND ADDRESSES

- Ablene—Mrs. W. F. Rutherford, Hamlin, Tex.
- Alabama—Mrs. Hattie Lancaster, Box 311, Jasper, Ala.
- Alberta—Mrs. F. W. Campton, 824 Fifteenth Ave., West, Calgary, Alberta, Can.
- Arkansas—Mr. O. H. Beasley, Cabot, Ark.
- Chicago Central—Rev. Herbert Hunt, 520 W. Sixty-fifth Pl., Chicago, Ill.
- Clarksville—Mrs. E. W. Sloan, Stewart, Tenn.
- Colorado—Rev. L. E. Burger, 1505 Ninth St., Greeley, Colo.
- Dakota—Rev. W. M. Irwin, Suptey, N. D.
- Dallas—Rev. E. C. DeJernett, Peniel, Texas
- Idaho—Rev. O. A. Overholzer, 902 N. Jefferson St., Ottumwa, Iowa.
- Kansas—Thos. Keddle, Jr., Garden City, Kas.
- Kentucky—Rev. C. J. Quinn, 210 W. Seventh St., Newport, Ky.
- Missouri—Fred Geltz, Ellington, Mo.
- New England—Tom M. Brown, 32 Hampshire St., Lowell, Mass.
- Louisiana—T. C. Leckie, Supt., Homer, La.
- New York—Rev. John Caldwell, 305 Clifton Pl., Brooklyn, N. Y.
- Northwest—Mrs. E. M. Tanner, 574 Spokane Ave., Portland, Ore.
- Oklahoma—Rev. W. H. Roberts, 231 American Natl. Bank Bldg., Oklahoma City.
- Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.
- San Francisco—Mrs. Mary E. Mabee, 1333 E. Twenty-sixth St., East Oakland, Cal.
- Southern California—Leslie F. Gay, 2889 Idell St., Los Angeles, Cal.
- Southeast—Rev. L. McLendon, Box 32, Adrain, Georgia.
- Southeast Tennessee—Cora J. McGowan, Rt. 3 Santa Fe, Tenn.
- Washington-Philadelphia—H. N. Haas, 440 E. Third St., Bloomburg, Pa.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Santee Street

Southern California District Assembly, University Church, Pasadena, Cal. June 18-22
Missouri District Assembly, Ellington, Missouri October 23-26
Southeast Tennessee District Assembly, Sparta, Tenn. October 30-November 2
Southeast District Assembly, Donaldsonville, Georgia November 6-9
Louisiana District Assembly, Lake Charles, Louisiana November 13-16
Dallas District Assembly, Lufkin, Texas November 19-23
Ablene District Assembly, Bowle, Texas November 26-30
A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4
Kansas District Assembly, Kansas City, Missouri September 3-7
Iowa District Assembly, Kewanee, Ill. September 10-14
Oklahoma District Assembly, Ada, Okla. October 22-26
Kentucky District Assembly, Newport, Kentucky November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

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

Northwest District Assembly, Portland, Oregon June 18-22
Idaho District Assembly, Boise, Ida. June 25-29
Didsbury (Alberta) Campmeeting July 4-13
Alberta District Assembly and Campmeeting, Calgary, Alta. July 14-22
Portland (Ore.) State Campmeeting, July 24-August 4
Dakota-Montana District Assembly, Sawyer, North Dakota August 6-10
Gaines (Mich.) Campmeeting August 22-28
Cleveland (Ind.) Campmeeting, August 29-September 8
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

- ABILENE
I. M. ELLIS.....Box 175, Hamlin, Texas
- ARKANSAS
G. E. WADDLE.....Box 245, Beebe, Ark.
- ALBERTA (CAN.) MISSION
W. B. TAIT.....Calgary, Alberta
Room 413 Grain Exchange
- ALABAMA
C. H. LANCASTER.....Jasper, Ala.
Quinton, Ala. June 20-29
Sargossa, Ala. July 2-13
Vina, Ala. July 15-24
Red Bay, Ala. July 25-August 3
Thaxton, Miss. August 8-17

Millport, Ala. August 22-31
Brilliant, Ala., R. F. D. 1. September 2-10

CHICAGO CENTRAL

J. M. WINES.....Greenfield, Ind., R. F. D. No. 9
CLARKSVILLE
J. A. CHENAULT.....Chestnut Mound, Tenn.

COLORADO

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

DALLAS

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

DAKOTAS AND MONTANA

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

IDAHO

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

IOWA

B. T. FLANERY.....Olivet, Ill.
Marshalltown, Iowa, Care F. J. Thomas, June 28-July 13
St. Louis, Mo., 1314 S. Newton St. July 18-Aug. 2
Chariton, Ia., Care Rev. E. A. Clark August 8-17
Galesburg, Ill. August 20-30
Kewanee, Ill. September 2-14
Iowa District Assembly, Kewanee, Ill. Sept. 10-14

KANSAS

A. S. COCHRAN.....Kansas City, Mo.
3440 Wayne Avenue
Pekin, Kas. June 17-19

KENTUCKY

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

LOUISIANA

T. C. LECKIE.....Hudson, La.

MISSOURI

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

NEW ENGLAND

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

NEW YORK

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

NORTHWEST

DeLance Wallace—Box 304, Walla Walla, Wash.
District Assembly, Portland, Ore. June 15-22

OKLAHOMA

S. H. OWENS.....Altus, Okla.
Edmond Church, Okla. June 16-22

PITTSBURGH

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

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

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

SOUTHEASTERN

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

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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

PAWHUSKA, OKLA.

We opened fire on the enemy here last night with our pastor, Rev. V. P. Drake. Deep interest and fine prospects for an old-time revival. Brother Drake knows how to plan for a revival. We expect a real smashup here. This is a live town in the heart of the Osage Indian country. Lots of big, ugly Indians—the wealthiest tribe of them all. Prospects for a good strong church here. Yours for victory,
C. B. JERNIGAN.

NEWTON, KAS.

These are great days for us here. Yesterday the Lord permitted us to pay off a twelve-hundred-dollar debt, which has been upon our property. Wednesday night a sinner found victory in Jesus. We are looking up and going on. We solicit your prayers for the Robinson meeting, which begins July 3d. Be sure to let us know if you are coming.

FRED H. MENDELL, *Pastor.*

"If you can bear the burdens of the present, trust God for strength when the things now future become things of the present."

"The external things which disturb and vex are occasions. The cause is within."

cated, and destined to become a strong center of holiness as soon as freed from the encumbrance of debt. After the church was built reverses came for which the present pastor and membership were in no way responsible. If we should lose the property we could not replace it for less than \$25,000. We have a fine church building and a commodious parsonage. The last eighteen months has proved to this pastor that this enterprise has from the beginning been ordered of the Lord. I have never had such faith victories. The Lord has helped in so many emergencies in direct answer to prayer.

J. A. SMITH, *Pastor.*

118 Woodlawn Aveune.

MALDEN, MASS.

The Lord continues to bless us. Every Sunday is a day of power. Brother Borders is leading the saints on to victory, and we have an excellent working force. Last Sunday was another blessed day, several souls seeking the Lord. Open-air meetings will continue through the summer, and these will be agencies of wonderful power and effectiveness. We pray for a great ingathering of precious souls.

L. D. PEAVEY.