

HERALD of HOLINESS

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Growing Younger With Time



WHY should not Christians grow younger with the flight of time? Why should they weaken and lessen activities and yield to the demands of the times, and accept the verdict so unjust that they must pass a dead line about the time they have reached the zenith of their powers and experience and usefulness? We are sure there is a cause for this, not altogether to be charged to the fault of the times or the wrong sentiment of the age. Too often men slacken their energy as age advances. Too often they presume upon their past achievements or their past studies, and expect the world to accept past instead of present fitness and qualifications for service. Too often men as they grow old weaken even on their reading of the Word of God, and suppose that the study of this Word twenty or forty years ago will suffice for the needs and demands of today. In all of these matters they are greatly at fault. This Word of God is to be their daily companion and their hourly armory from which they are to draw the weapons whereby to make warfare and do service for the Master.

Do we, as often as we should, stop to think what this Bible itself says as to its influence upon the matter of age? Do men realize that life and health are among the promised benizons to be gained from the reading and study of this Word? This is the fact. Read the words of Proverbs, fourth chapter and twentieth verse: "My son, attend to my words; incline thine ear unto my sayings. For they are life unto those who find them, and health to all their flesh." Here is the secret of long life and activity to its very close.

George Muller worked to the very close of a life which spread out to the great age of ninety-two years. His physical vigor and activity in abundant labors up to the very close of the ninety-two years he attributed himself to the following causes: (1) The exercising himself to have always a conscience void of offense both toward God and toward man; (2) to the love he felt for the Scriptures, and the constant recuperative powers they exercised on his whole being; (3) Proverbs 4:20; and (4) to the happiness he felt in God and His work, which relieved him of all anxiety and needless wear and tear in his labors.

Is there not a great lesson here for us all? Do we not owe God service for the whole of life? Shall we not diligently seek the constant use of every faculty and power of our being unimpaired during the whole of the time He leaves us here? And if we are furnished the means, shall we not use them? Can we afford not to use the means He places at our disposal? Let us recognize the relation of the Word of God to our longevity and our usefulness even down to old age. God never leaves us here to be useless in the world. He wants us for service all the time, and he will help us to it all the time if we will accept His means and employ them as He directs us.

Dr. Guthrie said in his old age: "They say that I am growing old because my hair is silvered and there are crows' feet on my forehead and my step is not so firm and elastic as before. But they are mistaken. This is not true. The knees are weak, but the knees are not me. The brows are wrinkled, but the brows are not me. This is the house I live in. But I am younger. Younger than I ever was before." So spoke this old man who was feeble physically, but whose mind and heart were pervaded by a cheerful and youthful spirit. The Chris-

tian's last years are his best. Let him maintain a happy and buoyant faith and be bright and active as his strength will permit. Let him scatter sunshine and cheer and not gloom or somber shadows wherever he goes, and he will find a welcome and an entrance into labors suited to his strength and powers; and God will bless him and keep him sweet and true and happy. "The path of the just is as the shining light, which shineth more and more unto the perfect day." "At evening time it shall be light." We must let it be so, for God has so pledged, and He has and will issue no repeal of the law; and we alone can annul it as to ourselves. Let us be true to God and to His Word and His commission, and He will not forsake us in old age, but we will find that "even to old age I am He, and to hoar hairs I will carry you."

AN OPEN OPPORTUNITY

No feature or fact about our great Nazarene publishing plant in Kansas City delights us more than the publication of tracts, and efforts to promote their widespread circulation. We like all the features of our House and all the work being done by it, but we wish to call especial attention to this department which is likely to be neglected by our people unless their attention is frequently called particularly to it. The use of tracts is too greatly neglected by Christian people. In this busy age is the very time of all others when tract distribution needs to be pushed. If people are too busy, or think they are too busy, to read longer treatises, they can find time to read tracts which can be done on the run or between places of business engagements, and often ideas or thoughts will be implanted in the mind in these hurried readings which will ultimately in the salvation of the persons. Often, too, when this end is not immediately reached, there will be awakened by the cursory and unsatisfactory reading thus hurriedly done a curiosity and a desire to see further what was being said in the tract; and later, at bedtime or in the home, after business is over for the day the man will return to the tract and read it leisurely, and be brought to a saving knowledge of Christ. In ten thousand ways great good is thus accomplished by tracts. No Christian should ever be without them for free distribution. Why will not some Christian man to whom God has entrusted money endow this department of our House so that the Managers could distribute free a half million or more yearly to all who would request a lot, promising to carefully distribute them among the people? This would be a magnificent charity, and one which would yield rich results for time and eternity.

There is an abundant harvest which comes from such tract distribution which is not apparent to the Christian workers, and may never be until the great Day of final settlement, when there will be great surprises on both sides of the ledgers of eternity. Sometimes these results come out indirectly after long years of apparent concealment from the view of the worker to encourage us all. A case of this kind is mentioned by an exchange.

On a great steamer a man was giving away tracts on a holiday. Among those who received one was a gentleman from Glasgow, Scotland, who remarked as he received it that he believed such efforts did very little if any permanent good. "In my younger days I did a good deal of it myself, but I can not say that I ever saw any good fruit from it." This somewhat

discouraged the tract distributor, as it was said by a man who was evidently a Christian of long years' experience. But he did not discontinue the habit, because it occurred to him instantly that his own conversion was caused by a tract handed him in bygone years. It was given to him when a lad twelve years of age as he passed along the streets one wintry night.

He remembered that as he passed the door of a mission that night years ago a young man, standing evidently for the purpose of inducing passers-by to go in to the meeting, handed him a tract, and asked him to go inside and hear the gospel. He did go in and heard a message there which awakened him to think of eternity and his state before the God of heaven, and he went home under deep conviction of sin. He turned to the tract he had received and found in it the very instruction he needed and he was saved through reading it.

The tract distributor told this story of his personal experience to the gentleman who had said the discouraging words to him when he handed him a tract, who listened with surprising interest, and when it was finished, he said, "May I ask where this most interesting event took place?" The man named the town, the street, and the hall where it occurred. The gentleman's eyes filled with tears. He grasped the hands of the young man, and with emotion said: "It was my work for many a night, when a young convert, to distribute tracts thus to passersby, and I well remember inviting in the bright-eyed lad that wintry night. But I lost heart soon after that from seeing so little visible fruit from the work. Now, after twenty years, God has let me know it was not useless at all. If He spares me to return to the city I shall by His grace return to the service He gave me long ago, confessing my faithlessness in leaving it."

Yet here were the twenty intervening years lost in this man's life. From sheer discouragement from not seeing results he quit a work to which he had felt called in the freshness and ardor of his young love and zeal. Let us remember that God does not promise or demand of us visible fruit, but merely fidelity in doing the work at our hands and leaving the results with Him. This we can do surely and this we must do. We must exercise the patience to let Him take care of the fruit Himself, and let us be content with the opportunity for service. We can not imagine how many more golden sheaves might have been found to that Christian worker's account of whom we have spoken above, had he but been thus patient and left results with God and labored on faithfully for those twenty years. Let us labor on faithfully and patiently and contentedly, remembering that God promises to take care of all these matters of results. "Let us not be weary in well-doing, for in due season we shall reap if we faint not" (Gal. 6:9).

BRUTAL-
IZED
CIVILIZA-
TION

This is the mildest name we can find for the infamy, and we would much prefer a severer one for it if we were capable of framing one with the vocabulary at our command. A man can only do the best he can with the powers at his command. Let us illustrate the case briefly as possible, and let the reader then make up his verdict as to the propriety or impropriety of our characterization.

SCENE: The city hall of one of the greatest cities of this great republic. The distinguished city commissioners or police commissioners were present. Before these city officials were gathered a saloonkeeper with his attorneys; a slender girl still in her teens, and her father and her mother. Charges were preferred against the saloonkeeper for selling intoxicants to the girl's father, who was a confirmed drunkard, after repeated and insistent requests and remonstrances from the wife of the drunkard not to do so. The poor girl, without a dollar or an attorney, or influence or prestige or power, made the charge, questioned, unaided, the witnesses, who were her mother and father and the doggerly-keeper. She proved by her mother and father the truth of her charges, which of course were denied by the guilty saloonkeeper. The girl demanded simply the protection guaranteed by the law—which was the revocation or the forfeit of the license of the saloonkeeper. After the case was concluded, the presiding commissioner blandly informed the girl, and with seeming approval of her position, that he intended to grant her the protection of the law. He said to the saloonkeeper that the proof showed that he had violated the law in selling to the confirmed drunkard, after being warned and urged by the family not to do so. He decided, after all this show of magnanimity, that the punishment of the saloonkeeper should be a threat that if he did not cease to do this he would lose his license; and that if he allowed this drunken father

and husband to frequent his saloon again he would be punished by the loss of his license.

Such is a sample of the obsequious vassalage to the brutalizing saloon power by our civic and municipal authorities. These men whose very business renders them unworthy of all confidence, must have every consideration and protection shown their nefarious business, while the pitiless victims of their diabolism, whose husbands and fathers have been wrested from them by the demands of their dastardly business for patrons, must be put aside with a mere watery threat and warning to men who regard no law or penalty or threat or ought else from God or men or state or municipal authorities.

This heroic girl standing thus alone before the representatives of the law, pleading only for that which was hers by all the authority and sanctity of the law, and getting instead of her due a scorpion or a stone, is a picture which insulted God, outraged justice, and disgraced the city and the state in which it occurred. Her treatment found welcome and approval alone in the dark corridors of hell whither this whole business and brood are so rapidly tending. We confess to an absolute nausea and disgust with our so-called civilization. It seems almost false and a libel on civilization: the claim that any country where the liquor traffic is in such control is civilized in any true sense whatever. We are brutalized and victimized and exploited and wrecked every day and every hour by the liquor power, for the liquor power, and in the interest alone of the liquor power.

Civilization indeed!!! Let us at least be honest with our words, if we are to continue to be dishonest and false and recreant and brutal and brutalized with reference to this darling and favored and favorite alcoholic traffic of this American government!!! Cherish this awful traffic if every wife must be robbed of her husband. Hug this shocking business to your guilty bosoms, ye city fathers and custodians of the welfare of our cities, even if every girl and boy in all the republic must be robbed and burglarized of their fathers; be lenient with this traffic which is damning and robbing and wrecking and running riot over every interest and right, and bloodbought privilege and heritage of every citizen of the republic; but lock up in the workhouse every poor negro whom they make drunk in getting his nickels for their poisoned stuff. Be very careful, while sparing this hellish traffic, always and everywhere to arrest every inebriate whom these saloons have debauched, and thrust them into prison until they are sober enough to cease lying around the doors of the houses which debauched and robbed them after their money ran out.

PATRIOTISM, purity, love, and reverence—these are the underlying pillars, respectively, beneath the state, the social system, the church and the home. Alone in the Word of God do we find these great principles enunciated with the strength guaranteed for their performance. "Honor the king," and "Render unto Caesar the things that are Caesar's," are injunctions of Holy Writ, and these safeguard the state. Perfect love, or that "wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits"; it "doth not behave itself unseemly"; it sinneth not even with an eye that looketh lust; it is holy, harmless, and undefiled—this safeguards society, and abates the social evil distinctly. Love, honor, reverence, and obedience for the home and the church, inculcated in the Bible as invaluable gifts from the bountiful hand of God, will secure the integrity of both, and thus safeguard them from ruin or damage. Thus God's plan can be carried out by which He would convey through these channels blessings and strength and happiness to countless multitudes.

THE Roman Catholic church stands essentially and eternally and unalterably for the supremacy of that so-called church over all human government. Allegiance must be rendered first by priest, bishop cardinal and private members to that political institution, above that due any other government or institution whatsoever. This is the doctrine taught their priests and their members. A priest named Phelan, who edits the *Western Watchman* voiced the truth and the sentiment of the whole Romish machine, when he said in his paper: "If the United States were at war with the Vatican tomorrow, we would say 'To hell with the United States.'"

IF YOU HAVE CHOSEN the service of sin, you must be willing and contented with the wages of sin. It is only the carrying out of your contract made of your own volition.

THE EDITOR'S SURVEY

News and Notes

The Congregationalist board will send out this year sixty-six foreign missionaries to the various foreign fields served by that church in their mission work.

The first twelve months of the evangelistic campaign in Japan has resulted in the conversion, or rather the declaration of definite stands for Christ, by 9,815 persons. If these are all converted, it would be a fine showing. This, however, is not the case of course. We have no definite means of knowing what are the actual results of any number of cards signed as indicating a stand for Christ. Tens of thousands take stands for Christ thus who know nothing whatever about Christ as a Savior from sin.

Billy Sunday and the writer would and do differ wide as the poles on many theological and other points. Doubtless many of his movements and methods would meet with our disapproval. We are sure we could not endorse his preaching as embracing all and everything we would like to see included. At the same time we decline to get into the company of brewers and Unitarians and higher critics—and some very good people—and make common cause against him with these. We endorse him for all the good he does, and bid him Godspeed. We rejoice in every drunkard redeemed by his work and every home blessed and every soul trended one inch toward Christ and God and heaven. We are very sure that if our own son or daughter were the one he had helped, even to sobriety or to intellectual belief in Christ if no further, we could not find it in our heart to criticise him. We had better be careful how we take positions against one whom God seems to be using in any way or degree.

The time is getting short before the General Assembly meets. Time flies. Some of the District Assembly years we notice will be shortened. One of the Oklahoma Districts will only have a year of ten months. This will require some extra exertions on the part of pastors and church officials and members as well. It is to be hoped that all hands will fall in line and strike hard and earnest blows every day and hour until the Assembly meets in Kansas City in September, that we may round up a great quadrennium to the glory of God.

That is a capital idea the managers of the Nashville campmeeting have adopted to hold in connection with the campmeeting a daily Bible conference. We were only a week or two ago in conversation with our pastor, Dr. Matthews, and others on this very plan, and remarked that we hoped to see the day when campmeetings and church revivals would always have a Bible conference held in connection with them. At the day services there could be one or two sessions held when Bible discussions or lectures could be had on a teaching line which would be marvelously edifying and helpful. This case at Nashville is the first place and occasion we ever knew to adopt the very plan we had in mind and of which we had talked to a few friends hereabouts, but not in Nashville. We credit them with full originality in this matter. We do admire this plan, and we are glad it is to be tried out; and we suggest that others do the

same. At the morning or afternoon services there is usually very few present, and those generally Christians: for the unsaved seldom attend the day services. These Christians need and would welcome Bible teaching, and it is needed everywhere badly. There could be accomplished a vast amount of splendid Bible instruction in such an adjunct to our revivals. We hope the Nashville brethren will let us know how their plan succeeds after they are through.

The news dispatches announce that all religious education will be barred within ten years from schools in Korea, by an order promulgated by the Japanese territorial governor of Korea. This, it is feared, will seriously affect a large number of American and other missionary schools which have been operating in Korea.

The *Christian Witness* is right when it says, "Not until the Devil dies and the carnal mind falls in love with God will holiness have a smooth passage in this world."

We can afford to lose all the books we possess except the Bible. We were most sensibly impressed with this great truth a number of years ago when in the presidency of a college the college burned, and we had the great misfortune to lose out entire library, the accumulation of more than thirty years. We were sorely pressed with a sense of our loss, and have a thousand times realized afresh the keenness and magnitude of it. It was a fact, however, that we had the blessed Bible left to us, and this was of far greater value than all the volumes we lost, though they were a large number for one preacher. We were comforted with this thought, and have become more and more comforted with the tremendous significance of it, as the years have come and gone. Really, there is, after all, but one book. This precious Bible is the only Book. When a man has this, he is rich in the possession of the greatest library in all the world—far greater in value than even the great Alexandrian library of seven hundred thousand volumes which was burned in A. D. 47. Fire can not consume this great collection of books called the Bible.

Henry M. Stanley started across the continent of Africa with seventy-three books among the luggage carried by his attendants. As he proceeded he had to throw away from time to time these books, until he had none left except the Bible. This greatest of all books he read through carefully and prayerfully three times on the journey, and his soul was so enriched that he felt and found that with this greatest of all books he was rich, though he had no other kind whatever. This Bible is the only book which has stood the test of fire, persecution, and penalties of every species of cruelty and suffering for the reading of it. It persisted in its immortality and influence, and through it all grew and multiplied like the children of Israel under the persecutions of the Egyptians. Today it stands out the fairest among thousands of millions of books, and the one altogether immortal among them. All this is simply because it is God-

breathed, and alone meets the deepest needs and demands of fallen human nature

Personal

A holiness campmeeting was held this month on Old Man river, near Granum, Alta. by Rev. Thomas Bell. We note the name of our friend, Mr. John J. Goozee, as one of the committee.

Dr. and Mrs. E. P. Ellyson, of Olivet, Ill., closed a successful holiness meeting at Bloomfield, Iowa, last week.

Rev. R. T. Williams passed through Kansas City from Newton, Kas., to Nashville, Tenn., where he was to hold the Tennessee District camp. He stopped off to look over the work at Headquarters. He was surprised and delighted, as all our visitors have been, at the magnitude of the work established by the Board of Publication in so short a time.

Miss Gertrude White, one of the teachers of our Nazarene University, at Pasadena, Cal., viewed the working of the busy force at the Publishing House recently. She was on her way to enjoy the summer vacation with home folks in Texas.

The calling to her reward of Mrs. B. Freeland removes from the church militant one of the best known and honored of the old guard of holiness warriors in the Central West and South.

Brothers Mesch and Wilde, at Cherryvale, Kas., write that they are having a good meeting. God is blessing them, and they are giving it out again.

Rev. Fred Mendell, 1000 Main street, Newton, Kas., assistant secretary of the last General Assembly, becomes secretary, through the resignation of the former secretary, and will make up the temporary roll of the Assembly of 1915.

While Rev. DeLance Wallace surrenders the superintendency of the Northwest District to his able and worthy successor, Rev. J. T. Little, the church does not lose the benefit of his valuable services. He is a member of the Board of Publication and Board of Education, and is a delegate to the General Assembly, where he will make his sanctified personality felt for the spiritual advancement of the whole church.

The Syracuse (N. Y.) papers make nice mention of the children of our Nazarene brother, Rev. William H. Hoople, of Brooklyn, New York. Three of his children—William C. Hoople, Gordon Hoople, and Miss Ruth Hoople—were awarded degrees at the recent close of the university term. Miss Ruth Agness Hoople graduated from the classical course of the College of Liberal Arts last year, and this year she was given the degree of Master of Arts. Gordon D. took the degree of Bachelor of Arts, and William C. received the degree of Bachelor of Painting. We congratulate these young people and our Brother Hoople on the record of his three children.

From the list of appointments of General Superintendent Walker one is justified in hoping he has completely recovered, and is in his usual robust health. We are rather inclined to utter a note of warning to him to beware of overwork. He seems to be very full of work, but he must remember he needs to go rather slow for a while yet.

Rev. C. A. Imhoff, we trust, in his new field of educational labor at Vilonia, will succeed

finely, and prove a great blessing to the constituency of that institution of learning. We wish for him and for the college a career of great prosperity.

Rev. C. E. Roberts makes an earnest plea for the evangelization of Texas in the *Pentecostal Messenger*, and gives an illustration of how it can be done by mention of the way Brother Pritchett did a splendid work in Sherman. He says: "A year ago we had no work at all here. In fact, there has been very few holiness meetings ever held here. Perhaps a year ago there were not a dozen people in town that professed holiness. Brother Pritchett, the pastor, came in here about a year ago and opened up fire on the enemy for a campaign to last until a work was started. He had a real revival and organized a church. He stayed by the stuff, and ran a mission through the winter months. He now has a tent on one of the most prominent lots in town, well seated and lighted, with a membership of fifty earnest, consecrated folks to stand by him. Most of the members are young people, several young men already called to preach. These young people will go on the street or anywhere and pray down the fire in the old-time way. The tent is well filled with hungry people of all classes every night, and the altar full of souls night after night, with many praying through to glorious victory.

Bud Robinson says that from January to June he had "the best places on earth to work — in the First Nazarene Church, Pasadena; at First Church, Kansas City; the Free Methodist at Lawrenceville, Ill.; First Church, Columbus, Ohio; three days at Marion, Ohio; at Malden, Mass., with Borders; then out to Lowell with Brother Riggs and Brother Bearse; and from there to Portsmouth with the First Friends Church. Every place was the best, it seemed to us." Well, Bud, we rejoice with you, and believe you deserve the best.

According to figures claimed to be based upon the United States census returns, there are just twenty-five states in the United States which have a greater Protestant membership than Roman Catholic, and nineteen states which have a greater Romish membership than Protestant. These figures are certainly not in any sense encouraging. We refer them to all Protestant conservatives who can see no possible danger from this Romish cloud rising along the banks of the Tiber.

New York is to have a revival, according to some of that city's dailies. The Episcopal clergy have organized with Bishop Greer as chairman of their revival committee, and are planning for a campaign of revival to last from now until next March. They are to have a large tent, and the ablest preachers from the whole country are to be utilized in the meeting, and other meetings in churches besides the great tent meeting will be held. This is commendable indeed in this church which has stood out as rather opposed to this kind of evangelistic services. We wish them great success.

The Power of Children

Often it is a little child that leads them. God in a little child's heart is potent and convincing and almost irresistible. How often has a child reached a strong man after the older people had failed entirely to reach him. God can save a very small child truly and soundly, and then He can use a very small child to impress and lead to salvation grown

and hardened sinners. This has been ten thousand times demonstrated until there should be not one scintilla of incredulity on the subject of child conversion. John B. Gough once related a case of the influence of children, which shows the truth of the position here assumed:

A man, much intoxicated, was leaning against a tree. Some little girls coming from school saw him there, and at once said to each other, "What shall we do for him?"

Presently one said, "Oh, I'll tell you! Let's sing him a temperance song."

And so they did. Collecting around him they sang:

"Away the bowl, away the bowl," and so on, in beautiful tones.

The poor fellow enjoyed the singing; and when they had finished the song, he said, "Sing again, little girls; sing again."

"We will," they said, "if you will sign the temperance pledge."

"Oh, no. We are not in a temperance meeting. There are no pledges here."

"I have a pledge," cried one; and "I have a pencil," cried another; and holding up the pledge and pencil they besought him to sign it.

"No, no; I won't sign it now. Sing for me." So they sang again:

"The drink that's in the drunkard's bowl is not the drink for me."

"Oh, do sing that song again!" said he, as he wiped the tears from his eyes.

"No, no more," said they, "unless you will sign the pledge. Sign, and we will sing it for you."

He pleaded for the singing, but they were firm and declared they would go away if he did not sign.

"But," said the poor fellow, striving to find an excuse, "there's no table here. How can I write without a table?"

At this a modest, quiet, pretty little creature, with a finger on her lips, came and said, "Yes, you can spread the pledge on the crown of your hat; I will hold it for you."

Off came the hat; the child held it, and the pledge was signed; and the little ones burst out with:

"Oh, water for me, bright water for me."

I heard that man in Worcester town hall, with uplifted hands and quivering lips, say, "I will thank God to all eternity that He sent those little children as messengers of mercy to me."

The Old-time Devotion

We do not desire to seek faults with the age or the times; but when a fact presses itself upon the mind as so patently true, one will but stultify himself to deny it, or refuse to see it, or act as if he saw it not. One of the saddest losses of the present times is the old habit of devotion which used to be practiced by Christians. They had a time and place to pray, and daily made it a habit to use the appointed place and time. They thus fed and developed their Christian experience, and became strong and stalwart Christian warriors. It seemed to develop a sturdy type of believer, such as could stand and withstand. There is a woeful lack of such devotion these days. The false religionists sometimes put us to the blush in comparison. The Mohammedans are said to be very devout people, who pray much. This, too, with a false religion. An exchange calls attention to this in the following:

A few evenings ago we had occasion to go to the shop of a Mohammedan merchant in Khamgoan to buy a few articles for our household. We found the shop open and brilliantly lighted, but the merchant was not to be seen. A young Hindu was keeping watch, but he was not a salesman and could not wait upon us.

"Where is the shopkeeper?" we inquired.

"He has gone to pray," was the reply.

"But is there no one who can give me what I want?"

"No, sahib. There is no one here, but you may wait till the shopkeeper comes, if you like."

This was all the satisfaction I could get, and wait I did, though it was late, and I would have been glad to get home at once. As I waited I thought of the devotion of this man, who would leave his big shop and go to say his prayers,

no matter how many customers might be waiting to be served. "Gone to pray," and no amount of business could deflect him from doing that which was as much a part of his life as the eating of his meals. "Gone to pray," and he a busy man with the largest shop in the city. "Gone to pray," right in business hours, and he an ambitious man, with all the love of money and money-making that characterizes successful men everywhere in this busy age.

"Gone to pray," yet his prayers were mere forms that would bring to him no communion with God, and would leave his heart as cold and dead as before he went. Yet customers might come by the half-dozen if they like, and he would be "gone to pray" till those prayers were said, and then he would come back smiling and ready to serve them.

The incident needs no comment. It carries its own lesson, and may we who have the Light of the Word and the heaven-high privilege of kneeling at the real mercy-seat take it to heart.

A Divine Peculiarity.

There is a divine peculiarity in the Christian ministry to which a distinguished layman calls attention. This layman is no less a personage than President Woodrow Wilson. He makes a distinction which is not often considered. He makes the point that a peculiarity about the ministry is, that a man to be one has first to be something distinct and different from anything he must be to follow any other calling or profession. Mr. Wilson says:

When I hear some of the things which young men say to me by way of putting the arguments to themselves for going into the ministry, I think that they are talking of another profession. Their motive is to do something, when it should be to be something. You do not have to be anything in particular to be a lawyer. I have been a lawyer and I know. You do not have to be anything in particular, except a kindhearted man, perhaps, to be a physician; you do not have to be anything, nor to undergo any strong spiritual change in order to be a merchant. The only profession which consists in being something is the ministry of our Lord and Savior — and it does not consist of anything else. It is manifested in other things, but it does not consist of anything else. And that conception of the minister which rubs all the marks of it off and mixes him in the crowd so that you can not pick him out, is a process of eliminating the ministry itself.

A Universal Need

We mean to say that living close to the Lord is a universal necessity of mankind, if they would be God's. No man is strong enough to take care of himself in this world without the direct and constant assistance of the Almighty. This must be recognized and admitted by all, and acted upon if they would make a success of religion. Sometimes failure in this life turns upon surprisingly slight things; and it is well to have One who knows all and then for us to keep our eyes open for the slightest hint or direction from Him; and to do this, we must always be close to Him. The following from the *Sunday School Times* enforces this thought, and we recommend it to our readers:

A little book of "Don'ts" for machinists sounds the warning: "Don't forget that the warmth of your hand will increase the diameter of a shaft." If as slight a thing as that may make the difference between failure and success when working with iron or steel, how delicate must be some of the laws that determine results in spiritual matters! Souls are turned toward or away from God by less noticeable factors than the warmth of a human hand. This sounds discouraging; but it is not. If we place ourselves wholly in the service of the One who knows these laws, and if we are sensitively obedient to Him, he will prevent failures that otherwise we should be sure to make. The Lawmaker can safeguard His own workmen against the breaking of His laws in His machine shop, if they will let Him.

THE OPEN PARLIAMENT

Spiritual Gifts: II

Written by F. MORSE DICKEY

PAUL shows us that good sound preaching is better than any other gift. He strongly contrasts it with tongues, which were at that time a nuisance to the Corinthian Church, and even today the like abuse is not unknown. I am not going to say that the gift of tongues is of the Devil! Neither am I going to say that it is of God! Nor am I going to say that it is of ourselves! Let every man discern for himself.

1. Nothing is more plain than the fact that he that speaketh with an unknown tongue, *speaketh to God only*. God, and God only can understand him. To the church he is a foreigner. And to the outside world he seems to be mad. They think that he is crazy, he appears to be insane, and they are tempted to take him to the madhouse. Paul describes it by the word "barbarian." It is nothing but unintelligible gibberish. And to say one thing more: the man does not understand himself.

Now a preacher faces the congregation. Every one hears him. He is understood by all. No words are wasted on the air. They go straight to the heart of the audience. Instead of being a bag of wind, he is the messenger of God to the people. Paul says that he would rather speak five words with his understanding than ten thousand words in an unknown tongue.

2. It is also very plain, in this chapter, where Paul treats of the relative value of spiritual gifts, that he that speaketh with an unknown tongue *edifieth himself only*. We are told that spiritual gifts are given for the edification of the church. By the use of tongues the house of prayer is sometimes made the house of confusion. No one is profited. The believers are not sanctified, and unbelievers are not saved. Paul's point is not that tongues edify the speaker. Sometimes they do, and often they do not. But it is plain that they fail to edify the church.

The success of the church depends upon the preacher. A good praying preacher, and a good praying church, is sure to win. It is better to use and apply the scripture than it is to speak in an unknown tongue. Tongues shall cease, the results of the ministry will endure to the remotest ages of eternity. The church needs preachers, and not fanatics, who seek spiritual gifts to consume them on their own lusts. It may be well for missionaries to seek this gift, because they can use it; but in this country we need preachers.

3. Paul makes a third point. Of what value is the gift of tongues without some other accompanying gift? "Now brethren, if I come to you speaking with tongues, what shall I profit you, unless I speak to you, either by revelation, or by knowledge, or by prophecy, or by doctrine." *It is useless without other gifts.* Without a revelation of some gospel mystery,

or without the gift of *knowledge*, explaining ancient types and prophecies, or without the gift of *prophecy*, foretelling future events, or without a *doctrine* to regulate your tempers and lives, turning us from the power of darkness unto light, and giving us an inheritance among them that are sanctified. Unless we have at least one of these four gifts, what we have to say would not be worth hearing. If we do, then pray that we may *interpret*. This is still another gift. Unless he interprets, he is not understood. And unless he speaks by revelation, or by knowledge, or by prophecy, or by doctrine, what he has to say would fail to edify the church. Otherwise, we are commanded to keep quiet.

To my mind it seems that Paul has developed three points. First, he says that he that speaketh in an unknown tongue, speaketh to God only. Again, he says that, under the most favorable supposition, he edifies himself only. And thirdly, he shows that the gift of tongues is useless without several other gifts, including the interpretation of tongues.

"Brethren, be not children in understanding, in wickedness be ye as infants, but in understanding, be ye as grown men." The Corinthians prided themselves in the gift of tongues. "Brethren, be not children in understanding." What is all this agitation about tongues in the land today but folly and childishness! In wickedness, be ye as children. In this respect, Christ himself says, "Except ye be converted, and become as little children, ye shall in no wise enter the kingdom of heaven." Like children, let us all have the innocence of that tender age. But in understanding, be ye grown men. Religion was not, and is not, designed to destroy any of our natural faculties, particularly our reason. May the Lord give us the spirit of love and a sound mind!

4. Why did God ever give the gift of tongues to the church? What was its mission? Here the Bible is plain. It is written in the Old Testament, and Paul quotes it in the fourteenth chapter of First Corinthians, "In foreign tongues, and with foreign lips will I speak to this people, neither will they hear me saith the Lord." "So," the apostle adds, "that tongues are for a sign not to believers, but for unbelievers." Tongues are a sign to unbelievers, whereas preaching is to confirm them that already do believe.

Yet even here, even in reference to unbelievers, preaching is sometimes of more practical use to unbelievers than speaking with tongues. "Yet if the whole church be met together, and all speak with unknown tongues,

"Italianizing"

Written by W. H. MORSE, M. D.

WH^O is the President of the United States?" "The Pope." It may or may not be exaggerative, but that is the story that is told of a Hungarian, who, in court at Hartford, was being examined when applying for citizenship. The examination question brought forth an answer that was

quite startling. There were those in the courtroom who laughed; and there were those who scowled.

"Perhaps there are absentee landlords in Hungary by which this man gets that idea!" said one of the lawyers.

and there come in ignorant persons, or unbelievers, will they not say that we are mad?" Especially if the unbeliever is not educated so as to understand the language you are speaking, he will have no doubt in his mind that you are crazy. To appear to the world as a set of lunatics, or as unbalanced mentally, I am quite sure is out of divine order. I admit, as does Paul, that if the unbeliever came in by himself, and was able to perfectly understand what is being said, he might be convinced. But this is not the case, and I am afraid that tongues are often used for vain show. We are not to be children in understanding. "In understanding, be ye grown men."

So we see that the gift of tongues is limited to unbelievers. The other gifts are intended for the church. And even in its own field, it is often eclipsed, if not always, by prophecy. If the world does not understand what we say, we are nothing but a bag of wind. The world does not need wind, but it does need the gospel. If you can not interpret, the scriptural injunction, given in this chapter, is to keep quiet.

5. Fanaticism will never convert the world! Fanaticism is the result of wildfire. Wildfire is not of God, but of the Devil. "Believe not every spirit. Try the spirits." All spirits are not of God. There are evil spirits in the world. Every man has a spirit as well as a body, and God himself is a Spirit. "Beloved, believe not every spirit, but try the spirits." "Let no man deceive you."

"For the spirits of the prophets are subject to the prophets." But what enthusiast considers this. In the realm of fanaticism and wildfire, this is a neglected verse. "The spirits of the prophets are subject to the prophets." The impulses of the Holy Spirit, even in men really inspired, so suit themselves to their mind and reason, as not to divest them of the government of themselves, like the heathen priests under their diabolical possessions. Evil spirits threw them into such ungovernable ecstasies, as forced them to speak and act like madmen. This was true in Paul's day, and it is true in heathen countries today, not to say anything about what is known as the tongues movement in our own country. But the Spirit of God left His prophets the clear use of their judgment, when and how long it was fit for them to speak; and never hurried them into any improprieties, either as to the matter, manner, or time of their speaking.

I conclude with the words of the Apostle Paul. "Let everything be done decently and in order." Remember that we are all of one body, "members one of another, that we should also be actuated by the spirit of love, and of a sound mind." Love is never known to vaunt itself, or to act rashly. Love doth not behave itself indecently. "Let everything be done decently, by every individual, and in order, by the whole church."

WASHINGTON, D. C.

"Comes pretty close to the if-it-only-might-be policy!" exclaimed another.

After the laughter had subsided and the scowls had been smoothed out, there was food for thought.

Italianism is interferent. The Pope, who would make the nation obedient to the gospel,

asks that it be, as well, politically obedient. That is the sum and substance of the Italianizing disposition, of Italian absolutism. The papal despotism, the Curia, is a bureaucracy that aims to rule as it has ruled, in other countries, in other ages, supreme. If it had its way, Italians would pass supreme judgment on our affairs, Italians would suggest, control, or approve of whatever legislation is put in force. To the hegemony of the world the Holy See considers itself called—and the United States is in the world. The Pope wants to have a monopoly of rule in this country, and if obtaining it depends on his own grace, he will get it.

But divine grace is contrary. It is remarkable that it is not God's will that it should be as the Pope desires and would contrive.

It is told of an Indiana minister who had become possessed of the idea that Rome wants to get full possession, that he declared that he was "thoroughly alarmed" because the Italians are pouring into this country at the rate of a quarter of a million every year. Dexterously ringing in the story of the invasion of Troy, he gasped:

"Let us not be unprepared! The Italians are here! They are coming all the time! In his own good time the Pope will only have to raise his finger, and America will be Italianized!"

"Dominie," said an old lady after the sermon, "if 'skeeters wuz as big as bumble-bees would n't they be pesky, though!"

"What do you mean?" the minister asked. "Oh, nothin'!" was the reply. "Nothin', 'cept thar's a Providence to things."

There is, indeed a providence to it. If the Italians in this country were all faithful to the Pope, the process of Italianizing could be made more like the Curia would like to have it. But, fortunately, the majority of the Italian immigrants are out of tune with Romanism, and loyal to the United States. Italianism is moribund in Italy. Her sons know Rome as autocratic; yea, as theocratic. They do not contribute of their strength and means

to the desire to rule. If the Pope were to command, they would not obey. Instead, if they are well treated while in this country and brought to a saving knowledge of the old-time faith that Paul brought to Rome, they, returning with the gospel in their hands and hearts, will evangelize the homeland. If it had not been providential, and if the Italian immigrants were indeed in fealty to Rome, the papal ambition would be justified. But God has another purpose. He brings the Italians here for us to lead to Christ, that in turn they may not only stem the progress of the papal tide in the motherland, but as well may bring Italy into the faith of the fathers.

And Rome goes on with its ambition to Italianize the United States by a tyranny, an outrage, and a defiance of every idea which a free people cherishes. The will of the Roman Catholics in this country counts for nothing at all. In the papal autocracy popular will has no standing. The Pope rules the Church of Rome with an iron hand, and that same hand would gladly rule our country. If, as was the case in France, the priests were to show a democratic disposition, the Curia would not endure it for an hour. Imagine a congress of priests to discuss some of the problems of the modern apostolate! Where, in the Church of Rome, Italian intrigue and papal tyranny prevail, the popular will is mortgaged to Rome.

And Rome would like to hold the same mortgage on the United States. Its autocratic centralization is shown by the presence of papal legates in the principal countries of the world. The Roman legate at Washington is an Italian. The Pope, an Italian, must have an Italian as his personal representative. Ireland could furnish men quite as capable, but the papal legate can not be an Irishman. In Washington a Satolli and at Paris a Lorenzelli have shown the "fine Italian hand." And that hand is adept at Italicizing, and is bent on Italianizing, and is strong of muscle, deft of nerve, and pliable from wrist to finger tips.

HARTFORD, CONN.

Christ as our Savior and Sanctifier, and, my brother, if you do not possess such a state of grace, it is due to your neglect of possessing your possessions. "Know ye that Ramoth-gilead is ours?"

Ramoth literally means "heights." "Know ye not that there are heights which are ours, and we be still?" What heights of victory, power, and glory are ours if we will but press on and obtain them. It is meant, and it is possible, and well within the reach of every soul, that we should live, day by day, in a complete surrender of self to God, and be able to exclaim as the apostle did, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me." But instead of the absolute submission to the will of God, what do we find? What is the condition of the church? What is the condition of your heart? It is not necessary that I should take the time to answer these questions in detail; for we know that the church is not measuring up to God's standard, and therefore its privilege. We know that many of us are tossed about by fears "within, without," until we wonder at times if we have any religious experience whatever. The divine gift to the Christian community, to the Christian church, and therefore to the individual; for the community and church alike are made up of the individual, is the fulness of power for cleansing and for service. "All power is given me," said the Master, "in heaven and earth, and lo, I am with you even unto the end of the age." But notice, if you will, how the church in all ages has failed to realize this power. And what is its result? For more than nineteen hundred years it has been battling against the world, and the world at large is still without a Savior. A reaction has set in, until our Methodist, Baptist, Presbyterian, and other denominational pulpits are being occupied by preachers denying the Virgin birth, the Incarnation, the Resurrection; and higher criticism is being flaunted into our very teeth: all because the church has failed to measure up to her privilege in Christ Jesus.

God's purpose, my brother, is not that we may be merely saved from our sins, but that we may, too, "be filled unto the full with God himself." I like that rendering. "Filled unto the full with God"—the blessed Triune God: God the Father, God the Son, God the Holy Spirit. Oh, what heights there are before us! Let us go out and on and possess them. Do n't stop at regeneration! Do n't stop at sanctification! Go on! Climb higher! No; I am not preaching a third blessing. But I am trying to get you to see the hills and peaks there are before us, and for us. Hallelujah!

Why, oh why, should we be so slow, when He has promised to supply all our needs? By Christ's death has this fulness of the divine Godhead been purchased for us.

There is, my brother, a power that is capable of making you what you ought to be, and what God wants you to be. Why not then submit to God's will? "For this is the will of God, your sanctification," and possess your possessions?

2. Notice in the second place: *The difference between possessing and realizing, or our strange satisfaction at an imperfect possession.* It was strange, was it not, that these people had not realized that Ramoth-gilead was theirs? This was due, evidently, to one or more things. They were either too lazy or too cowardly to take possession of it. Is not this a picture of the present-day church? We know of the possibilities of the Christian life, but we are too careless, indifferent, or lazy to have them realized in us as a personal experience. Too many of us are content with what

Our Unpossessed Possessions

Written by REV. EDWARD R. KELLEY

"Know ye that Ramoth-gilead is ours, and we are still and take it not out of the hands of the king of Syria?"

WITHOUT taking any of your time to enter into the historical setting of the text, for you can easily get such by reading the chapter, I call your attention to two or three spiritual thoughts for our consideration.

1. *Those things that belong to us and we do not possess them.* Every Christian has a large tract of land yet unannexed; unattained possibilities; unenjoyed blessings in the spiritual realm, things that are his and yet not his. It is not God's fault that such is the case; for we alone are to blame for our lack of spirituality, or for our not understanding the deep things of God. The truth is, my brother, we are living—the majority of us—far beneath our privileges in the gospel.

I was raised on the Atlantic seaboard. More than once have I been out on the bosom of the Atlantic; more than once have I stood upon the seashore and looked with awe and admiration at the large expanse of water, little dreaming that that body of water belonged to me; but such is the case. The sea is ours, but we are content with a little bucketful that we may dip up for immediate use. And, my brother, the whole of God belongs to us if we belong

to Christ, but only a small degree of His presence is all that the majority of His children possess.

How much of God have you today? You have what you wish. How much of His peace is dwelling within? Such as you desire.

I have seen many a storm sweep from the southwest or southeast up the coast of the Carolinas. More than once have I been in the storms when the wind was blowing a gale of sixty to seventy miles, or more, an hour. The first heavy gale that swept the coast after I was married I asked my wife—who is from Iowa—"Would you like to go to Wrightsville and see the ocean?" Her reply was in the negative. I do not blame her that she refused to go. The Atlantic was quite angry that day, and she would have been easily affrighted. But with all the wind and the waves "mountain" high, the storm only affected the surface of the waters, for the depths of the ocean were quiet and calm. This is but a picture of the soul that is fully and completely given over to God, until He dwells within in His complete sanctifying power. It is meant that there should never pass over the soul of the Christian more than a ripple of agitation, which may churn the surface; but deep down in the heart there is a perfect calm and quiet, brought about by a perfect trust or faith in Jesus

little of God we have, when it is our privilege to possess Him in all of His fullness.

Another thing that keeps many of us back from our divine privilege is: Love of ease. Such kept these Israelites back from Ramoth-gilead. It was a long way off, and there was a river to be forded, and marches to be made, and hard knocks to endure on the journey; and on the whole it was more comfortable to be at home. Exactly! And so it is with the majority of God's people today; and you fail to realize what is in store for you.

Then, too, we would rather stay where we are and have a good time. What would you do if you had a claim to some property or money you were not possessing? If it meant that you had to take a trip so as to come into possession of such you would be on "pins" until the first train came along to take you to your destination. Why is it people are not as anxious relative to their claim to divine things?

Is not your indifference akin to despising the birthright? Is it not criminal in God's child not to seek and obtain (here) his possibilities? "And my God shall supply every need of yours according to his riches in glory in Christ Jesus." We have a right to them all. Then why not possess them?

3. We need to make an effort to make our own ours. "We are still and take it not out of the hands of the king of Syria." While it is true that these possessions are ours, and it is possible to possess them, by the gift of God, by Christ's purchase, and by the Spirit's influence; nevertheless, we can never come into possession of them except as we put forth an effort to secure them. This is no contradiction. This is the manner in which God deals with us. He gives us these things: regeneration, entire sanctification, etc., but we

can possess and hold them only as we put forth our best efforts to get and keep them. The dear Lord is not marching through this house dipping salvation out with a dipper. If we desire to have any kind of advancement, it is only possible for us, when we see before us the untraveled way, and at its end our possibilities in Christ.

"To him that hath it shall be given," and one of the surest ways of losing what you already have is to neglect to increase it. That explains the cause of so many backslidings among us. Men and women have failed to advance in the religious life. My brother, if you are truly regenerated you know it; and it tastes so good that you naturally want more than what you have; and if you have no wish for more, it is evident that you have lost what you used to have.

"If a man wants to be what he is not, he must cease to be what he is." This is another way of saying that if we let God have His way in us and through us, we must yield to Him our very selves, that the self-life may cease to exist, and that He may reign supreme in our hearts and lives. Self-sacrifice, and the emptying of our hearts of trash and trifles is the only way to get our natures sanctified wholly and "filled unto the full with God himself."

Let us be still no longer. "All things are yours, whether life, or death, or things present, or things to come: all are yours, and ye are Christ's, and Christ is God's."

"Now unto him that is able to do exceeding abundantly above all we can ask or think, according to the power that worketh in us, unto him be glory in the church and in Christ Jesus unto all generations for ever and ever. Amen."

Where Should Churches be Organized

Written by W. B. PINSON

THE Pentecostal Church of the Nazarene should be organized in places where strong centers of holy fire can be maintained. There are three prerequisites to maintaining real centers of Bible holiness and divine power for the glory of God in any place:

1. Where there is a settled population sufficient to conserve the work.

2. A place where the people can be reached who are hungry for Jesus, and are willing to put all on the altar and pay the price for God's best.

3. Where property can be procured, sufficient for all necessary requirements, and the work supported in a way to glorify God, without the saints being involved, by unwise or extravagant contracts, thereby bringing reproach on the church because of the contracts neglected and bills unpaid.

1. Where there is a sufficient settled population to conserve the work. We sincerely believe there has been great harm done the cause of Christ, though unintentionally perhaps, in many places, and the progress of organized holiness retarded for a number of years by organizing our church in places where the population seems to move with the seasons, and like the tide of the ever-rolling sea is alternating in ebb or flow. "Here in spring-time, there in harvest; here in summer and yonder in winter." Should it be found expedient to organize amid a shifting population, it might be wise to select a place where "business interests" and general environment is such as to give assurance that the work will still grow, the cause of God be honored, and

sin and worldliness be divinely impeded to say the least. For, verily, it is better never to organize at a place, than to organize at a place and the work go down for lack of being properly handled or faithfully supported spiritually and financially.

2. A place where the folks are hungry for Jesus, and are willing to put all on the altar and pay the price for God's best. It is unwise and perhaps sinful because of the zeal of one or more — whose spasmodic enthusiasm far exceeds their divinely bestowed wisdom to plan wisely, deal honestly, build solidly, walk carefully on a sure foundation — to build in some secluded spot, merely because some lazy fellow would be glad to have the church at his door (and will give a lot); or in some almost inaccessible or inconvenient place over in town, because you can get it cheap, when perhaps the place (all things considered) is extremely high at any price. God would be pleased for us to exercise faith in planning, show wisdom in locating, combine comfort, economy, and strength in a neat and useful building. Placing it in the hands of members "of honest report, full of the Holy Ghost and wisdom," where the people can be reached, the common people hear the truth, souls get saved, believers get sanctified, the fire of heaven fall, the divine glory hold, and humble pilgrims on the King's highway be strengthened and refreshed on their triumphant march from earth to heaven.

Where the divine glow is so fervent that the people will gladly learn, love and live our rules and doctrines, where those who carry

credentials with the seal of our church upon them will be too true to God, to the church, to eternity-bound souls, and to their own conscience to tell the Sabbath desecrators publicly or privately they are bound to work on Sunday, and too sincere to skip the clause concerning secret orders, and also the one relating to the use and sale of tobacco, while reading the Manual to a class being received into the Pentecostal Church of the Nazarene.

3. Where property can be procured, sufficient for all necessary requirements, and the work supported in a way to glorify God, without the saints being involved (by unwise and extravagant contracts) and thereby bring reproach on the church because of contracts neglected and bills unpaid. Dear saints and friends, I verily believe God would be pleased to have us confide lovingly, plan wisely, trust implicitly in Him, and by His grace expect great things at His hands, and do our best for the cause. No doubt He would be pleased to have us build neat and roomy houses of divine worship, wherever practicable — but have the money on hand or in sight (the greater part of it) ere we begin to build.

The China Inland Mission, nearly a decade ago, being sorely in need of a medical hospital, set two years as the limit in which to collect the funds, in answer to prevailing prayer, and the funds arrived according to order; and a few hundred over, the original amount being \$50,000. The above-named mission has one thousand missionaries, all supported by funds sent directly in answer to prayer.

The writer, while a member of the North-Mississippi conference, M. E. Church, South, from 1899 to 1906, raised and expended \$8,000 in building and equipping three parsonages, three churches, and one campground, leaving a debt of only \$300 on the campground and \$122 on one of the parsonages. God helped him to pray down the greater part of the money, do the work, and leave a clear track, minus any overdue bills to harrass the pastor that followed.

One fixed star of the first magnitude sheds more light amid the heavenly bodies than all the meteors of all ages darting and flashing through the ethereal depths for a few brief moments and then fading away to leave an unknown trail in the blackness of darkness for ever and for ever.

Let us forward, March! Be aggressive! Arise in the might of Israel's God, and build strong centers of holy fire in every state capital, every county seat, and other centers of population (where practicable) to the glory of God. And when the great Coronation takes place we will have many trophies to lay at His feet, and join the great triumphant throng and help to crown Him Lord of all.

If Jesus had waited until the church was ready for a meeting, the angels would never have started up a song service in Judea.

No call from earth invited the ministry of Christ. Souls were going down into everlasting darkness, without hope, and He came to the rescue. The command of the Master to His disciples is "Go!" Humanity is perishing for the Bread of Life that God has given into your hands to break to hungry souls. "Why sit ye idle all the day?" "No man has called us." Has Christ called you? Then no church, no city, no community can hinder you from seeking the lost. The ambassador of the King never waits for the people of the other nation to call him; he hastens to deliver the message of his lord, whether they will receive or reject.—C. A. McC.

MOTHER AND LITTLE ONES

MAKING THE BIBLE INTERESTING TO CHILDREN

If it is admitted that children should be taught the Bible, the questions naturally follow: "Where shall they be taught it? When, how, and by whom?"

The Roman Catholic Church answers these questions by putting religious instruction into their parochial schools and sending their little children to these schools to get the instruction. Their dictum, "Give me the child till he is seven years old and you may have him the rest of his life," is founded not only on psychologic principles, but on established facts. It has been proved over and over again that definite training for the first dozen years of a child's life leaves an impression seldom, if ever, effaced.

We as a nation have banished religious instruction from our public schools. In a recent address in this country, Mrs. Phillip Snowden congratulated us on the wisdom of this decision and showed how faulty the instruction often is in English schools. But if the child is not to be taught these things in the day school, he must be taught them in the Sunday school, or at home, if he is taught them at all.

In the old Puritan days children did receive Bible instruction at home. The teaching may have been narrow, severe, almost unlovely at times, but what men and women it developed! Are our children being so instructed at present?

It would be interesting to know just what percentage of Christian parents turn their children over to the Sunday school teacher for all their Bible study. We have a wonderful army of volunteer Christian workers in our Sunday schools, but they are voluntary, unpaid workers; and while the most of them are sincere, many are enthusiastic, some are intelligent and highly successful, there are necessarily many Sunday school teachers who are young, ignorant, careless, and incompetent, and if the children under their care are to receive all their religious instruction from them, they are going to receive little indeed.

A young mother of three dear little girls complained to me only a few days ago that her children learned nothing in Sunday school, and knew nothing of the Bible.

"Do you not teach them at home?" I asked.

"No, I don't," she admitted. "I know I ought to, but I don't."

"Were you taught the Bible at home?" I questioned further.

"Indeed I was," was the emphatic response. "You know mother is Scotch Presbyterian, and we children were obliged to read, and read, and read Bible stories all Sunday afternoon. Why, I know them by heart. In fact, I know them so well that I simply can not realize that my children do not know them too."

It is unfortunate that children can not inherit stored up knowledge as they do the color of their eyes and hair, but such is the order of nature.

But even if the Sunday school instruction is of the best, it is only a half hour a week, and almost all Sunday school teachers agree that they never get satisfactory results unless they have the co-operation of the parents. If, then, the child must not be taught religious facts in the day school, and can not get them in the Sunday schools, his only chance of learning them seems to be in the home.

And the home is where this instruction should be given. Indeed, it should begin before the child is old enough for even the infant department. When the baby begins to listen to the simple story, or to notice the words of his lullaby, he is old enough to receive Bible instruction.

The Bible is full of stories which will delight the child: the sending of the raven and the dove from the ark, Joseph's pretty coat, Moses among the bulrushes, Solomon's judgment between the two women who both claimed the child. They come to mind as fast as one can think. It is fascinating

work for the mother to make her own book of Bible stories, but if she lacks either time or inclination to arrange her own, there are many good collections of such stories to be found.

The story-telling should give place very early, however, to Bible reading. Here again the mother often waits too long. There is a psychologic moment for all these things. The child often asks to be read Bible stories when it hardly seems possible that he can really care for them, but he is wiser than the more sophisticated adult. These stories are written with a straightforward simplicity fitted to the child's understanding. A book compiled by Rev. John Hall and called "The Earthly Footsteps of Our Risen Lord" is an ideal book for the purpose. It is simply the four Gospels, thrown together chronologically and given in the Revised Version. It has one hundred illustrations, a few from original drawings, but largely reproductions in half-tone of paintings by Bida, Hoffman, Hunt, Mueller, Plockhorst, Raphael, Veronese, da Vinci, and others.

This is the mother's opportunity to impress the text on the child's marvelously retentive memory. It is the period when the

THE TWO LITTLE BOYS

The good, little boy and the bad little boy

*Both lived in the house with me;
But it is quite strange — I can look and look,
Yet only one boy I see —*

*Just one little boy with sparkling eyes,
And the funniest pudgy nose,*

*All brimful of life from the top of his head
To the tips of ten stubby toes.*

*And yet there are two of him, I am sure,
For one is a bad little boy,*

*And I am so sorry that he lives here
To bother the good little boy;*

*Yes, pester and bother the good little boy
Till he sometimes drives him away;*

*And the bad little boy is alone with me
For the rest of the long, long day.*

*And I asked him to go for the good little boy
And bring him again to me;*

*But I take him up and hold him close
While I talk to him lovingly;*

*And while I am talking he sometimes laughs,
But far oftener he cries —*

*— And I see that the good little boy is back
As I look in the bad boy's eyes.*

— GRACE G. CROWELL, in *Lutheran Observer*.

anxious and conscientious young mother is sure that Mary is developing too rapidly, or that Johnny has an abnormally bright mind. But there is little real danger. It is as natural for Mary and Johnny to memorize as it is for a sponge to absorb water. What they memorize during this specially retentive period should be the real source of the mother's anxiety.

One reason why children learn certain things is often overlooked. "Johnny can say every word of 'Ding, dong, bell!'" Says Johnny's admiring mother.

How wonderful! But just how many times do you suppose that "Ding, dong, bell" had been repeated to Johnny? Father, mother, grandfather, grandmother, and other adoring relatives have all taken turns at repeating that classic rhyme, but it is never an old story to Johnny. So a child who hears Bible stories read in Bible words, from the time he is old enough to beg for them till he is old enough to read them for himself, will be able to repeat a large part of them in the exact words of the text. That children grow up ignorant of the Bible is not because they can not learn it, nor because they do not like it, but because they are not given the chance to hear it. The librarian of the Children's Library in New York City says that the Bible is of all books in the library the greatest favorite. Though they have more than fifty copies of it, it is difficult to find a copy on the shelf.

"But," some one objects, "surely the average child who is old enough to read for himself is not often found reading the Bible."

This is true. The older child who has become familiar with the Bible text without much understanding of it often finds the Bible dull and uninteresting. Such a child needs help to make it vivid and real. How shall this help be given?

Doubtless the great secret of making the Bible interesting to the child is for father or mother to study it with him. The passing of the adult Bible class is greatly to be regretted. When father and mother studied their Sunday school lesson too the study certainly gained in dignity and importance. One of my own most vivid memories of my childhood is of my mother's bringing out the large family Bible with its glorious big print and delightful pictures, putting it on a little table and of our sitting side by side and reading alternately, verse by verse. It was an experience never to be forgotten and more and more appreciated as the years go by.

The first necessity, then, is regular systematic study with the child. In addition, every possible help should be employed to make the study attractive, maps first of all. Every historical event should be located, if possible. Pictures too are invaluable. In this day of travel-books and half-tone prints, pictures of almost all places referred to in the Bible and still in existence can be obtained. These can be kept in portfolios or scrapbooks. Ideal pictures by the greatest masters are helpful. Let a child make a collection of pictures of the Christ-child, or the Virgin, or of scenes in the life of Christ. There is sometimes an opportunity to hear an illustrated lecture on the Holy Land. Be generous in supplying reference books on the Bible. Give them a special set of shelves in the library.

Historic novels will often do much toward arousing an interest in Bible study. The Bible narratives are so concise that the padding of description helps the imagination greatly. Another help in studying the Bible is to see it printed like any other book instead of with the artificial divisions into verses and chapters. It is said that the book of Ruth was once published in paper covers and sold on the railroad trains like any other novel, and in that form it was read and enjoyed by traveling men who had not read it in its proper place between Judges and Samuel since they were children; if, indeed, they had ever read it before. Every one is familiar with the Modern Reader's Bible, those dainty little books with the clear print, generous margins and plainly marked divisions. These could be given to a child, volume by volume, as fast as read, and would prove a delightful incentive.

Children, and adults too, often complain that the Bible history does not seem as real to them as does profane history. Consider for a moment the way the Bible history is studied and compare it with the up-to-date method of studying other history. For example, compare the way the average pupil of high school age studies St. Paul and the way he studies Julius Caesar. First, how does he study Caesar?

From a Roman history, written with special reference to holding his attention, he learns the chief facts about Caesar's life. He reads the accounts of his Gallic wars in Caesar's own words. On an accurate and detailed map he follows every step of Caesar's progress. His text-books are full of small illustrations of Roman houses, Roman armor, Roman chariots, Roman everything showing the life of the time. He is sent to the library for supplementary reading, and is advised, if not actually required, to read Shakespeare's "Julius Caesar." In the end Caesar is a living, breathing reality to him.

Now, how does the average young person study St. Paul? If the Bible is read daily in the home he may hear the whole of Acts read, without comment, one chapter a day; or in the Sunday school that he attends the lessons may suddenly change from the Old Testament to a three or six months' study of the life of St. Paul. He is supplied with a lesson "leaf" or "quarterly," with a brief selection of Scripture, some questions and

some notes which answer the questions. These are glanced over hastily before or during the lesson, the teacher adds what is possible in the brief half-hour, and the study is ended for the week. Often maps are not used at all. There is no attempt to study contemporary history, or the customs and thought of the times. Yet what an opportunity for fascinating Bible study the life of St. Paul offers!

Paul, with his Jewish birth, his Grecian education, his Roman citizenship! What a background! What a wealth of story and poetry and myth can be brought to bear on the simple, straightforward narrative of the Acts. It should be made so interesting that the very name of Paul would open the door into a great picture gallery. Paul struck dumb by the heavenly vision, Paul warning

the priests of Jupiter as they come in stately procession to sacrifice their garlanded oxen in his honor, Paul before Agrippa, Paul on Mars Hill, Paul in chains at Rome, writing those marvelous letters to his children of the faith! There is no more wonderful series of adventure, not even in the "Arabian Nights."

Just a word of protest in conclusion.

There are few more deplorable practices than the almost universal one among school children of doing day school work on Sunday. It is done openly and evidently not only with the parents' knowledge, but with their consent and often with their approval. One of the greatest hindrances to the work in our Sunday schools is the excuse that the learning of Monday's lessons leaves no time for the Sunday's. Parents actually object

to the assigning of Sunday school lessons on the ground that the children are so overworked with day school lessons that they should not be asked to learn Bible lessons too. The logical conclusion must be that, as the less must yield to the greater, the vital to the nonessential, a knowledge of the Bible must be sacrificed, if it and arithmetic and United States history can not be learned at the same time. Yet these same parents, in spirit, at least, devoutly pray:

"Blessed Lord, who has caused all Holy Scriptures to be written for our learning, grant that we may suchwise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word we may embrace and ever hold fast the blessed hope of everlasting life."—MAY ELLIS NICHOLS, in *Congregationalist*.

"Our Young People"

BY EARLE F. WILDE

Lack of organization will defeat any cause. Lack of good organization and efficient drilling will defeat the best equipped army in the world. The nations at war today have had their armies organized and drilled up to the point of perfection for many months; yes, years. Who can imagine an army going out to battle not organized; not well manned; not trained to the minute? Such an one would surely meet with ignominious defeat. Organization, faithfulness, and courage will carry an army to glorious, triumphant victory.

What is true in military matters is also true in the political world. Men who aspire to public office do not sit down and wait till their friends come and tell them they are elected. Not a bit of it. Just so soon as one of these men intends running for office, he immediately organizes a campaign committee, sends out his announcements, sets dates for meetings, and enters the fight expecting to be elected.

The same thing is true in the commercial world. The most successful business man in any city is the one whose business is well organized. Who could imagine a storekeeper not keeping books, not advertising, having clerks who know nothing of his business, and without a good delivery department? His creditors would soon feel a little shaky about him, and his credit would soon fall below par.

Why should it be any less necessary that all departments of church work be well organized? Of course we understand some people do not believe in organized holiness churches. They call us an ecclesiastical crime, and say we are not necessary. Yet where is the strength of the holiness cause today? Is it in the independent church? Is it in the holiness associations? No; certainly not. It is in the organized holiness churches. Seeing, then, that holiness churches are a necessity, we believe all of its departments should be well organized, so they may be able to carry the banner of Jesus Christ to glorious victory.

We believe it a fact that the spiritual life of the church depends largely upon the spirituality of its young people. This is the opinion of practically all church workers. Take the young people out of the church, and you have virtually broken her power. This being a solemn fact, we ought to do all we can to spur them on to greater activity, and into larger fields of usefulness. We believe the Young People's Society will afford this opportunity. We believe every church should have an organized Young People's Society, even if there are only enough members to fill the offices. The society will grow fast, and much faster than should we wait till we have enough to start in on a large scale.

Again, we believe we should have an organized Young People's Society because it is the training school for the young people for larger fields of usefulness in the church. The most successful Christian workers we have today, with few exceptions, are men and women who have had the benefit of training in Sunday school and young people's departments. The Sunday school trains them in the Bible and in discipline; the Young People's Society is a kind of battleground to put their learning into practice. The man or woman who makes the greatest progress in the Christian life is the one who gives out the most. What we hear, read, and get from God soon becomes stale if we do not

pass it on. Who wants a "dead sea" experience? No life there.

Again, the Young People's Society affords the greatest opportunity for the young men and young women to testify. The Bible says, "They overcame him by the blood of the Lamb and the word of their testimony." And we must overcome in the same manner. One of the greatest helps to grow in one's experience is to be able to testify both in public and private. We have the privilege of the latter; we must have the opportunity for the former. The Young People's Society makes this matter possible.

We ought to have a spongy experience in the Sunday school and preaching service; but an artesian well experience in testimony meeting and in our outward activity.

To sum it all up, we believe every Pentecostal Church of the Nazarene will be spiritually and numerically benefited in having a Young People's Society. A great deal depends upon the leader. He or she must be the right party for the place. We will take up the "Choice of Leader" in the next article.

A GREAT SOUL-WINNER ASCENDED TO HER REWARD

Mrs. B. Freeland, wife of the Rev. B. Freeland, was born at Acton, Ind., September 29, 1862, and died June 4, 1915, at 1:15 a. m., at her home near Grand Prairie, Texas. She was converted when a child of fourteen years, in a campmeeting in Missouri—the only one converted at this meeting. Six years later she was convinced of the need of holiness of heart, sought it, and was gloriously sanctified. At this time she was definitely called into the Lord's work. Feeling the need of further preparation, she entered the holiness college at College Mound, Mo. After leaving there she entered what was then known as the independent holiness work. She continued in this for some time, when she met with the Salvation Army, entered, and served as an officer for eight years. She was married to the Rev. B. Freeland at Newton, Kas., August 16, 1888. They have labored together with a marked degree of success in gospel work. Through the years she has led many souls to Christ, and from among these God has called quite a number of successful preachers who are preaching full salvation, one of whom is the Rev. L. Milton Williams, of Oskaloosa, Iowa, who has led thousands to accept Christ. The following is a part of a letter written by him to Mrs. Freeland just before her death:

"How I would like to see you, were it possible; but the dear Lord knows best. He can hear and answer prayer a thousand miles away, just as easy as though it was in the same room. How many times He has come to our aid! And how good He has been to us! I am sure He will comfort your heart now, and will have many things to say to you that He could not have said while you were up and so busy about your work. As I sit at the machine, my mind goes back to the seventh of this month, 1887. It is now 9:20 p. m., and it was about that time that you finished reading the Scriptures and asked if there was not some one who wanted to be prayed for. O what a miserable young man was I at that time! And at 11:20 what a

change took place! If no more of your converts ever stood or 'goes through to the end,' what a host of grandchildren will greet you over on the other side. Twenty-seven years now I have been telling the story. Many have sought and found Him as a result. Not until you get over on the other side will you realize what happened on that night of the seventh of May, 1887. And how good the Lord was to allow us all together once again in dear old Wichita that Sunday night, the first time you came up to the camp, and Dr. Hills was with me! Do you remember the great sweep of souls that came to the altar that night? My mother was present, wife was with me, and you were there also. I remember I had occasion to refer to it while I was preaching. I also had occasion to refer to you just recently while I was speaking. Perhaps many times the road has seemed rough to you, and life's burdens heavy to bear; but your life was not lived in vain. Sometimes where the fighting is hard, and the cares of this life weigh heavily upon us, and the pull at our heartstrings seems almost too much for us to stand, and we wonder why; but—well, you know the song, 'We'll understand it better by and by.'

"This morning, in our family devotions, I was reading from the twenty-fourth chapter of Luke, where Jesus upbraided the disciples for their lack of belief; slow to believe all the prophets had spoken.' We are much that way today, when things do not go as we would want them. Again, if Martha and Mary had only known the part they were taking, when their brother was allowed to die and go into the grave, they never would have shed a tear, and even when Jesus said to Martha, 'Thy brother shall rise again,' she said, 'Yes, Lord, at the resurrection.' But He said, 'I am the resurrection.' Martha could not grasp the meaning of His words. I often think we are much like her today. If we could only and always rest our case in His hands; but we are so shortsighted we can not see into the future."

Her last testimony was, "Do not let the standard of holiness be lowered." And when asked to testify with regard to her religious experience she joyously declared that the Lord saved her and sanctified her and would surely pass through the river of death with her to her home above. Truly, she fell asleep in Jesus. The funeral was conducted by the pastor in the First Pentecostal Church of the Nazarene, Dallas, Texas. H. R. WALLIN, Pastor.

WHAT CHRIST TAUGHT

Christ did not teach that the only question at the Judgment will be whether or not one has been benevolent; were that the case, then the rich man who gives liberally to the poor, cares for the sick, helps the stranger, will have eternal life no matter how evil his own life may have been! Nor did He teach that only actions count. Inasmuch as ye did it not unto one of these my brethren, even these least, ye did it not unto me, He explains. The deeds mentioned are done "unto Christ," they show that the doer has a vital personal relationship with Christ, and "it is personal relation to Christ as acted out in the life that will fix eternal destiny." It is the spirit that lies back of what you do or what you say that counts. Lives of unselfishness indicate the possession of the Spirit of God, they are the hall-mark of the Christian.

THE WORK AND THE WORKERS

DR. REYNOLDS AT HOME

The whole church will be glad of the announcement that our beloved General Superintendent, Rev. I. F. Reynolds, who was taken so seriously ill at Walla Walla, Wash., and has been under the physician's care for the last three weeks, has at last made the trip to his home in Kansas City in safety, and in a reasonable degree of comfort. The physicians insist upon perfect rest and quiet, and it may be some little time before he shall be able to resume his labors. We are sure all will unite in prayer that his days of convalescence may be filled with the joy of the presence of the Lord, and that his recovery may be complete.

Announcements

CAMPMEETING—The Pentecostal Church of the Nazarene will hold their second annual campmeeting in Burns Grove, North Lawrence, Kas., beginning July 1st and continuing to July 18th. On Sunday, July 4th, the new church will be dedicated, the services conducted by District Superintendent H. M. Chambers of the Kansas District. Rev. E. G. Lord of the Oklahoma Holiness College will be in charge of the meeting, assisted by his wife. For tents and other information address Rev. IRA STEVENS, 523 Elm street, Lawrence, Kas.

CAMPMEETING—The twenty-fifth anniversary of the old Portsmouth camp will be held on Quaker Hill, Portsmouth, R. I., July 23d to August 2d, with Evangelist G. A. Hodgkin and wife, of Long Beach, Cal., as especial leaders. The following preachers and workers will assist: Rev. John Norberry, Rev. W. G. Schurman, Rev. S. W. Beers, Rev. G. G. Edwards, Mr. L. D. Peavey, and others. For information desired, address Rev. W. G. SCHURMAN, 41 Merrimac street, Haverhill, Mass.

CAMPMEETING—The Mainsprings campmeeting (Prescott, Ark.) will begin August 10th, continuing ten days. Rev. J. B. Chapman and J. N. Speakes will be in charge.—SAM WESTMORELAND, Secretary, Prescott, Ark.

EVANGELISTIC—Rev. E. G. Roberts and wife and Miss Margaret Mahard will hold revival meetings as follows: Atkins, Ark., June 18th to July 4th; Pierce, Ky., July 9th to 18th; Webbs, Ky., Glenview camp, July 22d to August 1st; Sulphur Wells, Ky., August 6th to 15th; Waddam's Grove, Ill., Wesleyan Methodist state camp, August 27th to September 5th.

WOLK WANTED—I want to start at once in summer work. I am a minister; also play the organ and sing. Address me at Andalusia, Ala.—W. P. COLVIN.

The Bible Christian

or,

Faith and Its Development

By Rev. John N. Short

This is a great book and is worthy of careful study by every Christian. A book of this character has long been needed.

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A RARE OPPORTUNITY FOR SOME CAMP—Brother E. F. Wilde and wife, as singers, have two open dates: July 30th to August 8th and August 26th to September 5th. This is because I have had these dates engaged with other singers for a year ahead. I recommend Brother Wilde as a great chorus leader, a soloist of tender uncted and power, and a blessed man of prayer.—FRED MESCII.

TENT MEETING—The Wisconsin District tent meeting will be held at Racine, Wis., June 29th to July 7th, with Bud Robinson as evangelist. Rev. P. J. Thomas, District Superintendent, will be song leader. B. A. Nelson and wife, from Chicago First Church, will also assist in the meetings. Those desiring to attend from a distance will find board and room handy to the meetings. On July 4th and 5th the people should bring baskets of lunch and stay for dinner and supper each day; a little park across the road from the tent makes it convenient for all. The tent is located at Washington and Thurston avenues.—F. J. THOMAS.

SPECIAL NOTICE—The District Advisory and Missionary Boards of the Wisconsin District will meet after the afternoon service on July 5th, at the Racine tent meeting.—F. J. THOMAS, Dist. Supt.

TENT MEETING—There will be held at Janesville, Wis., a tent meeting from July 18th to August 1st. Services every night. Tent on corner Eastern and South Jackson street. Rev. P. J. Thomas, evangelist, and B. A. Nelson and wife in charge of song. Prayer is solicited for the workers in these meetings.—F. J. THOMAS.

HOLINESS ASSOCIATION STATE CAMP—The management of the Wichita state camp once more calls attention to the twenty-sixth annual, to be held in Linwood Park, Wichita, Kas., August 19th to 29th. Workers, Rev. Joseph Smith, Rev. Bud Robinson, Rev. A. P. Gentry, Miss Stella McNutt and W. B. Yates. To get to the grounds, take a Pattie Avenue car, go to the end of line, then east to the ground. This year promises to be the biggest and best of all. For information, write Rev. J. E. Wilson, Arkansas City, Kas.; Rev. H. A. Treiber, 3405 East 25th street, Kansas City, Mo.; Rev. R. E. Gilmore, Olivet, Ill.; or W. R. Cain, 415 South Vine avenue, Wichita, Kas.

NOTICE TO MISSOURI DISTRICT—I have a number of the Minutes of the last Assembly left on my hands. I would be glad if all the pastors would urge their people to order a few copies at 15 cents each. Those who subscribed for copies should send in their money at once, as the account at the printer's is long past due. Now speak to your church, and let me hear from you at once.—MRS. ERNA PATTERSON, District Secretary, Box 454, Malden, Missouri.

CAMPMEETING—The annual camp at Howe, Texas, Hayhurst shed, will begin July 29th, with Rev. C. E. Roberts and band in charge. We are looking for a great meeting. There is a nice campus, plenty of wood and water.—H. R. LEE, Pastor.

EVANGELISTIC—Song Evangelist C. C. Rinebarger will assist in meetings as follows: Lincoln, Neb., July 2d to 12th; Lake Arthur, La., July 16th to 26th; Springfield, Ill., July 30th to August 8th; Kearney, Neb., August 20th to 30th; Liberal, Kas., September 3d to 13th.

District News

INDIANA DISTRICT

After much prayer and careful consideration, I have decided to resign my work with the Indianapolis church, and put all my time in on the District, although the church had called me for the Assembly year ending 1916. Seeing the opportunity our church had in one of the best states in the Central West, and the mail that crowded in upon me asking for churches to be organized and meetings to be held, a great burden came over me for this work.

Last Sunday was my last day in the church here, and it was with tears that we turned our attention to a more needy field; but we felt God was lending us. While we have been with this people our labors together have been most blessed. We have seen the membership climb from about one hundred to almost three hundred. In our meetings with Bud Robinson and W. R. Cain, and later with L. Milton Williams, and our own regular services, we have seen more than eight hundred seekers at the altar for pardon or cleansing. The man who is chosen for the Indianapolis church will find a great field in which to labor, and no better people on earth to labor with. Pray for us as we enter the District work, that God who hath helped us in pastoral work will do great things for us on the District. My address is 31 North Bolton Avenue, Indianapolis, Ind.

U. E. HARDING, Dist. Supt.

DISTRICT ASSEMBLY SECRETARIES, ATTENTION!

In order to expedite organization of the General Assembly, all the District Assembly secretaries are earnestly requested to send, as soon as possible, a full list of their ministerial and lay delegates to the General Assembly, and also of the alternates, to Rev. FRED H. MENDELL, 1000 Main street, Newton Kansas, assistant secretary of the last General Assembly, who will kindly act as secretary *ad interim*.

Also, please make sure that full Minutes of District Assemblies for the last four years are present at the coming General Assembly, for "examination and approval." See MANUAL, page 44, section 8.

P. F. BRESEE,

H. F. REYNOLDS,

E. F. WALKER,

General Superintendents.

EASTERN AND NEW ENGLAND NOTES

Rev. D. Grant Christman, Dr. Julia Gibson, and Brother William Riley are to do most of the preaching in our Saratoga Springs (N. Y.) church this summer.

The many friends of Sister Martha Curry were sadly surprised to learn of her recent accident in Lynn, Mass., in falling out of a carriage. Let us hope that she will be out in the field at work in the near future.

Sister Meda Smith, former pastor of Peabody, Mass., has been quite ill of late, as well as her husband. Let the saints remember them in prayer. We are glad to learn that Sister Smith is improving rapidly, and can supply any of our pulpits any Sabbath she may be desired. Sister Smith is one of God's noble women. Any one needing her help can address her at Onset, Mass.

Deaconesses Webber and Smith have both written us of their intention of going to Portsmouth camp. These godly women, with many others who are coming, will be of great help to us in praying the glory on the camp.

Brothers Gilbert Laite and James P. Haddie are to fill the pulpit of Pastor Norberry's church one of the Sabbaths the latter is away at Delanco (N. J.) campmeeting.

Seeking souls were at the altar last Sunday night in the Wesleyan Pentecostal Church. Every chair was full, and other seats had to be provided for the newcomers. The prospects were never brighter for a strong and aggressive holiness church in that part of the city. The pastor and the church are a unit, and are pushing the work of God on all lines. There is room in Providence, R. I., for other holiness churches.

Home Missions in Action

By Edith H. Allen

This book emphasizes the vitality, needs, and accomplishments of Home Missions, with a suggestion of the social responsibility of the church, and the vision of wider scope of Home Missions in relation to the vital concern and needs of the nations and the obligations imposed by the present era. It is rich in suggestions for both leaders and students—a compilation of significant facts, together with accounts of authentic experiences of workers in every line and field of Home Mission activity.

CONTENTS: A National Force. A Reclaiming Force. An Educative Force. A Healing Force. An Integrating Force. Sources of Power.

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DAKOTAS-MONTANA DISTRICT

A LETTER TO PASTORS AND MISSIONARY TREASURERS. *Dear Collaborers*—The greater part of another Assembly year is past, and the few weeks that remain will soon be history. Opportunities have come and gone, and only a few more will be ours this year. How about those that are gone? Have they been used to the best advantage? Brother pastor, how many good stirring talks have you given on the subject of MISSIONS? Have you been faithful in distributing THE OTHER SHEEP, that your people might read of our work over the seas? Have you distributed the envelopes each month, and urged your congregation to pray and give as God might lead? Or have you seen that this was faithfully attended to by one of your helpers? Have you been afraid to push this work lest your people get interested in it, and neglect to care for you? Please read the Manual, page 59, and 64 to 68, and the Minutes of last Assembly, page 28. If you have come short in doing your duty, will you not do your best in redeeming the time during the rest of the year?

A word to the treasurers, or those attending to this work: Have you a full record of all moneys received for missions—home and foreign—since last Assembly? Are you in readiness to give a good report this year? Please send all money to the District treasurer to reach him not later than July 30th, that he may close his books on time. Come! Let us make an earnest effort, and with the help of the Lord make this the best year yet.

WILLIAM M. IRWIN, Sec.-Treas.

WISCONSIN DISTRICT

Just closed a fifteen days' tent meeting at Martintown, Wis. B. A. Nelson and wife, from First Church, Chicago, were song leaders, and not only proved efficient in that department, but in altar work and personal work. It rained almost every day, but we established a morning prayer service in private homes, where, at 9:30 a. m., each day the family would meet for prayer, and through this concert of prayer a holy atmosphere was created and maintained. People became interested, and God gave great victory. A number of souls sought the Lord for pardon or purity, and prejudice against our work was eliminated. We start this week at Racine another tent meeting. Bud Robinson arrives on the 29th, and will remain until the 7th of July. From here the writer, with Brother Nelson and wife, will go to Janesville, Wis., for a fifteen-day tent meeting. When I arrived home from Martintown, I found my entire family under the doctor's care; my youngest girl just convalescing from an attack of appendicitis. My good wife, for the work's sake, had kept the whole matter from me, so that I might have my mind clear to win souls. When the record shall have been completed and awards made up in that great Day, many a preacher, evangelist, or worker will find the greater share going to the devoted, sacrificing wife who stayed by the stuff at home, away from the kind friends, with all the problems of domestic duty on her shoulders; being father as well as mother to the family and business manager of the household. God bless our preachers' wives.

F. J. THOMAS, Dist. Supt.

SAN FRANCISCO DISTRICT CAMPMEETING

This is the third day of the camp. The grounds are beautiful. The arrangement fine. The tents are all new, and the snowwhiteness adds much to the beauty. The pastors are all present but one, and he may come. Dr. Walker is at his best, as in the days of yore. God is helping him to bring mighty messages. The pastors of the District are helping in the preaching. We are expecting a great camp. God is in the midst. A goodly number of people are present from over the District, considering the close financial times.

H. H. MILLER, Dist. Supt.

CHICAGO CENTRAL DISTRICT

District Assembly, September 8th to 12th, Olivet, Ill. General Superintendent E. F. Walker presiding. It is planned to have a few days' convention preceding the Assembly, at which we expect many of the preachers of the District and visitors to be present. The exact date will be announced later.

Brother Jones, our pastor at Chicago Heights, is holding a special meeting at Harvey, Ill., which we trust will prove very profitable.

The great campaign is on at Bloomington. The attendance is most excellent, and continues to increase. This is a promising field, and we hope to have a good organization here. Brothers Martin and Williams are leading the forces at Bloomington, and they seem to be at their best.

Rev. W. E. Shepard, of Pasadena, Cal., has accepted the call to the pastorate of the University Church at Olivet, Ill. He has already commenced his pastorate, and the reports are most encouraging. His work will be of great influence, as he will have much to do with the spiritual life of the student body in this growing institution. The school and church at Olivet feel highly favored to have this man of God as their pastor. He won the hearts of the student body and community during the Commencement exercises and campmeeting.

Special tent campaigns are being planned with many churches on the District, and it is planned

Peniel

Commencement

University

The late Commencement at Peniel University was one of the most satisfactory in the history of the institution. The large class of graduates made a fine showing for the year's work. The evangelistic services, conducted by Evangelist Will H. Huff, a former student at Peniel, were a means of great blessing. The prayers of the visiting friends were a great force in making the occasion what it was.

The trustees bestowed the honorary degree of Doctor of Social Science upon Rev. J. T. Upchurch, as a token of the university's appreciation of the unusual service which he has rendered in the field of social reform.

The students and members of the Faculty who are preachers have gone to the work of the vacation with faith for victory in the salvation of souls. Rev. J. E. Bates, our pastor, is in a meeting in North Dakota at this writing. President Chapman filled the pulpit of the University church last Sabbath, morning and evening. President Chapman goes this week for a meeting at Hico, Texas. He has been at home for several weeks, looking after the interests of the school.

The prospects for the new year of school are very promising. We have had a rather severe financial pressure in this country, which depends so largely upon the cotton crop; but conditions are improving in this respect, and, under the blessings of the Lord, we are expecting the largest enrollment for years.

Arrangements have been completed to have Mrs. Kate E. Collins, of Amarillo, Texas, take the position of matron of the girls' dormitory. Mrs. Collins is a sanctified woman who has made a success in the rearing of her own children, and who has had years of experience as matron of a girls' boarding school. She knows how to make school life attractive and profitable. Parents expecting to send their girls off to school will find no better place for them than under the care of Mrs. Collins. Mrs. M. E. C. Love, who takes charge of our department of oratory, is one of the finest teachers of the art of vocal expression in the United States. We

have been exceedingly fortunate in securing this gifted woman for this work. She will take a considerable number under her own personal instruction. Thus a rare opportunity is afforded those who desire to study under the very best instruction.

A few days ago we were looking over our list of former students and graduates, and the thought came that just as a factory is known by the quality of its manufactured goods, so a school is known by the character of its graduates. As we looked over the list of successful pastors, evangelists, teachers, publishers, missionaries, business men, and home builders who received their training at Peniel, we felt perfectly willing to submit to this test. We are glad to point to Peniel's unparalleled health record, and the character of her students and graduates, her finished product, in such men as Ralph Kistler, Fred Mendell, Fred Mesch, Will T. McConnell, H. E. McWilliams, Burrett and Albert Galloway, R. T. Williams, Will H. Huff, H. B. Wallin, Stephen S. White, John Davis, N. W. Sanford, Raymond Young, Alfred Adams, B. O. DeJernett, William S. Franklin, Carl Kirkpatrick, W. A. Fulbright, Thomas A. Gookin, J. D. Franklin, and W. W. Myers. The women are represented by such as the Whitelurst, the McConnell, the Mahard, the Arnold, the Jeffus, and the Ferguson sisters; Ina Lee Hughes, Dora Goozee, Eva Gates, and a host of others who have already made their mark in the world.

Peniel's temporal prosperity is evidenced within the last few years by the construction of her street railway and electric light lines. Just at this time men are busy at work on the new macadamized road which passes right by our campus. This will be a great advantage to the town in a business way, and will be a great convenience to the school.

The Peniel campmeeting, covering the first two Sundays in August, is now so near that our people are getting ready for the great feast. Brother Ridout, of Upland, Ind., is to be the leading preacher this year.

to make this summer one of continual revival fire and campaigns.

It has been thought by some the name of the District should be changed from Chicago Central District to Illinois District, as the territory comprises the state of Illinois. Let those who are coming to the Assembly begin to pray and to think about this. It seems like a good change.

Those in charge of the office at the University at Olivet report many inquiries from prospective students. It is expected that there will be three hundred at opening, September 13th. It is remarkable how God has blessed the University thus far, and the outlook was never brighter. Arrangements for next year are the most complete in the history of the school.

Plan to attend the District Convention and Assembly. Begin to pray for the meeting. We plan to make it a regular campmeeting, and a large attendance is expected.

E. G. ANDERSON.

PITTSBURGH DISTRICT

After the Board meeting of the Olivet University and campmeeting, wife and I were off for our summer's work on the District. Our first meeting was with our church at Bentonville, Ohio, and mission at Manchester, Ohio. Wife stopped with the mission, while I went back in the country five miles to Bentonville. We had unusual meetings at both places. The Lord gave a great revival at Bentonville last winter, and the fruits remain. The pastor and people are well united, and God is blessing. Brother Riffe is the pastor at these two places. He has an automobile, and can make the trips through the summer months fine. There will be a campmeeting at Bentonville, July 28th to August 8th, Rev. C. A. Imhoff as evangelist. We have large crowds here, and expect a great meeting.

Our next stop was at Ironton, Ohio. This is a city of about fourteen thousand. We have the only church in the city that stands for full salvation. This is a great field, but a hard one to work in. However, the Lord is blessing Brother Erskine, the pastor. He has the sticking qualities. We had three good meetings, and saw a material increase over the last time we visited them. Rev. Miller, pastor of the United Brethren church, just across the street from ours, stood for the blessing, and got some of his members into the experience. This stirred things, as it always does, and the door opened for him to become pastor of our new church at Ashland, Ky., where he could push holiness with the support of the church. He accepted, and is now their pastor. The old church is thus

spreading holiness by their fighting it. They are building up the very work they want to destroy. As they crowd these holy men and women out of their ranks, it only increases our strength and makes us more efficient to spread scriptural holiness.

We are now at The Plains, Ohio. Rev. C. E. Baird is their new pastor. He is liked well by his people and the people of the city. He also has Logan, Ohio, as one of his preaching points. We had a glorious meeting last night. There is nothing more beautiful on earth than to see God's people, full of the Holy Ghost and faith, shouting and shining.

N. B. HERRELL, Dist. Supt.

General Church News

COUNCIL BLUFFS, IOWA

The first series of meetings, lasting thirty days, of our campaign in this city closed Sunday evening. It has been a great meeting. About sixty people professed conversion or sanctification at the altar, and we received eight new members into the church. At least a half dozen received a definite call to do special work for God. One young man received a call to Africa. My chorus is growing, and is a great drawing factor. We had over half hundred on our platform Sunday evening, and every one testified to salvation. Attendance has been fine; fully five hundred people heard the gospel Sunday evening. We opened after one night's rest at Thirty-second and Broadway, last night, and had four at the altar the first service. There was great victory, and we look for a great meeting here. Will be at this location a month.—RALPH N. LEISCHER, Pastor.

A NEW CHURCH

The meeting at Sayre, Okla., that has been in progress for the last twenty-three days by the Rev. I. L. Campbell, L. M. May, and Fred Owen, came to a close last night, with glorious victory. Seven were at the altar, and six came through shouting the praise of God. The glory fell, and all of God's people got a blessing. Fifty-seven were saved during the meeting, and twenty-three were sanctified. Brother C. B. Jernigan, of Bethany, Okla., was with us Saturday night, Sunday, and Sunday night. Sunday, at the 11 o'clock service, a church was organized with an enrollment of twenty-seven charter members. God is working wonderfully in this little town. Rev. J. T. Seaton

was chosen pastor for the remainder of the Assembly year. A plan is to be installed before long for the purpose of building a church. Pray for the advancement of the cause at this place.—A. L. DENNIS, *Licensed Preacher.*

From EVANGELIST E. G. ROBERTS and WIFE and MARGARET MAHARD

We left our home at Pilot Point, Texas, at the close of our spring convention for a revival meeting in Morrillton, Ark., where my brother, Preston Roberts, is the pastor of our church. God was with us from the first, and not a barren service throughout. There are some of God's choice people at this place, who have stood for Bible holiness for these years. Some of the hardest cases in town were marvelously converted. The crowds were very large the entire time. Night after night the spacious tabernacle was filled to overflowing, and the street filled around it. The meeting ran for three weeks, embracing four Sundays. We had thought to close the third Sunday, but the meeting took on such proportion that both pastor and people deemed it wise to continue the meeting another week. In all, there were between sixty and sixty-five professions, either of pardon or purity. The pastor received twenty new members into the church. Brother Preston Roberts is very much beloved by his people. He is doing a good work. Quite a number of visitors attended the meeting from other towns. Brother Haynie, the District Superintendent, was in two services. It was our first time to meet him. He is on fire for God, and in love with old-fashioned holiness. Quite a number of the Faculty of Arkansas Holiness College were in attendance, among them the Rev. C. A. Imhoff, the newly-elected president; Mr. and Mrs. Cornish, and Mrs. Bonham. Miss Margaret Mahard, of Ponca, Texas, who is traveling with us this year, was greatly used of God in the song services. Often as she and Mrs. Roberts would sing, the power of God would fall, souls get blessed, and saints would weep and shout. We were royally entertained in the home of Brother and Sister O'Neal and Sister Hembel. We opened at Atkins, Ark., Friday night. This is a new field for holiness, as this is but the second holiness meeting ever held in the place. Opposition is strong, but God is undertaking. The crowds are immense, interest is deepening; God is convicting and we are expecting a landslide from the upper world at any time. Brother Preston Roberts is our associate worker here. Our next meeting is at Pierce, Ky., July 9th to 19th.—E. G. ROBERTS.

MORRISVILLE, VT.

I am preaching for the saints at this place and at Morristoryn Corners in a deserted church which God has opened up to us.—I. P. PLUMSTED.

CANUTE, OKLA.

There will be a holiness rally in this church from July 2d to the 4th. Rev. S. H. Owens will be the preacher. We ask all who can to come to this feast of good things. As the church is out of town, six miles south and one mile west, drop us a card not later than June 30th, and we will meet you at the train, either at Elk City or Canute, Okla.—M. B. ORGAIN, R. F. D. No. 3, Canute, Okla.

KELLOGG, IDAHO

Kellogg-Wardner is a beautiful little mountain city of about six thousand inhabitants. The climate is good and invigorating. The place is growing quite rapidly, but we have sin and the Devil here as well as in all other places. Our first Sabbath here was a very rainy day, yet we had a good congregation both morning and evening. There were four seekers at the morning service. One of them, a young woman who was brought in by one of our members, is a very intelligent Roman Catholic. This was the first time she was ever in a Protestant church. One of her brothers is a Catholic priest. When the invitation was given, she was the first to find her way to the altar. Although she did not get through, she says she will never stop until God saves her. Will you who read, please make her a special subject of prayer?—HUGH C. ELLIOTT, *Pastor.*

GARDNER, MASS.

Gardner has a place where "Holiness unto the Lord" will be heard once more, after the lapse of a year. Brother C. P. Lanpher, of Fitchburg, came over a few weeks ago, and organized what will be known as the "Nazarene Mission," with seven members. We all "had a mind to work," and in a short time converted two rooms into one. The Lord blessed us with some seats, organ, and a pulpit, and last Sunday afternoon Brother Lanpher and a company came over in an auto, and we had our opening day. Today, June 20th, we had two services, which were owned and blessed of the Lord. Our God is able to do great things.—J. E. STOCKWELL.

LINCOLN PLACE, PA.

We thank God for the blessing that has been upon this work since we took it up some six weeks ago. Since arriving we have organized a Young People's Society and a Teachers' Training Class; also have regular monthly missionary prayer meetings. The church is being revived in the missionary work. This field is known as a burnt-over district. It was killed some years ago by the tongues movement, and the movement of tongues, but in spite of this we are having victory. We are in the midst of a tent meeting, with the writer as his own

evangelist. The Lord is giving victory in this meeting. Last night there were six at the altar for conversion. Conviction is on. One man ran away from the meeting so badly under conviction that he said that he could not stand it. We see an old-time revival in the air. We are asking the prayers of the whole Nazarene family.—WILL H. HAFER, *Pastor.*

From EVANGELIST D. J. WAGGONER

We are in a great meeting at Deport, Texas. Crowds are immense. Conviction is upon many. We had a great service last night. We are expecting the greatest meeting of our life. Let us all lift our eyes unto the harvest: for it is great; and the laborers are few.

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We have many books in our catalog which will be a great help to ministers. We herewith present a list of four of which we will make special mention. Preachers who are looking for something helpful will find any one of them very good. If you wish to make a helpful present to your pastor you can not fail to please him by giving him one of these books.

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SATANTA, KAS.

We just closed a sixteen days' meeting at Sterling, Kas., Sunday, June 13th. We pitched our tent and began preaching the old-time gospel. Through some mistake our meeting was not announced, but by the pitching of the tent, so we only had one man to preach to the first night. But the gospel was preached as if the tent was full. This was the first real holiness meeting in the town of 2,500 people. Nine were at the altar and six of them prayed through to pardon or purity. A holiness prayer meeting was started, and we expect to return, or send some one, and see a holiness church established. Mrs. Keddie and Mrs. Hipple were with us during this meeting, the former playing the organ and the latter leading the singing, which was truly a great help to us and the meeting. We pitched our tent in Satanta, Kas., a new town of one hundred people, and the meeting is starting off fine. The first night there were twenty people out, and the third night over one hundred. Our collaborator, Rev. A. L. Hipple, was poisoned by eating some canned sardines, and was very sick for one night and day; but the Lord touched him, and he is well and ready for the battle again. We are expecting a great meeting here.—THOS. KEDDIE, JR.

DEPORT, TEXAS

We have just closed a siege of three weeks at Blossom, with Rev. D. J. Waggoner as evangelist. This is a hard battleground, but the One who is mighty to save came to our rescue, and some eight or ten souls sought and found victory. Brother Waggoner gave us good service. His searching preaching always brings results in souls finding God. We are in a practically new field at present. Began Friday night. Large crowds and hungry hearts. Our tabernacle probably held one-third of the crowd that gathered there last night. We are expecting one of the greatest harvests of souls that have been reported from this part of Texas. Great interest; great preaching; great power on the services. Brother Waggoner will be with me on my work and around it for probably two months. I am delighted with his service. Any evangelist of a good, straight, clean, old-time type of holiness preached, and a revival in a hard place, could not secure a safer preacher than he.—B. A. MOORES, *Pastor.*

From EVANGELIST F. N. COX

In the good providence of our Lord I attended the Assembly of the Pittsburgh District, at Warren, Pa. During all the time that I was there, there was hardly a ripple of discord. The presiding officer, dear Brother Reynolds, was under the unction. Everybody seemed busy and happy. There was carefulness, but not fearfulness; seriousness, but not sadness. Hallelujah! I did enjoy the gathering. For the last three years I have been pastor of the First Presbyterian church at Jacksonburgh, W. Va. I preached and enjoyed perfect love all the three years, more or less, and had some blessed, Holy Ghost revivals; but there was a big difference between the conservatism of the Presbyterian and the glad Hallelujah and Amens of the Warren Assembly. Good Lord, deliver us from religion on ice! Frank Talmage of the Pittsburgh Presbyterian church asked, "What has become of the Methodist Amens?" etc. Then he answered, "Why, they have boxed them up in the Presbyterian refrigerator." How true! The Assembly showed me every kindness. Since then I have held a revival for Rev. J. N. Hampe of the First Pentecostal Church of the Nazarene, Mt. Washington, Pittsburgh, Pa. Some were saved and sanctified. The class meeting and the audience was built up. I believe God has sent dear Brother Hampe to look after the flock there. He needs your prayers for his body. The Lord healed one good man in the meeting from some head and ear trouble. Praise God! I would like to be permitted to say that I have open dates from July 7th to August 10th. I am to pass through Cambridge, Zanesville, Columbus, Troy, Marion, and Toledo, Ohio, on my way to Miltonvale, Kas., for my engagement there, August 13th to 24th with the Wesleyan Methodist campmeeting. I shall have to pass through Chicago, Ill., and Kansas City, Mo., and would be pleased to assist any of the churches on the way in revival work. Please write me at 412 N. Brown Street, Titusville, Pa.

MORRILLTON, ARK.

My brother, E. G. Roberts, his wife, and Miss Mahard have just closed a three weeks' meeting with our church. The people came in throngs, day and night. The interest increased from the very beginning. The tide rose higher all the way through. Conviction was deep. Souls prayed through at almost every service. In all there were nearly seventy professions of pardon or purity. Some of the hardest cases in town were saved. These workers know how to make Nazarenes of their converts. There were twenty choice folks united with the Nazarene church. The most of them were young people. This makes twenty-six that have joined our ranks since I came on the work. The people of Morrillton know that we Nazarenes are in town. The preaching by my brother and his wife was clear, practical, and in power. The singing of Mrs. Roberts and Miss Mahard was unsurpassed. The audience often was melted to tears and shouts by their singing. On Thursday night prayermeeting after the meeting there were about one hundred and twenty-five present. A great service indeed. The pastor administered baptism to eleven. The glory came down

in a great way. This band of workers and myself are in meetings at present at Atkins. The fire is falling. More later.—C. PRESTON ROBERTS, Pastor.

From EVANGELIST ARTHUR INGLER
Our meeting at Fairfield Idaho started off with a swing of victory on June 5th. There were seekers at the first service and every night since; some seekers in the day meetings. Many souls have prayed through to pardon and holiness. Brother St. Clair has put the gospel plow in to the beam, and we have shouted him on. Last Sunday was a red-letter day; forty souls came to the altar, and many of them reached the victory side. The meeting continues another week. District Superintendent Harry Hays came from Nampa today to give us a boost. He is certainly one fine brother, and is pushing the work along grandly. Fairfield is a new town in southern Idaho, situated in the Camas Valley, fifty miles long by ten wide, and five thousand feet above the sea. Cattle, sheep, and grain are the chief products. It is a ripening field for holiness preaching. Crowds of sinners come to the meetings. Our people have the only religious organization in town. This is the first tent meeting in the valley, and the country is stirred. Several families come fifteen and eighteen miles to meeting, in wagons and automobiles. We hope to put in a tent meeting at Hill City soon, fourteen miles west from here. Pray for us.

GREAT VICTORIES FOR OUR ASSEMBLIES

We were made to rejoice in the Lord when we again met our dear Dr. Walker, at the Idaho-Oregon Assembly, at Nampa, Idaho, May 26th-30th. We trust that the dear Lord will leave him with us for a long while yet. When a year ago we saw him hauled off in an ambulance to the hospital at Denver, Colo., we were afraid that we would never see his face again in this world, but God is able to restore, and we rejoice that he is still with us, and is able to inspire our hearts with his great messages. We fear sometimes that such men are not appreciated as they should be. Of course we are not to become men worshippers, but it is right to honor a man when he deserves it; and of all the men of our acquaintance, we know of no one who deserves more. In his report of the Idaho-Oregon Assembly, Dr. Walker calls attention to the fact that in order to accomplish the greatest good, as a church, we must pay special attention to the spiritual and evangelistic in all our Assemblies, charges, schools, and other institutions. This was certainly true of the Idaho-Oregon Assembly. The Lord was with Dr. Walker in his preaching, and every note sounded was of the deepest spiritual and evangelistic tone. Bless the Lord for men at the head of our beloved church, who are qualified both educationally and spiritually to carry on the work committed to their care. In this Assembly there were over fifty people at the altar.—S. L. FLOWERS.

SHERMAN, TEXAS

The meeting held by C. E. Roberts and band was well attended. A number of souls found the Lord either in pardon or purity. Brother Roberts spends no time in entertaining, but gives the people good, solid truth. His preaching and methods are along salvation lines. We raised about \$1,100 in cash and pledges, of which \$720 is to be appropriated on the church recently purchased from the

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Congregational people. The church is located on North Walnut street, one block from the square. It is a neat little brick, with seating capacity of about six hundred, with gallery and Sunday school department. Along with it is a neat six-room parsonage. Our church is only seven months old. Our membership is nearly seventy, with a good Sunday school and a Young People's Society.—B. F. FRITCHETT, Pastor.

DONALDSONVILLE, GA.

The Lord has just given us one of the best meetings that we have had here for years. The pastor and his local preachers, and some of the preachers visiting the meeting, did all the preaching. The local membership and holiness people and visitors prayed and worked faithfully; and we all rejoiced together over about forty professions, about a dozen of whom professed sanctification. When we had run the usual time, there was some such deep conviction, and we felt so burdened for lost souls, that we announced services for another day, and so on from day to day, until we had run another week. The good Lord did not let us have a single dry service. Souls were saved and sanctified almost every day to the last, and there was much deep conviction at the last service. Those that assisted in the preaching were S. M. Stafford and Rev. Cornelison, Donaldsonville; M. M. Bussy, Albany; E. O. Heath, Nashville, Tenn., and Rev. Mr. Hutcheson. These men all pray and study much, and would be fine either to conduct or assist in meetings. The Rev. Mr. Hutcheson is now holding a meeting at Malone, Fla.—Z. B. WHITEHORST, Pastor.

EAST LIVERPOOL, OHIO

Our meeting at Canton, Ohio, with Rev. W. W. Anderson, closed on June 6th, in a blaze of glory with thirty-two at the altar. The attendance was good through the entire meeting, and seekers at most of the services. The real break came on the last Sunday, when we had a great landslide for God. It was an unusual scene to see the long altar of benches and chairs across the big rink filled with penitent seekers, and to hear the songs of praise, shouts of victory, and glowing testimonies as they stood with shining faces and told the story of deliverance from the bondage and power of sin. Miss Bonnavier Kell assisted Mrs. Sloan in songs, and Miss Lulu Norris, of Columbus won the hearts of the people with her beautiful selections on the violin. We are expecting to hear of the organizing of a Pentecostal Church of the Nazarene in the near future as a result of the meeting. Our next meeting will be at Mannington, W. Va., beginning June 13th.—Dr. J. W. SLOAN.

ATWOOD, OKLA.

We closed our meeting at Ward Springs Monday night with great victory. Sixty-five seekers prayed through to victory. Such confessing I seldom witnessed. It pays to stay on our faces before the Lord, and not to be in too much hurry to leave a place.—L. H. RITTER.

FITCHBURG, MASS.

We are glad to report victory in our church. Souls are being saved, and we are marching on in the name of the Lord. Brother Lanpher, our pastor, preaches the truth fearlessly, and conviction is on the people. Our class meetings are rich in blessing. Our weekly prayermeeting is better attended, and is taking on new strength and vigor. Some of our young people are getting on the fringe line. Last Sunday was Children's Day. We have a splendid Sunday school. Last Sunday we broke the record, ninety-three being present. We aim for the one hundred mark.—HANNAH MORRISON.

NEW BEDFORD, MASS.

We report victory up to date in our work here, and in Mattapoisett. We have reason to thank God for what we see in these days of unrest and testing of the fidelity of believers. The majority of the converts in our Mattapoisett revival are going on. We have forty and fifty out to our week-night meetings now. This is fine for a new work. Sunday nights the church is well filled. We were happily surprised on Monday night, when thirty or more of our church folks, from both churches, marched into our house in a body, with a fine basket of good things, including a good purse of money. Of course, that was a shouting point in our experience. A pleasant evening was spent in singing of hymns and praising the Lord, with refreshment at the close. While I am very busy with eight meetings a week to look after, I praise God for a small part in this great work of spreading scriptural holiness. Yours of like precious faith.—F. W. DOMINA.

FAREWELL SERVICES FOR REV. GEORGE J. FRANKLIN

The outgoing of Rev. George J. Franklin to Calcutta, India, was a season of great interest to the Bay churches—Berkeley, Oakland, and San Francisco. Brother Franklin's last charge having been Berkeley, the farewell meeting was held in the Berkeley church. The pastor of the church, the Rev. J. B. McBride, preached at the services held on Friday evening, June 18th. The District Superintendent of San Francisco District, Rev. H. H. Miller, Brother Franklin's predecessor in the pastorate of the Berkeley church, gave a short address.

Rev. W. C. Wilson, Superintendent of the Southern California District, was present, and gave an inspiring address. Mrs. E. G. Eaton, the American mother of Hallelujah Village, spoke in her usual inspirational manner. This occasion seemed to be the acme of her hopes, as when in India, calling on God for some one to come to Calcutta, God had brought Brother Franklin's face before her. Now God had brought it to pass. Little Sheshu, one of those from afar, was presented, and sang and quoted the books of the Bible. Brother Franklin was at his best, not seeming to be the least worn from his three months' touring of the churches and Assemblies. His aged father and mother were with him on the platform, and two brothers and his sister were in the audience. Surely God was with him, and his many friends present from the churches were greatly blessed. The Scripture was read by Rev. O. F. Goettel of the Oakland church; prayer was offered by Rev. Thomas Murrish of the San Francisco church; and the benediction by Rev. S. B. Rhoads.

The crowning service was aboard the great steamer Shinyu Maru, just before Brother Franklin sailed, June 19th. A large number of the people from the churches had gathered. A service was held on the rear of the main deck. After some songs a great prayer service was held. It was an inspiring scene, as all fell on their knees, with the ministers and Father and Mother Franklin surrounding Brother Franklin, laying hands on him, while Rev. W. C. Wilson and Rev. J. B. McBride led the throng up to the very throne of God. It was a never-to-be-forgotten occasion. The other passengers and members of the crew looked on in astonishment. Brother Franklin made a closing speech. His mother then told of how she had given him to God years ago, and now she still gave him. The closing words were by Father Franklin. The closing prayer was by Sister Eaton. It was simply marvelous how she got hold of God. The good-bys and God-bless-yous were said. Gifts of flowers and fruit were received from the Baptist and Methodist churches of Berkeley. Many friends made their last gifts. The bell of the great ship rang, which meant visitors ashore. The noble ship backed out of the pier. The cameras got a last "snapshot" of our precious Brother George, he balancing his camera on the rail to "snap" the crowd of friends. At the last minute he dictated to the writer a telegram to the HERALD of HOLINESS, and in a few short minutes the great steamer was on its way to the Golden Gate of America, and speeding on to the Orient.

It is evident the people of this region are becoming more than ever imbued with the missionary spirit. It has been the privilege of the writer to witness the sailing of all our missionaries during the last four years, except the sailing of Brother and Sister Staples and the Japanese boys. And while there have been great occasions before, yet somehow this one was in some ways greatest of all; made so possibly by the fact that this time we had given one of our own pastors to the work in the Eastern world. Surely Brother Franklin has our hearts, and will have our prayers for the success of the great undertaking God has committed to him.—H. H. MILLER.

MALDEN, MASS.

We are glad to report a continual victory in this corner of Christ's vineyard. The work is going on in every way the best it ever has so far. We have seekers at our services continually, and our midweek meetings are seasons of great refreshings from the upper world. Our street meetings on Thursday and Sunday evenings are great, they being attended by crowds who perhaps never hear the gospel in any other place. Our pastor is back with us, after having been away for a week or two on a much-needed rest.—REPORTER.

REDFIELD, IOWA

The little band of saints at the Pioneer Nazarene church is at the front of the battle for God. This holiness vine was planted here some four or five years ago, and has been slowly but surely growing ever since. On April 15th Brother E. A. Clark, District Superintendent, was with us, and a Nazarene church was organized. It seemed to put new energy into every soul, and great power is falling in every service. On June 27th we go into a two-weeks tent meeting, two miles south of Linden, Iowa, with Brother W. A. Menneke, of Bellaire, Mich., to help us. The writer held a meeting there last winter, and about thirty souls were at the altar. We are trusting God for a great time, and that the old mill of carnality that is grinding out poison in that place may be locked up, and the crew given a good dose of the old-time religion. I want to ask the HERALD of HOLINESS family to remember us at the throne, that God will give us a gracious time here at old Pioneer; and that he will give souls for our hire in my tent meetings this summer.—ELBERT TRENT, Pastor.

MIAMI, FLA.

Brother David G. Bacon, of Alliance, Ohio, has spent about a month with us, and has been a great help. Many were converted and sanctified. About twenty were added to the church; good live workers. We had on Sunday communion just like Jesus and His disciples had it. How the young converts were blessed. Brother Bacon is the best evangelist I ever heard, although it is sixty years ago since I was converted. He has now gone to Princeton, where, under his preaching a couple of weeks, so many were converted that they have subscribed

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enough and are now building a Nazarene church.—W. W. DILL.

FOURTH NEBRASKA STATE NAZARENE CAMP.

Last night, June 20th, we closed our fourth Nebraska State Nazarene camp, at York, Neb. It was a great camp, a good camp, a blessed camp! There was a spirit of harmonious unity. Brothers Cain and Lienard gave great messages of the great gospel, under the special anointing of the Holy Ghost. They make a fine team, how close to the line, and the Holy Spirit applies the truth until it searches out the very depths of the soul. We have never heard more searching messages. No camp will make a mistake in getting these brethren, men of God, to hold their meeting in these perilous times. The expression, "This is the biggest little camp we have ever been in" was quite often heard during the closing days. We were not burdened by the workers making demand for an unduly large remuneration, as has often been the case in small camps. But the blessing of the Lord was upon the people, and the little crowd in a few moments gladly laid almost \$400 upon the altar, so that the workers could be well paid, all expenses met, and leave a nice balance in the treasury, the beginning of a fund to get our own campground. There were possibly forty seekers at the altar for both works of grace, many of them getting through definitely. The meeting was a great help to our own work in building up and establishing the saints to become strong and valiant soldiers in the fearful struggle against the enemy of souls. The weather was unfavorable, raining almost every day; and the streets to the campground were torn up for paving. Yet the Lord was there and did bless. It was decided to have our next year's camp again at York. In your prayers remember the Nebraska District. We have been going through the fire in many places the last year, but God is with us, and those who will stand the test are coming forth as gold tried in the fire, and will shine as the stars.—THEODORE LUDWIG, Reporter.

From EVANGELIST W. P. JAY

Our meeting at Houston was pretty good; thirteen prayed through and three united with the Pentecostal Church of the Nazarene. Brother Farmer my District Superintendent and collaborer, and also Brother Printer, from Florida, did some fine preaching. Wife and I are in the battle in Europa. Crowds are large, interest fine, and victory ahead.

RATLIFF, MISS.

Our rally on June 2d was a success. We had with us Rev. I. W. Young, from Peniel University; Rev. M. L. Howard, from Tupelo, Miss., who did some good preaching, and were sustained by the hearty appreciation and Amens of the audience. We are expecting to have Brother Young with us in our summer meeting.—D. E. Y.

From EVANGELIST MRS. JOHN F. ROBERTS

The meeting at Jonesboro, La., in the nice new Nazarene church of which Rev. E. G. Theus is pastor, was a gracious revival. There was a steady flow of salvation all through. There must have been nearly fifty who found the Lord. We have never found a truer, more self-sacrificing people than those at Jonesboro. They have had many hard battles to fight, but God is with them. Brother Theus and his good wife were right into the meeting; they love their people, and are well loved in return. Brother Theus has also the Homer (La.) church; the parsonage is there. Our next meeting was at Wilda, La., under a brush arbor in the tall pines. There is a true band of Nazarenes there, and they are on fire for God. Rev. S. D. Slocum is their pastor. He went to that community three years ago, when there was

not a sanctified person in the country that any one knew of. God has greatly used him, and now they have a fine band. Some young men and women with the holy fire and a call to the work live there. The Lord gave us a wonderful revival. Many times the altar would be filled and running over with earnest seekers, and most of them would pray through good. Hardhearted sinners of all kinds found God. Those old piny woods rang with the shouts. We are now at Girard. My husband is in Austin, Texas, helping his brother, Ed Roberts, and my brother, John D. Seal, is with me.

CHICAGO, ILL.: WOODLAWN CHURCH

Since the inception of this work, God's presence has been with us in a remarkable manner. Not a single service but has had His blessing and benediction resting upon it. Our pastor, Sister Wines, has been carrying on special evangelistic meetings each night for two weeks, the fruits of which we feel will be enduring. A remarkable feature in this work has been that those who have come to the altar were under deep conviction, and with scarcely an exception came through with shouts or laughter, and needed no one to tell them that they were through. The street meetings are attended by great crowds. Persons sitting in their homes can hear the music, and wait and listen at their windows for "That beautiful singing." At one meeting a man followed us into the chapel, and was at the altar that night. The next week he returned and led his wife to the altar, and both were well saved. They joined the church. Now the doors are never opened but one or both are present, often bringing their three children. The mother said: "We had not been inside a church for eight years. We are now having our honeymoon over again. Our home is like heaven." Sunday night a class of nine young people were received into the church, most of whom were recent converts. We now have a membership of 102.—REPORTER.

From EVANGELIST FRED ST. CLAIR

The campmeeting at Fairfield, Idaho, closed Sunday night with more than two score seekers at the altar during the day, and over an hundred during the two weeks. The singing, conducted by Brother Arthur Ingler, could have not been better. He literally sang his way into the hearts of the people. He is now happily ensconced as the shepherd of this flock, having been called to serve them as pastor for the year. District Superintendent Harry Hays was with us about three days, and did some great preaching, with great results. Crowds were large, the finance came easy, and we voted it an altogether remarkable camp. Pastor Ingler and I have another meeting together at Hill City, Idaho, June 24th to July 4th. This is a splendid, open field for our church, as it is a new country. It is rapidly settling up with a sturdy set of Eastern and Southern people. There were several fine people came into our church.

From EVANGELIST BERTHA GILBERT CROW

Our meeting at the Bridge was a great success. People came and crowded the house the last Sunday night, so that we moved out into the yard. A number were saved in the old-time way. The Methodist pastor stood by us and helped push the battle for holiness. We open at Billings, Mo., tomorrow night, and then at the close of this meeting we go home for a needed rest.

From EVANGELIST HOWARD SWEETEN

We are in Gibbstown, N. J., in the midst of a campaign for souls, having closed our meeting at Milan, Ind., with pastor Noble, and our collaborer, Brother Pickett. The fact that yesterday twenty-five seekers prayed through to either pardon or purity, gives evidence that God is here and is again putting His seal upon our labors. We have yet another week to continue here. Conviction is upon the people, and many are asking for prayer. We are expecting a real sweep between this time and Sunday. Some are throwing away tobacco and cleaning up right; some chronic seekers are laying aside their own opinions and swinging out into the clear light of full salvation; others are forgetting their formalities and dignity, and are learning that whom the Son makes free is free indeed. Among those who were sanctified yesterday were some of the officials of the church, Sunday school superintendent, and the pastor's wife and daughter. We have been preaching the twofold gospel of Sinai and Holiness unto the Lord, and the town is waking up. Our co-worker here is Brother Beck, of Delanco, N. J., who has charge of the music. He is not only a sweet-spirited Christian, but a capable man in his line. We go from here to Delanco, N. J., to the Fletcher Grove campmeeting; then to West Berlin, N. J. My home address is Ashley, Ill.

LIBERTY, TEXAS

We have just closed a meeting at the above place in which God gave us three souls converted, three reclaimed, and one sanctified. We are now at Hicks, Texas, for a ten days' meeting. Any one who is looking for a needy field, could come to this country. I have more calls than I can fill. This is a ripe field.—J. A. PRUETT.

From EVANGELIST H. H. KERNOHAN

We closed our meeting at Mandan, N. D., last night. I go now to the Jamestown camp for over Sunday, after which we do so pioneer work in Flasher, N. D.

BRESEE CHAPEL,

We are glad to report that this Nazarene church is moving on with victory. Upon arriving here I found that our meetings were held in a schoolhouse, and I soon placed before them the proposition to build a church. Some thought it would not be possible to meet the financial demand, but we laid the matter before the Lord, and He began to lead us on. We have finally reached the roof, and have the material on the ground for it. Practically all the money has been raised. We are planning to begin a meeting in the church by the 18th of July. All our services are fine. The house was filled Sunday night. The midweek meetings are great; between thirty and forty in attendance. Our membership is thirty-four, the most of whom are on fire for God.—CHARLES H. BECK, *Pastor.*

MALDEN, MASS.

*We are in the midst of a great summer campaign here, and the Lord is blessing us wondrously. We have fine services at Sunday, and our midweek meetings are excellent. We had a gracious service last Sunday evening. One lady who came to the altar was reclaimed, and at our Wednesday evening class meeting she gave in a glorious testimony to the saving and reclaiming power of Jesus. Our last week class meeting was blessed. How the folks got blessed singing, "Hallelujah, Jesus saves me, and my head is sweetly pillowed on His breast." One of our class leaders, Brother Coffin, got shouting happy, and marched round shouting and clapping his hands, and the glory from the upper world swept over the congregation. Some laughed, some shouted, and some wept and cried for joy. Children's Day was observed in our Sunday school last Sabbath. We had a good attendance, and received \$12 in the offering, which goes to our missionary fund. Some of the scholars spoke and sang, and a good service was enjoyed by all.—LEWIS H. BACHELLER, *Reporter.*

BUCKLIN, KAS.

We are glad to report victory from this place. Our campmeetings, which closed the 13th, was a great success. The workers in the meeting were Brother Mesch and Brother and Sister Wilde. Surely God used them to stir this town. The preaching was clear, biblical, and hot. The singing and music were heavenly, inspired, and wonderfully enjoyed. We had some bad nights, but still the people would come. They seemed to be hungry for the truth. The work done at the altar was good. They were told to pray till they struck fire. The best day of the meeting was the last. The morning service no one can describe. Surely God was there. How the people shouted and cried for joy! Brother Mesch did not get a chance to preach—the people came rushing to the altar. Truly, in many ways the last day was blessed. But we are not going to just look back to this meeting; we are going on to greater things in God. Pray for us here that a strong church will be built up that will stir this place for God and holiness.—R. S. BALL, *Pastor.*

From **EVANGELIST J. D. EDGIN**

The meeting at Fergus Falls, Minn., in the Nazarene mission, is growing in interest and attendance. There was good victory last night with six in the altar. Four prayed through. Rev. W. M. Irwin is the godly pastor here. We are claiming great things in the next few days.

HAVERHILL, MASS.

On May 30th and 31st we had with us Rev. M. E. King, of Waverly, Mass., who gave lectures with stereoscopic pictures, which were very good. On Sunday he gave a lecture on missionary work in India, and the pictures made it seem more real to the people. On Monday, the 31st, he gave a talk on the "Ten Lost Tribes of Israel," identified in the Anglo-Saxon race. The congregation was large at both of these lectures. Mrs. F. Ednah Reynolds, our soloist, whom we all love to hear, sang "Ninety and nine." One June 6th, Rev. Isaac Hanson, the first pastor of our church, preached to us. We all got blessed, and several souls sought God. June 13th our pastor, Rev. W. G. Schurman, preached morning and evening. We thank God that He let this precious man of God stay with us a little while longer. On June 20th, Miss Olive M. Winchester, of North Scituate, R. I., preached to us. In the morning her address was in behalf of the school. Although the weather was very stormy, and the attendance small, a goodly sum of money was pledged to the school. Miss Winchester is vice principal of the school. Her text was Luke 12:33. In the evening her text was Ezekiel 18:20. Conviction was upon the people, and one soul sought God. The young people of our church are becoming more spiritual every day. Monday evenings the young men meet at some home for prayer, and Tuesday evening the young women meet to pray at some home. Tuesday afternoon the women of our church meet at the home of Mrs. L. G. Thackeray for the same purpose.—REPORTER.

OLIVET CAMPMEETING

It was the consensus of opinion that this year's camp was the greatest in its history, both in attendance and number saved and sanctified. The altar was one of the longest we have ever seen, yet day after day it was lined up with seekers, sometimes to overflowing. Great joy was on the saints, and conviction on the sinners. It was estimated

Holiness Crusade!

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We want a thousand consecrated men and women to join us in a real holiness crusade, the object of which shall be to put holiness literature into the homes of the people. As Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in all Samaria, and unto the uttermost part of the earth," so we want this movement to begin in the church and go on through the homes of our people to the neighbors and friends of every family in the Pentecostal Church of the Nazarene; and ultimately unto the ends of the earth.

Yes, it will take prayer and thought and work; and that not in a spasmodic attempt, but by a patient, persistent, and continued effort. It is a task worthy of the best talent in the holiness ranks. It is a high calling, and is really "the king's business."

Among the people everywhere there is great need of literature, especially that which will teach and establish them in the grace of holiness. So many go back and are lost for lack of proper teaching. Many others are led away into false doctrine and fanaticism by pernicious literature which they are persuaded to buy simply because they have not had opportunity to buy something better. A large number of our people are not in reach of book stores and book stores do not handle holiness books. Many of them do not take holiness papers which advertise holiness books, and of those who do only a few make a practice of ordering books by mail. They need some one to put the books before them and to advise them as to what will be best suited to their needs. It seems as though the voice of the Lord is saying, Whom shall I send, and who will go for us? Who will answer, "Here am I; send me"?

Not only will your reward be great in heaven, but men and women will bless you in this life for having brought to them the influence of holy books. It is a holy ministry that might well engage the attention of angels.

Perhaps you have longed to go as a missionary, but it was not for you to go. You may have listened to ministers who proclaimed the gospel and you hungered for a part in their ministry. Lose no time in vain regrets, here is your opportunity! Enlist as a crusader and join this holy war. Full information will be sent to all who desire to work with us in a great Holiness Crusade.

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that two hundred different seekers knelt at the altar for pardon or holiness, the most of them praying through. A unique service was held one Sunday morning in which Brother L. Milton Williams preached on holiness, and at the close of the sermon inaugurated Rev. A. L. Whitcomb as president of the Illinois Holiness University. With appropriate remarks he turned over to the new president the charter of the institution, also the keys and the seal. The president received the same, and gave a beautiful address that blessed the congregation, and cheered their hearts; and all felt encouraged to believe that Olivet was entering upon a new epoch in its existence. We spent a few days at the great Cincinnati campmeeting, and saw great crowds in attendance, and scores lined up at the altar. Surely this is a wonderful camp, and the tides of power and spirituality ran high. There seems to be victory all along the line. May the God of holy battles help us to push on for greater things.—W. E. SHEPARD.

A MESSAGE FROM REV. JEFF G. ROGERS

I was called to Cucamonga, Cal., yesterday, June 21st, to pray with Brother Jeff G. Rogers, who is near death's door. Unless God touches his body, this will be his last message.—C. W. GRIF-FIN.

"I am sick, very sick; am down in the depths. I don't know whether I'll come up again. The doctor gives me some encouragement if I get perfect rest and quiet for some months. I would rest if I could, but I suffer more from lack of rest than anything else. For five weeks I have been propped up on pillows, and until the last few days have had no sleep day or night. Oh, the indescribable exhaustion! My heart, lungs, nerves, and kidneys

have combined against me, and dragged me into the depths of distress. If some of you can pray the prayer of faith, the Lord will raise me up, and I'll praise Him and thank you for the ministry of love. Those I've loved and labored for and with through the years, I covet their prayers. God is too good to do me any hurt. 'All things work together for good.' In it all, no murmur has stirred in my heart. I am broken down in weakness, and the fearful agonies of exhaustion, but pain is preferable to rest if the Lord wills it."

From **EVANGELISTS WILL and LILLIE B. NERRY**

We closed our meeting at Vienna, Ky., June 20th with glorious victory. We were warned that it was one of the roughest places in this part of the state, but God said, Go, and we went. The Lord let the glory down on the meeting, and a number were converted and sanctified. Among the number who got sanctified was the wife of the deputy sheriff; then her husband kept watch around the tent, and stood nobly by the meeting. We did not have to go to prison to preach to murderers, as they were in the meeting nearly every night. The last Saturday night they said they were going to scatter the tent on the bushes in the woods. A great crowd was in attendance, and much whisky, and many were drunk; but the sheriff bluffed the crowd of rowdies, the Lord gave glorious victory, and instead of cries of disturbance we had shouts of victory as souls prayed through. One man on the last Sunday said he would not give a cent to the "outfit." The next morning he went to the barn and the best mule he had was dead. Another person who was wishing the tent would be taken away, and did not do anything to help keep up expenses, lost a fine sheep the last day of the meet-

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Publishers Notes

While we were changing our mailing list to our new system, we failed to send expiration notices to a number of subscribers. A blue pencil mark at this paragraph indicates that you are one of these, and we invite you to renew your subscription now. We need your help and you need the paper.

With this issue of the paper we open a "Subscribers Wants" column. After careful consideration of the question, the Executive Committee of the Board of Publication authorized this class of advertisements subject to the instructions as outlined at the head of that column.

In answering our call for agents to sell holiness literature, it would save time and correspondence if persons writing us would state as to whether or not they are pastors or evangelists. If not pastors or evangelists, they should give name of pastor. It would also be well to state as to whether or not you live in the same town or community as your pastor. It is our purpose to give the pastor the opportunity to represent us. If he can not attend to it, we want to secure some one else. And where a pastor has several churches, we want a representative at every one of the churches, who will constantly push the sale of holiness books.

Subscribers' Wants

In this column will be published want advertisements of our subscribers, subject to the following restrictions: The amount of matter is limited to four lines, consisting of a mere statement of the "want" without special representations of condition, etc. For Sale items are excluded. Rate, 25 cents for each insertion. Cash must accompany the order.

WANTED—A middle-aged Christian woman for general housework, in small family. References furnished by writing to Rev. J. M. Wines, 303 W. Church street, Marshalltown, Iowa.

WANTED—An accomplished young lady to make home with us and receive small salary to teach music and literary up to the eighth grade. J. R. G. Miller, Route 1, Sweetwater, Texas.

ing. We have a great deal of ignorance to contend with, as many of these people can not read or write; but they need salvation badly. We are now at a place called "Tick Ridge." The "Hardshells" tried to keep us off the ridge, and would not give us a place for the tent; but we finally secured a piece of land in the woods a quarter of a mile from the main road, cleared it off, put up the tent. The people are coming, and we are plowing ahead with the fire burning in our hearts.

From SONG EVANGELIST B. A. NELSON
It has been our pleasure to have labored with Brother F. J. Thomas, Superintendent of the Wisconsin District, for a fifteen days' campaign. The Lord was with us in power. From the very first it rained, and continued so, almost every day; but in spite of rain and opposition from various sources, God gave us a great revival. The work being new, naturally brought prejudice at first; but through prayer and the powerful preaching of Brother Thomas, backed by the Holy Ghost, all barriers were broken down, and the people came for miles to hear the old-time gospel preached. Brother Thomas is a preacher of the doctrines of Christ, and keeps close to the Bible in every sermon. During our meeting thirty-three seekers were at the altar, and the fire fell. The power of prayer was felt over the community. At a barn-raising, where about one hundred men had gathered to help, there was such a hush and quietness that even sinners felt that something had taken place. Brother Thomas gave an address on "Booze," which was the best I ever heard. Folks went away in a sober and thoughtful mood, and I am sure it will bring forth fruit.

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