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Original Sin— Depravity

Such is the caption at the head of the sixth article of faith of the Pentecostal Church of the Nazarene. It reads as follows: "Original sin, or depravity, is that corruption of the nature of all the offspring of Adam, by reason of which every one is very far gone from original righteousness, is averse to God, is without spiritual life, and is inclined to evil, and that continually. In the Scriptures it is designated as 'the carnal mind,' 'our old man,' 'the flesh,' 'sin that dwelleth in me,' etc. It continues to exist with the new life of the regenerate until eradicated and destroyed by the baptism of the Holy Spirit. It is not possible that any should turn and prepare himself by his own natural ability to faith and calling upon God, or the doing of good works, acceptable and pleasing to Him, without the enabling Spirit and grace of God which are freely proffered to all men through our Lord Jesus Christ."

This deliverance is on the most important feature of Church faith, aside from the blood of Christ as the remedy for the condition described in the article. The sin question and the salvation question about comprehend the whole compass of redeeming truth. It is on the sin question that the churches have grown so lax, and it is certain that if they get wrong or unsound on the sin question they will not and cannot long remain right on the salvation question. The devil seems to have gotten them switched off to a wrong base on the sin question, and naturally they have drifted to a denial of the reality and the need of a true salvation. If there be no sin, or if sin be a mere nothing, a simple inconvenience or trifle, there cannot be any radical salvation, or any need of it. The tragedy of Calvary is a cruelty and a needless atrocity in the light of such views of sin. Men only need an education into their higher and better selfhood which God has implanted within them. He must evolve into his privileged inheritance of righteousness and religion. The whole plane of religious truth is thus shifted, and the old-time theology is ridiculed. Man is in a fine estate any way, and the old preachers were needlessly alarmed about him. Very naturally, hell must go along with belief in sin and salvation, and the way is paved for the doctrine of a second probation. Thus one by one these truths take their departure, and man is exalted, and God is debased into a deceiver and a fraud.

True to truth and God and the Bible, this article announces in clear tones the great and fundamental fact which underlies the whole system of revealed truth, that man is naturally depraved and lost. He is in dire need, and is totally dependent upon grace for every step in the way of redemption. The absolute helplessness of man, his utter lostness by nature, the necessity of redeeming grace, the need of this redemption reaching beyond regeneration, or the new birth, to the destruction of this inward nature of sin, the readiness or freeness of this proffered grace of salvation, — all these truths are comprehended in the wise compass of this article as worded. No man can misunderstand our position. No man can be in doubt as to where we stand. All men can understand we occupy the plane of truth bottomed on the facts of the real and literal lostness and depravity of the race, and the real and literal truth of a radical salvation by the blood of Christ.

We must stand upon this ground unmoved and immovable by any power. This is the truth needing stressing today, and this is the truth we are called as a church to emphasize. God will honor His truth. He always has and always will. His church never lost out until she turned her back upon this

evangel. The churches will never regain their crown until they return to these twin truths, which they will never do.

In the light of coming eternity the Pentecostal Church of the Nazarene will have naught of which to be ashamed for having written into the very constitution of her life and being this article of faith, if she prove true to it, and maintain it faithfully to the end of her mission. God will honor and use us if we are true to this as His very truth. He will not prosper and use us if we prove unfaithful to it. It is with us what shall be our history and destiny. Let us be true to God and His Word.

A Needed Bond

There is one need of the Pentecostal Church of the Nazarene to which we wish to call attention. This is a stronger connectional bond. In our fear of ultra ecclesiasticism we can go to pieces in a species of flabbiness or anarchy. We must steer clear of anything like ecclesiastical autocracy, but we must be as careful to avoid the opposite, or a state of anarchic independentism, which will as surely defeat the aims and ends of church life and work as the first named.

Really, we have never seen the least appearance of autocracy, and can scarcely see the possibility of its appearance under our polity. Still, we are willing to concede the importance of guarding against it. We must be extremely careful not to make this plea a means of prosecuting our work along such independent lines as to destroy our denominational entity altogether. We must be a church, if we profess to be, and are called to the work of a church. The idea of a church implies organization, and organization implies union, and union implies concession of much of independentism in the interest of the good of united work for God and souls.

There is necessarily a surrender of very much that would be ours, individually, in a state of guerrilla warfare for God. We profess not to be in a guerrilla work, but in an organized campaign for souls. We all believe this is God's method, and the most rational, and the method He has most honored adown the ages. We must be true to our ideal, and to God's call, and to our profession. Let us be a church indeed and in truth. Let us understand that we owe loyalty to the church if we be true, and that we must honor her voice and her call and her appointment, through her duly accredited officers and standard bearers. These men are our own choice, and they are our servants — not our lords. They do not pose as having any higher claim than the obligations we have imposed upon them by our choice of them.

So with the institutions of the church. We owe these our cordial and hearty support. We have no right as loyal servants of the church, to say with reference to this or that movement or institution of the church: "I don't believe in this or that, and will not support it." It is our law, or our institution, created by the voice and vote of a majority of our people, and we have no right to withhold our support because we originally refused to favor it as a policy. Despite our opposition, it became our law, or our policy, or our institution, and by every consideration of reason and fairness and order and loyalty we must give it our hearty support. This is not the time to object or higggle or refuse support. Support it until the assembling of the law-making body of the church, and there and then in an orderly and dignified way make your plea for a change, which is your right. How can we ever have order and system and a united front against the enemy if in the interim of General Assemblies

we are to keep up a friction and a faction by personal objections and withdrawal of support from this and that, simply because we were not in the majority, and could not get it fixed our way at the last Assembly meeting.

The minority must always gracefully suspend its active opposition to measures when outvoted, and yield a ready and cheerful support to measures which it did not believe to be the wisest, and trust to time to demonstrate the wisdom of its opposition. This is upon the principle that the best way to have repealed a bad law is to enforce it strictly. Its opponents thus can demonstrate the un-wisdom of the law, and have it repealed by the very majority who passed it.

We argue for this loyalty and union for the sake of peace. There must be peace and harmony among the ranks of a church for effective propagation of our work. In a state of wrangling and discord there is not found the atmosphere for the most successful prosecution of soul-winning. The sinner is tired of warfare. He wants peace of soul and of conscience. The very peace he beholds among us is a strong incitement to him to seek it as a balm to his tempest-tossed spirit. When he beholds the church riven with discord and wrangling, he is discouraged and feels he has war enough already, and he will be disinclined to enter a new controversial field.

O, brethren, for the sake of our own greatest personal influence with the lost souls about us, for the sake of the most aggressive and successful expenditure of the power of the whole church upon her work in hand, for the sake of Him who gave Himself for us that we might have a united body of saved and cleansed believers to represent Him, let us have a great bond of connectionalism among us. Let us cultivate the spirit of brotherliness and trustfulness and of love. Let us each prefer the other rather than himself. In honor let us each prefer one another. Let no man seek his own, whether it be place, or some discarded opinion or theory, or what not. Let us cultivate the spirit of the Master, who, "being in the form of God, * * * emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross."

Childless Homes

No sadder sight can be seen than childless homes. It would be a great misfortune to see a country without inhabitants, a factory without raw material to make into fabrics, great school buildings and magnificent faculties of specialists with no pupils to instruct. These would seem great wastes of opportunities and means, and would cause commotion in the business, industrial and educational world. Men would feel called upon in the interest of the public weal to consider the dangers to these interests and devise remedies.

The spectacle of thousands of childless homes is a far more serious situation than millions of idle spindles, empty schools or even vast stretches of country uninhabited. The loss of children from our homes strikes at the very vitals of our national and civic and religious life. Here is decay at the heart of the nation and the church. This wound is in a vital spot, and can issue only in death if unarrested.

We know there are causes for making mothers dread as never before the coming of children into the home. The help question is a very serious one. On this matter of domestic help we are in a serious condition, and there is needed some method for changing the whole situation. There is needed the introduction of a different and far more efficient system of labor for the home. Very many homes are compelled to have help. Many mothers are delicate and unable to do their own work. Others with several small children cannot well get along without additional help in the home. It has come to pass that it is next to impossible to get efficient help at all. This has helped to render women more disinclined to have additions made to their already heavy responsibilities in the way of the care of children. This we do not concede as a justification for this opposition to children. We only mention it as one of the causes. Then we are sorry to say there are many others we believe who have an aversion to children for the lowest and basest reasons. They want to shine in that hollow and deadly thing called society. Children are in the way of such indulgence. Others are too indolent and shallow to be willing to assume the duties of maternity. Others seem without any appreciation at all of the honor and dignity and duty of maternity in the married life, and sometimes stoop to das-

tardly crimes to avert it, or be rid of it when unwelcome it has come to them. All these are enemies to society, the state, the church, and the good of the world at large. They deserve to be ostracised as all other criminals are. Prenatal or infantile murder is simple murder, and is not one whit removed from cold blooded murder of adults. Murder is murder, and there is no way of mitigating the atrocity of the crime by the age of the victim, or its condition or stage of development physically.

The state and the church should definitely and strenuously seek to abolish forever this shame on our modern civilization, and protect the unborn millions from this wholesale slaughter of the innocents. Society, if unarrested, will out-Herod Herod in this merciless murdering business. Let public sentiment put under a positive ban any and all childless homes, unless there are worthy reasons for the childless estate. Let child-bearing resume its place of honor and esteem in which God placed it by the wise honor and favor put upon it by the church and society, and the best people of all classes. Let our leaders in church and state be felt and heard on this matter. There is no question of greater importance on the plane of mere economic policy than this of childless homes. The evil has grown to alarming proportions, and must be put down. Here is a practical and greatly needed subject for the attention of reformers. Let them come to the front and begin a campaign of education and reformation on this growing and dangerous enemy to both church and state.

Spirituality and Finances

We do not believe God will bless any church with spiritual life and fruits if the church neglects having a system and practicing liberality in the matter of its finances. It is idle and fanatical to talk of giving only as the Spirit moves you to give. Suppose the preacher is irregular and desultory in meeting his people and preaching, so that you can never know when he will preach, and the entire congregation is in ignorance whether to go to church this Sunday or that. How quickly they would be scattered until they could succeed in discharging that pastor and securing another. Yet your pastor has as much right to practice that nonsense as the members have to practice the nonsensical and fanatical habit of waiting for the spirit to move them to meet the financial needs of their church.

The church expenses are moral obligations, and should be met promptly and conscientiously. God will no more lead you specifically by a supernatural impression to pay your church dues than He will supernaturally lead you to pay your monthly butcher's bill or your grocery bill. Such waiting is a presumption upon God's Spirit and is unauthorized, and is dangerous to true spirituality to the last degree. It is a flagrant injustice to the pastor and every interest of the church and displeases God, and will kill the spirituality of any members who practice it and will frustrate and injure every benevolence to which the church is called by her very constitution and her kinship to Jesus Christ. God is not the author of confusion. He wants things done decently and in order, and by the mouth of His servant Paul has given us in I Cor. 16:2, the rule which is for systematic giving, and for unanimous giving and for proportionate giving. This is reasonable, just, fair, sensible, Scriptural, and has the apostolic sanction, and the example of practice by the New Testament churches in the very beginning of the church's history. No substitute will answer the purpose. No subterfuge, however specious, or however pious may appear the plea for its practice, will answer the rebuke and retribution of God in the coming Day of final settlement.

BANKS ARE MADE for the very purpose of carrying debts of people. The banks are made for this purpose, and not the preachers. Why should a hundred or more people force a preacher to carry one of their debts of a hundred or a hundred and fifty dollars, just because it happens to be owing him, and not a butcher or a merchant? Is it because the preacher cannot help himself? If this be the reason, it is an outrageous injustice practiced upon him. What other excuse have churches who thus impose upon their pastors? If the debt were due the butcher or the merchant the debtor would raise the money and pay it off by going in bank and borrowing it. Go thou and do likewise by the preacher, and thus meet his salary promptly by the month.

TO THE RIGHT-MINDED difficulties are but opportunities. Too seldom is this truth apprehended and utilized for its full possibilities.

:: THE EDITORS' SURVEY ::

News Notes

That was a sad piece we published week before last, sent us by Brother C. E. Cornell, and prepared by Brother Girvin, entitled, "A Modern Pulpititeer." If there were no pastors and preachers who took the ministry seriously, and tried to perform their duty, it would be sadder still. We are glad there are other men, however, who offset this farce as taken down by Brother Girvin. We thought of Brother C. E. Cornell who, perhaps, at the same hour this pulpititeer was performing, in another church was preaching the true Gospel, with a heart on fire and a mind ablaze, and men and women were being stirred to their souls' depths, and some were coming to Christ. The Cornells are scarce, however, we are sorry to say. Yet we are thankful for his like, and trust they may be multiplied many fold.

In the two chief cities of Tennessee the lawless saloons are hard pressed. The United States District attorneys of these two cities have announced that any liquor dealer not securing a Federal license for the year which began July 1st, will be promptly dealt with by the Federal officials. If they take out a Federal license they will be in the contempt of the Tennessee courts which have issued injunctions restraining them from doing an illegal business.

During the past year there have been losses on the following named official papers of the Methodist Church of the following amounts: On the *New York Christian Advocate*, \$19,000; on the *Western Christian Advocate*, \$15,000; *Northwestern Christian Advocate*, \$17,000; *Central Christian Advocate*, \$14,000; *Epworth Herald*, \$12,000.

Chicago Seminary of the Congregational Church goes to Chicago University. After sixty years of independent and unaffiliated life, and a heroic struggle by the president, Doctor Davis, to maintain the seminary in its original location, it has yielded to the inevitable, and becomes affiliated with the Chicago University.

Associate Justice H. H. Lurton of the United States Supreme Court, and a native of Tennessee, died in Atlantic City, Sunday, the 12th of July. His death was caused by cardiac asthma.

At the recent session of the General Conference of the M. E. Church, South, at Oklahoma City, a law was passed forbidding young ministers using tobacco. The M. E. Church took this action many years ago. This puts both branches of Methodism against the use of tobacco by their young preachers.

Eastern plutocracy won in the street car franchise in Kansas City recently by the most flagrant and high-handed bribery of voters. It carries one back to the old orgies of bribery and graft of the days before the modern wave of reform, to read of these disgraceful things. One poor fellow who confessed to selling his vote twice was sent to the penitentiary for two years, but the guilty scoundrels higher up remain unmolested and even unsought by the authorities. A Missouri paper has well said that, "such tampering with the ballot as has been shown in Kansas City is equivalent to disfranchising every honest voter in the city, and in a state election it

makes worthless the election franchise to the honest citizens." These plutocratic gentlemen are sowing to the wind, and they will one day reap the whirlwind.

Thirty years ago the Southern Baptists raised less than \$100,000 for Foreign Missions, and this year they apportion the churches in Texas alone for that amount.

An exchange says that one visible, menacing result of immigration from Southern Europe and Western Asia to the United States during the past decade has been an increase of an illiterate adult population in certain of the Northern States hitherto noted for a low rate. While the states of Virginia, North Carolina, South Carolina, Georgia, Florida and Kentucky during the years 1890-1910, saw a decrease from 2,027,951 to 1,427,063 of persons unable to read or write, the states of Massachusetts, Rhode Island, Connecticut, New York, New Jersey and Pennsylvania saw a gain of from 790,772 to 1,103,872.

Hon. Morris Shepard of Texas, in his speech in the United States Senate recently, said a wise and true thing when he declared: "I regard as almost blasphemous the attempt to invoke the sacred principles of states rights and local self-government for the protection of the liquor traffic. There ought to be no such thing in county, state or nation, as the right to authorize the liquor traffic. There should be no such thing as a right to authorize a wrong. Those who urge the doctrine of state rights against national prohibition say in effect that they are entirely willing that the liquor traffic shall flourish in this nation as long as a single state desires it." Such logic is impregnable and invincible and will eventually win as sure as the stars shine or God reigns or reason remains to mankind.

The woman question is up and will not down. We think it best to let God settle it. That has been our personal practice. Once in a large city church we invited Frances Willard to occupy our pulpit against the very strong opposition of our official board. She preached a marvelous sermon. The next morning one of our chief officials, replying to our query as to how he liked the discourse, said, with a merry twinkle in his eye: "I have a very serious objection to her. She rips up a man's convictions too ruthlessly." This showed how politely he had surrendered. When one looks upon such work as Sister Lucy P. Knott and others whom we could mention are doing, his objections, if he have any, ought to melt away like snow in the sunlight.

One part of Doctor Palmore's fortune, the income from his interest in the St. Louis *Christian Advocate*, he gave to the superannuated fund of the Missouri Conference of his church.

Secretary of State Bryan has come out in favor of woman's suffrage.

Another advance in the already high price of beef is promised. This new advance, it is claimed, is due to shortage in cattle, and to the high price of feed and of land. What people are to do if these prices continue to advance, is a serious question.

President Wilson's statement in his book, "The New Freedom," that "the Roman Catholic Church then (in the middle ages) as now, was a great democracy," amazes us. When an autocracy and a monarchy and a despotism combined, congealed, fused and cemented, and then double-distilled, can be called with propriety a democracy, then and then alone can Romanism be called in any period of her history, with a scintilla of truth or propriety or historic authority, a democracy. We are sorry for Mr. Wilson, whom we are trying desperately to admire. But then, there are spots on the sun.

Brother L. E. Goode sends us a clipping giving an account of a church in New York which has decided to have dancing taught in the church, and has engaged a dancing master for the purpose. What next? Saloons and bagnios would make appropriate annexes to follow this new departure.

New York City will be the place where the next International Sunday School Convention will be held. This great city is said to be at the lowest ebb as regards Sunday school matters in proportion to its population.

Referring to the reversal by the Supreme Court of the state of Washington of the lower court which gave judgment against a Methodist church for balance due on the pastor's salary, Joseph C. Kulp, in the *New York Advocate*, says: "Because a man is pastor of a church does not exempt him from legal obligation for his personal debts, even when his creditors may be his own church members. Why should it be thought that men organized into a Methodist Episcopal church must be exempt from legal obligation for a pastor's salary?" Rev. J. Frank Smith, writing in the same paper, says: "A supreme court may release a church from its obligation, but a wicked world, which still retains some sense of justice, will never endorse it. Such a church will utterly fail as a moral light to a world that needs an example."

Following the excellent example set by this country, the Secretary of the Navy of Greece recently issued an order prohibiting the use of intoxicating liquors aboard warships.

A New York court convicted a Christian Scientist healer and fined him \$100 for practicing medicine without a license. The Appellate Division of the Supreme Court of that state has affirmed this decision. It is stated that the case will be carried to the highest court by the Christian Scientist healers in the hope of a reversal of this action.

That was a righteous verdict of a Chicago court which gave a freight conductor on the B. & O. Railroad damages of \$75,000 for injuries received after he had been forced to work sixty-three hours out of seventy-two. The conductor fell from exhaustion and was run over and disabled for life. A verdict for thrice that given would not have been too much in this case. The road needed a severe punitive verdict in addition to the need of redress financially by the shockingly imposed upon conductor. Such conduct endangers everybody on a train and the public is entitled to protection against such perils by the most severe and drastic fines and punishments possible to impose.

Dr. John N. Short is progressing with his new church enterprise at Cambridge, Mass. If intelligent and indefatigable zeal will accomplish this worthy enterprise at Cambridge it will certainly be carried through.

The Truth Lived Powerful

It is the truth lived which impresses the unsaved. Far more than the most impressive and beautiful teaching of the correct truth is the practicing it humbly and simply in the every day life for moving men and women toward God. It is their seeing truth illustrated in individual lives which makes people hungry for it in their own lives. An exchange tells an impressive example of the power of the truth which one minister preached, being lived in his outward life, and how the lived truth so wonderfully impressed a wounded soldier on the battlefield:

A chaplain on the battlefield came to a man who was wounded, lying on the ground. "Would you like me to read you something from this Book—the Bible?" he asked the soldier. "I'm so thirsty," replied the man; "I would rather have a drink of water." Quickly as he could the chaplain brought the water. Then the soldier asked: "Could you put something under my head?" The chaplain took off his light overcoat, rolled it, and put it gently under the soldier's head for a pillow. "Now," said the soldier, "if I had something over me! I am very cold." There was only one thing the chaplain could do. He took off his own coat, and spread it over the soldier. The wounded man looked up into his face, and said gratefully: "Thank you." Then he added feebly: "If there is anything in that book in your hand that makes a man do for another what you have done for me, please read it to me."

Time to Call a Halt

Yes, that time has been here a long time. We refer to the printing of liquor advertisement in papers. It is high time for Christian readers to call a halt in this matter in no uncertain tones. Some of the papers have ceased the disgraceful practice, and all should do so. No paper has a right to thrust in the faces of its thousands of Christian readers advertisements of a business which lives alone upon the destruction of its readers and their children and their homes and altars. It is an insult. It is an outrage. It is an egregious wrong, which should not be tolerated for one day longer. If you have such a disgraceful paper coming to your home it is your Christian duty to sit down and write the proprietors at once insisting upon a cessation of the practice, and if the paper continues it you should stop your subscription at once, and be sure to tell them the reason you stop it. It is well said by an exchange:

The printing of liquor advertisements in newspapers that are expected to go into respectable homes is an offense against good morals and decency that ought not to be allowed. Let the good people of this country write to the publishers and editors of papers that accept such advertisements and tell them plainly that their course is offensive, and an impression will be made on them. Country papers and city papers cannot defy the sentiment of good people. Years ago these papers, many of them, carried lottery advertisements, but the law that good people secured has stopped all that. Now this whisky and beer advertising must stop. Many of the better papers have absolutely refused them. Some more will stop voluntarily, and the rest of them will have to be compelled to give up this evil helping of a great curse.

Striking at the Root

It is the glory of Christianity that it strikes at the root of all our troubles in its proposed remedy for our need. Not its beautiful code

of morals, not the blessed rewards promised its votaries, not the wonderful reformation of outward life proposed and which follows every true application of this gospel remedy for our sins—not any one or all these things constitute the charm and the glory of our Christian atonement of sin. It is the remedy for our very desires—the rectifying of our tendencies and desires which issue in outward acts—this is the very glory of the Christian religion. Mohammedanism and Confucianism and many another false religion have proposed a long line of charming moral precepts and commands, which challenge the admiration of all men who think aright. But not one system, save that of our Christ, has gone to the very bottom, and offered a panacea for the inward malady which is the fountain of uncleanness whence flow all our evil deeds and outward blemishes and sins. To the very heart out of which flows life this remedy is to be applied. The *New York Advocate* states this truth clearly when it says:

Most of the commandments have to do with words and deeds, but the tenth commandment plunges to the very heart of our desires. We are not only to refrain from doing what we ought not to do, but we are also to refrain from desiring that to which we have no moral right. The decalogue would master a man's tongue; it would master his hand, and it would also master his heart.

This tenth commandment goes to the root of the moral problem. Back of evil deeds and back of evil words are evil desires. The man who rules his heart is a king indeed.

But how shall a man master his desires? Who is able to crown a man king of his own heart? How shall the evasive, subtle wants of the inner life be kept true and right? The decalogue makes the demand. The Old Testament at its deepest reinforces it, but only the New Testament offers a practical method of meeting the demand. It was that He might become Ruler of men's hearts that our Lord died upon the cross. Calvary makes it possible for men to keep the tenth commandment.

Some An Hundred Fold

The hundred fold which some seed sown for the Master yields means simply an immeasurable return. God alone knows and can compute the results often of very humble efforts made in His name and service. This has been often demonstrated. It was shown in the case of the man who brought D. L. Moody to Christ. Here is a case almost startling in its results. Let it encourage the humblest workers for our Lord, whether in that marvelously fruitful field of the Sunday school or in city mission work or anywhere else. F. B. Meyer says:

A young Sunday school teacher, a poor seamstress, one Sunday gave to a rough street Arab a shilling to induce him to go to a Sunday school; that boy, Amos Sutton, was converted, went to work as a missionary among the Telugus, and after twenty-five years 10,000 converts were won in a single year.

The New Birth Necessary

Environment or education or even home training will not make a Christian. The trouble lies deep within, far beyond the reach of any one or all of these outward treatments. It takes the radical work of the almighty power of God in the new birth by the Spirit from above. This is illustrated in *The Christian* in the following:

In a volume of Persian literature, just published, there is an apt, if quaint, illustration of the powerlessness of new environments and social betterment to regenerate the soul: Were you to set the egg of a raven, whose nature is gloomy as chaos, under the pea-hen of the Garden of Eden—still that egg of a raven could but produce a raven.

Omitting the prolific play of Oriental fancy with which the parable is embellished, we are

interested to find, from such a source, the old truth in a new setting—that, Persian or British, the human heart is incapable of "improvement"; it "must be born anew".

To Be a Christian

The most profoundly important question that can be propounded is "What is it to be a Christian?" Many mistaken answers can be made to this question. There is only one true answer. Upon this depends the weal of the immortal soul. Eternal issues are at stake. Let every one be careful about the answer to this question. The *Sunday School Times* points out one serious but too popular mistake on this matter in the following words:

What is it to be a Christian? Ask the average man on the street, "Are you a Christian?" and he will answer with an apologetic smile. "Well, I'm trying to do the best I can." But no man ever made himself a Christian or won his way into eternal life by trying to do the best he could. Our individual Christianity depends not upon what we do for God, but upon what we let God do for us. To be a Christian is to receive in gratitude and in conscious need God's gift of His Son Jesus Christ as our Savior. The voluntary receiving of Jesus as Savior is the only thing that ever makes a Christian of any human being. Then, and for the first time, the saved man can begin to "do the best he can" by letting God's best, even Christ Himself, commence to work out God's will in his life.

Going Home on the Blood

The blood is our only plea. Alone by its power and efficacy can we hope finally to make the landing and live forever with Him who died that we might live. How appropriately may we sing of "the precious blood" when we remember it is our only hope in this world for forgiveness or in the next for blessedness forever. Let us preach the blood. Let this be our constant plea and our great cry to lost men. Let us lift up Christ to dying men and beg them to accept the blood as their only hope for reconciliation and final salvation in heaven. *Young Soldier* tells the following incident, showing how the news of this blood was the solace of a dying man:

An old countryman was taken to a London hospital to die. His grandchild used to go and read to him. One day she was reading in the First Epistle of John, and came to the words:

"The blood of Jesus Christ, His Son, cleanseth us from all sin."

The old man raised himself up and stopped the little girl, saying:

"It that there, my dear?"

"Yes, grandpa."

"Then read it to me again. I never heard it before."

She read it again.

"You are quite sure it is there?"

"Yes, quite sure, grandpa."

"Then take my hand and lay it on the passage, for I want to feel it."

She took the old blind man's hand and placed his bony fingers on the verse, when he said:

"Now read it to me again."

With a soft voice she read, "And the blood of Jesus Christ, His Son, cleanseth us from all sin."

"You are quite sure it is there?"

"Why, yes, grandpa!"

"Then, if any one should ask how I died, tell them that I died in the faith of these words: 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'"

With that the old man passed into the presence of Him in whom he had learned so late to believe.

Christians should live in the world, but not be filled with it. A ship lives in the water; but if the water gets into the ship she goes to the bottom. So Christians may live in the world; but if the world gets into them they sink.—D. L. Moody.

Open Parliament

The "Old Man" in a Holiness Garb

Open Parliament

Written by MRS. FANNIE ERB.

JOHAN WESLEY is quoted as saying, "Justification is sanctification begun; sanctification is justification complete." This is true. Yet in another sense we either are sanctified or we are not; the "old man" either is dead, or is alive. What we mean is, there is no such thing as a partial sanctification; the carnal mind partly cleansed away and partly remaining. Thank God! when the baptism of the Holy Ghost and fire falls on the "old man" he is destroyed.

But there are people who excuse the manifestations of the "old man" under the plea that the work of sanctification is not yet complete, though all the time professing they are sanctified. Then there are others who, in the face of carnal tendencies, boldly profess to be wholly sanctified.

There was a time when the "old man" hated the word sanctification. It meant persecution then for any one to testify to holiness as a second definite work of grace. But it wasn't long until the "old man" noticed the fact that these people had a shine on their faces, a ring in their voice, and a victory in their souls, that attracted attention, and of course anything that will attract attention the "old man" is going to adopt.

So he very tremblingly began to testify to holiness. But what a failure he made of it at first! The ring was always absent, and the note of triumph sadly lacking, until the truly anointed could always tell the false from the genuine.

But the "old man" has improved since then. He can get up and testify, "Saved, sanctified, and satisfied," and the one not knowing the life behind the testimony would take it for granted it was real. Sometimes he can shed tears, and impress everyone with his deep piety and earnestness.

That is why preachers are tempted to lower the standard, so that some folks, who are not willing to part with the "old man," may still keep him, and profess holiness.

But with all of this new piety, and holiness dress, is he any better now than he used to be? While he may be able to imitate in prayer and testimony, and sometimes shout, has the outward change really gone down into his heart? Is he tender, loving, teachable, generous, and out-and-out for God?

Has he fallen in love with the Son of God, so that he desires His glory above everything else, and will meekly bear the cross, and suffer for Jesus' sake?

Ah! but we are dealing with the "old man," a something that God declared is not subject to His law, neither indeed can be.

Was it not carnality that crucified our Lord? Was it not carnality that persecuted the saints? Was it not the "old man" that opposed the onward march of the church, and opposed God's work everywhere?

We talk about the devil, and usually give him all the credit for every evil work, but he couldn't do nine-tenths of his hellish work if he didn't have carnal hearts to work through.

Yet in these days of deception and surface religion, we are to condone the "old man," we are to pet him and smooth him down; trim up the Word so it will not hurt him, lest he become offended, lest he make a stir, lest he bring disgrace on the "cause."

The "old man" never has and never will

bring glory to God's cause. No matter how much money he gives, or how sweet his testimony, or how great his influence, God has nothing to do with him, and the quicker he makes a stir, and shows up his real self, the better for the cause every time.

He succeeded in putting Peter in prison, stoning Stephen, and making Paul's pilgrimage from earth to glory rather exciting, because of many painful happenings; but we don't read that these men compromised with the "old man" in order to save the cause. They ignored the "old man" entirely, and went right on, obeying God.

Well, why does he want to profess holiness, and go to a place where everything should be against him? Well may we ask the question. No one but the "old man" could do it; but carnality in a holiness garb has no shame, knows no mercy, knows not what it means to let God work unhindered. It does not go to get, or be, a blessing, but to be a channel through which the devil may work.

The "old man" professes holiness as a disguise. He is the enemy within the camp, where he can work, and bring his deadening influence into full play.

The seeds the "old man" sows need no cultivating; it takes all of the preacher's time to keep them from sprouting, and then he finds he has overlooked some.

The "old man" freezes everything he touches. He brings darkness, dissatisfaction, discord, and bitterness. He professes to be in line with God, and yet will oppose every forward move God makes. He professes to love God's children, and all the time is sowing seeds of hatred, malice, and separation. He is like a piece of leaven, and if not detected and cast out, will ruin a whole church or community.

The "old man" professing holiness is a born leader. He never has been, or never will be teachable or leadable. If he can't have his way willingly, he will have it unwillingly. If

he can't boss openly, he will underkandedly; if he can't control, he never will rest till he does. No wonder God has decreed that he shall never enter heaven.

But how are we to detect him, then locate him, and then get rid of him?

It isn't hard to detect him. His holiness dress does not hide his hoofs and horns. In the first place, if you are a real Holy Ghost man or woman, he will not like you, and will let you know it. He will find fault with your prayers and testimonies, and, in short, will find no fellowship with you. Whenever he can, he will let some stinging remark sink away down into your bosom, and think he did God a great service.

Then, in the second place, the "old man" does not relish the real, unvarnished truth out of God's Word. He squirms, and frowns, and criticizes, but never acknowledges he is the fellow, because it would be fatal to his profession of holiness, if he let in the least bit of light or truth. So the "old man" in a holiness garb always throws it all off on some one else, or the preacher is wrong, or the message is not right. If the "old man" had the opportunity of hearing Gabriel preach, fresh from the skies, there would be sure to be a mistake somewhere. He found fault with Jesus, and always will criticize, for that is his nature.

But if he can evade the truth from the pulpit, prayer will locate him; he can't stand real Holy Ghost praying. It isn't very often you can get hold of him in a place like that, but if he is there, somehow the holiness garb vanishes; his former boldness and strength fails completely, and he gives up the false mask. He may avoid the cross, try the old scheme over again in a new role, but it don't work like it used to. If you can really get the "old man" on the cross, then refuse to listen to his groans, and cries for mercy; allow him no quarter whatever. Never give up, until he is so dead that he will never cause trouble any more. Then there will be a shout in the camp, the Holy Ghost will control, and the work of God will move on gloriously.

A Sweet Benediction

By D. RAND PIERCE

Like a mantle of calm at the cool eventide,
When the body and brain are all weary and worn,
Comes the Savior to soothe when the spirit is tired
And the faltering saint feels his courage most gone.

He restoreth my soul," said the psalmist of old,
And Jesus still gives to the weary ones rest;
He tenderly cares for the sheep of His fold,
And there is still room for the sad on His breast.

Then rejoice, weary one, for thy succor is nigh;
Lift the hands that hang down and confirm the frail knees;
For the Spirit will come like a wind from on high
And fill all thy soul with a freshening breeze.

Such a heaven below Jesus brings to the soul
When the oil of His presence has stilled all the sea,
And, oh, weary breast, where the billows still roll,
There's a sweet benediction awaiting for thee!

The Devil's Harvest

Written by REV. C. E. CORNELL.

THE moving-picture theater is the most subtle form of temptation ever invented to attract the young, especially, but, in fact, all ages. These pictures are so fascinating, and the prices to see the various productions so low, that millions of people are patronizing these theaters, and they are molding character for the future. Boys and girls by the millions are influenced for bad, as most of the films are more or less questionable, although something has been done to regulate them. It is stated that already there are about 18,000 moving-picture theaters in the United States. The average daily attendance is estimated at 7,200,000. The paid admissions for one year is estimated at \$275,000,000. Of this sum over \$20,000,000 went to the producer. It is further said, that moving-picture theaters are increasing at the average rate of three and one-half per day.

Here is a very interesting statement from the Los Angeles Tribune of March 29, 1914:

"It is asserted, that, throughout the world the moving-picture business is collecting more money than automobiles. Besides those in the United States there are

eight very big concerns in Europe who manufacture the moving-picture films.

"Few people realize that from \$250,000 to \$350,000 may be invested in making a first picture film. Quo Vadis, it is said, cost \$280,000. Then it was manifested into 400 copies of 8,000 feet each and sold at 25 cents per foot, or \$800,000.

"To produce Forbes-Robertson in Hamlet it cost \$250,000. They sold 3,000,000 feet of film at 25 cents per foot, or \$750,000."

How will the churches meet this ocean of subtle worldliness? Something must be done, and that right soon. Shall the devil monopolize this marvelous invention, and damn millions? Can the churches use the moving-pictures for elevating, instructing, and saving the masses? Or would their introduction only demoralize the church, and add to the already spiritual decline? It is clear that the moving-picture is here to stay. Shall it demoralize the race? or can it be harnessed to the chariot of God, and made a means of moral uplift? There are a thousand ways that these pictures can be used to point a moral lesson, just as they are now used to further immorality and worldliness.

Mother

Written by REV. C. H. LANCASTER.

BLESSED is the woman who is always mothering something. "It is a wonderful thing, a mother; other folks can love you, but only your mother understands. She works for you, looks after you, loves you, forgives you anything you may do." How could the world move along without mothers? She is faithful to the end.

I was once sick in a distant state, with a burning fever, in a lonely room—memory carried me back to childhood days—my mind drifted to mother. O, how lonely it was! A long way from home, and sick. No one present except strangers. There is no hand so soft and gentle as mother's. How soft and sweet is the stroke of her hand upon the fevered brow; no hand can soothe like mother's; no hand so beautiful as mother's.

Blessed is the memory of a good mother. Her price is far above rubies. Boys and girls may never know how to appreciate mother until she has gone. But a good mother can never be forgotten; she is truly a home-builder; she is the foundation of the nation. Who is it that is more interested in the nation and our homes than our faithful mothers? She travels in sorrow, and her life is in jeopardy to give birth to sons and daughters to make a nation.

Young man and young woman, remember your dear mother. No one can do for you what she has already done; she gave you life and cared for you when no other would. Do not scorn her when she is old, but make her feel that you love her; her heart is tender and she wants your love and care.

In writing of the mother-love, someone has well said:

"Honor the dear old mother. Time has scattered snowy flakes on her brow, plowed deep furrows on her cheek, but is she not beautiful? The lips are thin and shrunken, but these are lips that have kissed many a hot tear from the childish cheeks, and the sweetest lips in the world. The eye is dim, yet it glows with soft radiance of holy love which can never fade. Ah, yes; she is a dear old mother. The sands of life are nearly run out, but, feeble as she is, she will go farther and reach down lower for you, than will any one else upon earth. You can not walk in the midnight haunt where she can not see you; you can not enter a prison whose bars will

keep her out; you can not mount a scaffold too high for her to reach that she may kiss and bless you in evidence of her deathless love. When the world shall despise and forsake you, when it leaves you by the wayside to die unnoticed, the dear old mother will gather you in her feeble arms and carry you home and tell you of all your virtues, until you almost forget that your soul is disfigured by vices. Love her tenderly, cheer her declining years with tender devotion."

JASPER, ALA.

Poking Fun at Holiness

Written by C. A. MCCONNELL.

THERE is a profession of Christianity, even of holiness, with which "the world, the flesh and the"—I came near to completing the quotation—will clasp hands. It is the kind that sheers off from definiteness; that may mean much or little, according to surroundings. This profession is tolerated, even familiarly greeted at banquets and other occasions of display. It does not shock the world spirit, nor seriously alarm sin.

But there is another Christianity, another type of holiness, that goes "without the gate, bearing His reproach"; for the reproach of the cross and that which the cross vitally represents is a reproach today no less than in the time of Jesus and the apostles. The Christianity, the holiness, from which the fiery baptism of the Holy Ghost has burned out sin; the profession which is satisfied with no less than the queer, clear-cut straightness of Jesus, will be no more readily grasped in the friendship of the world, than the hand would close upon a glowing ember. The sudden silence upon its approach, the averted glance, the sly look—even the bald jest, is its portion.

I remember reading, a few years ago, in a St. Louis paper, the bold headlines,

BISHOP — POKES FUN AT THE HOLINESS FOLKS.

As I read the lines there came before me the teeming millions of earth, *lost*, unless they find somewhere salvation from sin, and holiness is nothing more, nothing less than salvation from sin.

"Pokes fun at holiness!" Can it be the bishop has found the "some other way," a way which the world will receive? No, the bishop is a "preacher of Jesus Christ." "Pokes fun at holiness!" the very thing Jesus came to bring to a sin-cursed world. "Pokes fun at holiness!" the foundation of the church. "Pokes fun at holiness!" the only thing in which we can be like God, and the one requisite for admission to heaven.

As I read the bishop's address I was forced to the conclusion that the scoffers of holiness not only reject "second blessing sanctification" (and there is no other kind), but they repudiate the effect of *regeneration* in the human soul. This "herald of the glad tidings of Jesus" told about some friends "over in Tennessee" who claimed to have been saved from committing sins when they were converted. "But," the bishop slyly commented, "their neighbors might tell a different story." I challenge any demon from the pit to offer any viler insinuation against the blood of Jesus Christ.

According to this joking bishop, any kind of salvation is a farce. "Go on," he would say to the madly rushing crowds, "God didn't mean what He said about Jesus and the blood. Christ is impotent; the whole thing is a mistake.

"O crowds on your march to hell, there is no hope! Pass on; there is no salvation from

sin. You may change your name and wear the badge of Christ, but that foul thing that brought Jesus out of heaven to your side, cannot be removed. It was all a huge joke of the Father that nailed the Son to the tree. Blot out the name Jesus, for He cannot save His people from their sins. His blood has proven no more efficacious than the blood of bulls and goats."

I stand by the bishop as we see Moses coming down from the mount, and hear him saying to the priests that they "sanctify themselves lest the Lord break forth upon them," and the bishop turns to me and grins. Again Moses gives the word of God, "Ye shall be holy, for I am holy," and the bishop winks at the other priests. Again, the great leader, assembling God's people, says: "Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee." The bishop covers his mouth with his hand, and his shoulders shake.

Now God speaks: "The Lord hath avouched thee this day to be His peculiar people, as He hath promised thee, and that thou shouldst keep all His commandments * * that thou mayest be an holy people unto the Lord thy God, as He hath spoken." "Keep all His commandments! Be an holy people!" repeats the bishop, and his merriment is so great he must needs walk away.

I follow the bishop into the hill country, where John Baptist has just been born. The priest Zacharias, filled with the Holy Ghost, is prophesying, and praising God for "the oath which He swore to our father Abraham, that He would grant unto us that we being delivered out of the hands of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our life." The bishop looks up, watching the smoke rings rising from his cigar.

We cross the sea to where Paul the apostle to the Gentiles is urging the citizens of great Rome to "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The bishop murmurs tolerantly, "A good man for the light he had, but cranky."

We find Peter, about ready to pass into the presence of his Lord, and he is sending his last message, that which is of the most importance, to the churches. Looking over his shoulder, we read, "But as He which hath called you is holy, so be ye holy in all manner of living; because it is written, Be ye holy for I am holy." The bishop is not so hilarious, and appears a little uneasy.

We come to the last Great Day, where, at the judgment bar of Almighty God, Jesus the victim, Jesus the failure, is proclaiming Himself Alpha and Omega. The nail-pierced hands are opening the door of eternity, and He is saying, "He that is unjust, let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still." No change nor chance for change here—destiny is fixed. I turn to look for the bishop who poked fun at holiness, but he is gone. Far in the distance I hear the wail of lost souls.

Purification of God's People

Written by G. W. BUGH.

WE read in the Holy Scriptures that Christ "gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (Tit. 2:14).

Two works of grace are here indicated. One is the redemption of the sinner. Being re-

deemed from iniquity — the claims of law and justice — he is bought with the price of blood; he belongs to the Lord. Mark the word "Himself" is used twice in this Scripture, and two acts of grace are spoken of. To purify follows upon redemption. This is done, not in penitent sinners, but in a peculiar people — a people not in sin, but who are saved.

The Revised Version has it, "and purify unto Himself a people for His own possession." That is, it is taken for granted that this redeemed people exist for purification; not as often construed, that actual sinners are this people. We will admit that this people are sinners saved, — redeemed or purchased, by grace.

This lesson is typed by all the Old Testament washings and ceremonial sprinkling of water and blood. The washing was with the purpose to cleanse the outward man, and the sprinkling to cleanse the inward man. The writer to the Hebrews says: "Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22). Read also, Heb. 9:19-22. Here we have the ancient custom plainly told. It corresponds with the prophecy of Ezekiel: "Then will I sprinkle clean water upon you, and ye shall be clean" (Ezek. 36:25). Was not this what John the Baptist did? Let us see. He baptized unto repentance. Now we also read: "Jesus made and baptized more disciples than John, though Jesus Himself baptized not, but His disciples" (Jno. 2:62). In consequence of this, there arose a question between certain disciples concerning purification (Jno. 3:2-26). These acts meant a ceremonial cleansing; and in reality the cleansing upon faith was effected by the baptism of the Holy Ghost (Acts 15:8-9). This Holy Gift is plainly an effusion as we learn. Therefore, baptism, whatever the mode

may be, signifies cleansing. And really all changes of the heart are effected by the Spirit of the Lord (Jno. 3:8; Rom. 8:15-16).

Cleansing follows after a child is born. But is this God's way of doing? We turn to 2 Cor. 6:14, and read of precepts given to God's people. In verse 18 we see how the Father recognizes his "sons and daughters." Then the apostle writes: "Having therefore these promises, dearly beloved [born] children dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). Note also the perfecting of holiness is to be done by them who are filled with the fear of their Father, God. How? The flesh was washed, and the spirit was purified by the sprinkling of blood. And so we read: "Elect according to the foreknowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. 1:2). This spiritual cleansing, sanctification and sprinkling, received by faith, is then the work of the baptism of the Holy Ghost after we are born again, and have obtained the fear of God (1 Pet. 1:22).

Again, St. John tells us of "what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and continues, saying: "Beloved, now are we the sons of God," and also, "Every man that hath this hope in him purifieth himself, even as he is pure" (1 Jno. 3:1-3).

Certainly this cleansing follows our hope of glory fixed by regeneration, and the means of purification is also stated: "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 Jno. 1:7).

Dear reader, have you been sprinkled with this blood? Or have you been baptized with the Holy Ghost?

BEEBE, ARK.

The Other Side of the Question

Written by REV. W. E. SMITH.

I HAVE been much interested recently in reading in a holiness paper a stirring appeal from a prominent holiness evangelist to those in the Methodist church professing the blessing of entire sanctification, to remain in the church no matter what opposition may come to them from high officials or low. The appeal breathes the spirit of optimism, and declares that thousands in the church are hungering for the blessing, and that the walls of oppositoin are tottering to their fall. The doors of important churches are being opened to the holiness evangelist. The writer declared that he has "unsheathed the sword and has thrown away the scabbard, Hallelujah!" He finished by announcing he has just closed another great meeting in a big Methodist church.

It is very easy for an evangelist who has just closed a good meeting to write optimistically, but I contend that the traveling evangelist is about the most incompetent person imaginable to give holiness people advice as to the proper course to pursue in relation to the church. Especially is this true if he be holding big meetings and getting big pay. But if he be an honest man, with Holy Ghost discernment, he must at times deplore the fact that often the holiness he preaches is tolerated by the pastor and officials for the blessing of revival it brings; but he feels when he is gone the experience will often be ignored and even opposed by those who stood by him. The fact is, that many a so-called wonderful holiness revival soon crystalizes into a holiness band which those who are true to the experience

have to organize for self-preservation. But the evangelist is far away in another big meeting, drawing perhaps more than \$10 per day, preaching the sermon he has preached for years; seeing souls saved and sanctified, often to be thrown to the wolves who are ready to devour. It is a remarkable fact, too, that often holiness evangelists are hostile, privately at least, to specifically holiness churches, unless they are called to labor amongst them, but when in that relation they have for them only words of praise.

In conversation with an evangelist, who traveled from the Atlantic to the Pacific, he revealed his antagonism to a certain holiness church in most extreme language.

He declared "the movement was decidedly premature. It would be defeated by the struggle amongst its leaders for power, or the large class of 'undesirables' that were being attracted from other churches." He declared, "the denomination had already stolen several colleges and were ready to steal all it could lay its hands on. They are proselyters of the basest sort. They are crooked on the divorce question, etc. They had tried to get him to become pastor of a certain church at \$3,000 a year, but he would not take it for \$10,000." He then proceeded to cut up in bits one of their leading evangelists, but concluded by saying, "Oh, I love him dearly, and I love the N——s too, but I am spreading holiness and not building up holiness churches."

Since that time I have noticed this same brother has been holding great meetings in leading churches in this "vile" denomination,

which he has reported in his best style. We should not be at all surprised to hear of the same brother joining the church he so lovingly (?) denounced.

The cry of "stay in your church, and spiritualize it," is old. John Wesley raised it, but found it impracticable in his day and finally proceeded to prepare for the organizing of a new church. If the Methodist church is turned back again to holiness we shall behold "a new thing under the sun." How many leaders in Methodism have persistently pressed holiness and still maintain a good standing in their denomination? Sometimes such have sheathed their sword on being elected to a prominent place by the General Conference.

I have been in the Methodist church for over thirty years; for nearly twenty years I have been an ordained Methodist preacher, but in all that time I have never heard a Methodist Episcopal bishop (and I have heard the most of them), a Methodist General Conference officer, or a District Superintendent, say anything definitely helpful on the subject of entire sanctification. Alas! I have heard some of them slur it. And yet, I read a report from a prominent holiness (?) evangelist in which he optimistically declared that about all the bishops in the M. E. Church stand steadfastly for this doctrine.

If the Methodist church is so rapidly advancing toward holiness, why are such efforts being made to open the last door to all the tide of worldliness?

The bishops recommended the elimination of the paragraph against worldly amusements at the last General Conference, and the paragraph was retained only by the solid vote of colored delegates and those from heathen lands.

With higher criticism permeating all the educational institutions; with a plutocracy dominating most of the large churches; with very little stress being laid upon the necessity of "regeneration" by the average Methodist preacher, it does not look as though we were on the eve of a great holiness revival in the Methodist church.

But some will urge, "stand by your mother; don't desert her if she is infirm and even snuffs." But supposing mother plays the harlot, shall the godly son stand by and countenance her in her shame? Alas! for the thousands who have tried it and have themselves been dragged down by the tide of worldliness.

We may accurately read the future in the light of the past. In certain conferences holiness may gain considerable headway. The tide may seem to rise high; but the rising tide will be the signal to put on restraint. When success begins to be achieved the fight will be on in earnest, and invariably many who were first sympathetic will become violent opposers, and the holiness work will become centralized in a holiness organization untrammelled by ecclesiastics. Church leaders see this, and this is the reason they are so violently opposed to organized holiness. If the scheme for a "Methodist league" is successful, everybody knows it will in time mean another holiness church. New wine must be put in new bottles.

I expect to live and die loyal to the doctrines of Methodism, and I have only sympathy and prayers for any organization that springs up to make those doctrines a real force in the spiritual life of the people. No one church shall ever be able to monopolize the experience of holiness. Perfect love ought to make those in holiness churches sympathetic towards all those outside; and it ought to keep interdenominational holiness workers from secretly antagonizing an organization raised up by the providence of God.

GLASGOW, SCOTLAND.

Mother and Little Ones

THE COMMONPLACE

A commonplace life, we say, with a sigh,
But why should we sigh as we say?
The commonplace sun in the commonplace
sky,
Make up the commonplace day.
The moon and the stars are commonplace
things,
And the flower that blooms, and the bird
that sings;
But dark were the world, and sad our lot,
If the flowers failed, and the sun shone not.
So God, who studies each separate soul,
Out of commonplace lives makes His beau-
tiful whole. —Ex.

A BLOT ON THE MEMORY

Great-grandmother Jarvis was coming for a visit, and the four Vincents were in the greatest tumult of delight. Jean and Jessie, Paul and Raymond, each had something to say about it. "Great-grandmothers must be great fun," was the unanimous decision, and one who was "eighty-eight, going on," as Raymond put it, must remember back years and years, "most a hundred, anyhow." What stories there would be. For Father Jarvis had said that his grandmother was "spry as anybody, and a master talker."

Well, the great personage arrived, and there was no disappointment anywhere, which was a comfort. Nobody would have thought that great-grandmother was "eighty-eight, going on." She said herself, that she had been too busy to think about getting old properly, and had put it off. She was supposed to be resting now, but her hands were always busy. How she could knit. And her fingers seemed to fly faster than ever when she was telling stories to the children who clamored for them in the merciless way that children have.

Just now she was knitting some soft, little, warm stockings for a small boy in her own town that needed them, as great-grandmother knew.

"Did you always know how to knit?" asked Jessie, one twilight time, as she watched the flying fingers, which great-grandmother did not watch at all—she did not need to, and the dusky light made no difference in her working. "Oh, no," was the answer, but it was followed with a sigh, and a bit of silence.

"Perhaps you waited till you grew up," Jean added, hoping to make the "talk" come.

"I learned when I was a little girl, not more than ten, anyway, and it was my Aunt Mary who taught me one time when I was away from home. There were a dozen children in the home-nest, and while my older sisters knew how to knit, no one had ever had time to teach me. My aunt was shocked at my ignorance, and began to teach me at once. I was to knit a pair of stockings for myself before I went home. Dear me! Dear me!" There was another sigh.

"Was it so dreadfully hard?" asked Paul. To a boy it seemed a great task to learn to knit.

"Oh, no, child," was the answer. "I was thinking of something that happened in connection with knitting the stockings."

"Do tell us," came in chorus. What could this thing be that made great-grandmother exclaim "Dear me!"

"Well, there were so many of us at home, that my Aunt Mary used to invite one and another of us to visit her now and then, and it was my first visit. It was when the second stocking was more than half done, that this thing happened, which I can't forget. That is the trouble with it, my dears—I can't forget.

"Aunt Mary used to give me a 'stint' every day. I was to knit so many times round. Aunt Mary put a white thread in the blue yarn, where I began, weaving it in and out, so that it marked the place. I

was to do so many rows beyond this mark, before I could go out to play. Now there was a little girl next door that I had learned to like very much. We had very good times together. On one particular day, I was very anxious to go to see Anne Seares, for she had told me that her uncle was to bring her a book from Boston—a book with pictures in, which was a wonderful thing to children in those days. I supposed it had come, and wanted to run over and see. "You may go when you have done your stint," said my aunt, and she put the white marker in the stocking leg.

"I sat on my little stool, in Aunt Mary's room, and knitted one row round. Then a neighbor called her away and I was left alone. How I did long to get out and see Anne and her book. I never thought of running away, but by and by I thought of something else. It seemed to me that it would take forever to knit all the rows round, and, at last, I yielded to the temptation, and pulled out the white marker. I set it in again very carefully, so far down, that I had very little to do to finish rows enough to count the right number above the mark. I soon finished these, and out I ran."

"Did Anne have her book?" asked Jessie. "Yes, she had, and it had red covers and some pictures, but it did not seem so very fine to me after all. The stories were not as interesting as I had expected them to be. I kept thinking of that changed mark, and was wondering if it would be found out."

"Was it?" came the eager question from two or three at once.

"No, Aunt Mary looked at the knitting, but did not seem to notice anything. Soon after that I went home for some reason, and finished the stocking there. I never wore the pair without remembering the changed mark. I never had a chance to confess to Aunt Mary, though I did to mother. But I can't forget that bit of cheating. It is a blot on my memory that won't rub out."—JULIA H. JOHNSTON, in *Herald and Presbyterian*.

THE BOY AND HIS PLAY

It is well for a boy to remember, therefore, not to exercise strenuously after a full meal. Equally important it is not to sit in a draft or in any other way to cool yourself off suddenly when you are hot and sweaty. When you get through with a game and are hot, put on your coat when you sit down to rest. You will notice how they blanket race horses when they have finished their course.

Don't eat when you are heated from exercise or are very tired. Wait. Cool off and get rested before you let any food go into your stomach.

Don't drink much cold water when you are very warm. You will find that sipping the water and holding each sip a while in your mouth quenches your thirst quite as well. A lot of ice water in an over hot stomach is as dangerous as a knife blade in your flesh; it may not kill you; but why take the chance?

Don't take part in any play where there is serious risk of life or limb. There are a hundred good games; why put yourself in the way of being maimed for life just for one fool game? Personally, I would rather see a boy of mine go in for prize fighting than for football; for a knowledge of the former game might come in handy sometime, and is not nearly so dangerous or brutal as the latter.

Always take off your wet clothes when you enter the house, strip yourself and rub down with a dry towel. Soldiers do this, why not you? And never sit around with damp feet; remove your shoes and rub your feet till they glow.

These are life and death matters. You cannot afford to neglect them. You do not want to be a sissy nor a molly-coddle, but neither do you want to saddle upon yourself

for life some disease, merely by ignorance or foolishness.

Then there are other besides health matters it might be well to think on. It is well to remind yourself that you are civilized and not a savage. The savage is cruel and delights in giving pain; the civilized person is hurt with the hurt of another.

Therefore, never join in the "sport" of hazing or heckling or otherwise persecuting anyone. This is the besetting sin of school-boys and all other boy groups. It is the legacy of the beast. It is mean, cowardly and if ever any boy needs a sound thrashing, those boys need it that do this sort of thing.

Be a good loser. Make it a settled principle in all your play and keep it up the rest of your life, that you will be good natured even if you lose. Play as hard as you can; win if possible; go to it with all your might and main; but if you do not win, either because luck was against you, or because the other fellow was too much for you, be a man, and don't sulk.

And don't explain. Don't give reasons why you failed. Just smile and congratulate the winner. Let other people do the explaining.

Don't brag, nor blow, nor strut, nor bluster. Don't be telling what you can do and what you have done. It shows a weak, vain nature. Haven't you seen how when the quiet, modest boy makes good everybody praises him, and how when the big bluffer and blowhard does anything people grudge him any praise? Modesty pays; because all really strong and efficient people are modest.

And be brave. Go into rough games if they are not dangerous, and if you are bruised a little, take your medicine and look pleasant. Don't be afraid of a little pain. Don't be afraid of girls. Don't be afraid of the dark. And don't be afraid to stand right by your convictions, even if you are ridiculed.

Be fair. The one thing Englishmen are proud of is their reputation for "fair play." Don't "pick on a boy smaller than you." Don't use your strength ever to intimidate one who is weaker than you. Let your play contests be between equals. The very essence of being "a good sport" (I use the word in its best sense) is that in any kind of game the struggle should be between equals as nearly as possible. Even among the gamblers it is said that "no gentleman will bet on a sure thing."

Last of all, whatever be the form of your play, with whomsoever you may have had your sport, and whatever you may have indulged your heart's content, let it be so that when you come home there shall be no guilty shadow in your eye when you look at your mother, and no sense of shame in your heart when you kiss your sister.—DR. FRANK CRANE, in *Woman's World*.

TOO BIG

During a recent revival in a Western city one of the prominent business men was converted, and in the first rush of his new enthusiasm he went to his minister and offered his services to do church work.

"Put me to work at something big," he said. "Here I have been all my life engaged in big enterprises in the money world. I want to do some big things in the religious world. So far I have used my time and energy in looking after my own affairs. Now I would like to do something big for the Lord."

"How big?" his minister asked. "I do not care, the bigger the better." The minister thoughtfully looked at the new convert.

"How would taking a class of ten-year-old boys in Sabbath school strike you?"

"What! ten-year-old boys in Sabbath school! but that is not a man's job."

"Perhaps you will find it is if you try. You said you wanted to do something big."

"I do, but teach a class of ten-year-old boys in Sabbath school! you do not mean it!"

"Yes, I do, I do not know of anything bigger right now anywhere in the church, and you said you wanted a big thing to do."

The new convert felt discouraged. He answered:

"I can not do that. It is out of the question. I want something bigger than that."

The minister laid a hand on his arm.

"My brother, are you sure you are big enough to do this? Do you think you know enough to teach a class of ten-year-old boys?"

"Know enough!" The business man's old-time habits asserted themselves. "I will take the class and I will show you!"

He began the next Sabbath. The minister and the Sabbath school superintendent quietly watched him.

His class was in a constant uproar. The boys paid no attention to him. He had no control over them. The sweat stood out on his forehead and he passed three wretched Sabbaths. On the fourth he came into the minister's study just before the Sabbath school hour and broke down.

"I can not do it; I don't know enough. It is too big a job for me. Give me something smaller until I have learned humility and the Christ spirit. I did not realize how big a thing it is to teach. I thought it was child's work. It is man's work. Pray with me, pastor, to make me humble enough to learn, for I am only a child in discipleship."

Some day that man will learn how to serve the Master he loves by teaching that class of boys, but he has learned his lesson and knows now that one of the biggest things in the world is to, teach boys the way of life.—*Advance.*

AN INFIDEL ANSWERED

There was once a Pennsylvania Dutchman who was not very learned, but who was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand." And so some of the better class of people asked the Dutchman to have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and everybody was there. The old gentleman came in and laid by his hat and was introduced to the sceptic, when he began suddenly by saying, "I bellefs de Bible; var you bellefs?"

Said he, "I don't believe anything I can't understand."

"Oh, you must be von very smart man! I vas mighty glad I meet you. I ask you some questions. De odder day I vas riding along de road, und I meet von dog. Dat dog he have von of his ears stand up in dis vay, and de odder he stand down so. Now, vy vas dat?"

That was very unhandy just then, very unhandy. He either had to explain why the dog had one ear up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, den, you are not so very smart after all. I ask you anodder question. I saw in John Smidt's clover patch the clover come up so nice! Und I look ofer in de fields and dere was John Smidt's pigs, and dere come out hair on deir packs; und in de very same clover patch vas his sheep und dere come out wool on dier packs. Now, vy vas dat?"

This was as bad as the other question because the same perplexity arose. He had to explain why there was hair on the back of the pigs and wool on the sheep, and as he could not tell why, therefore he had no business to believe it. Finally he said, "I don't know."

"Vell," said the Dutchman, "You are not haf so smart as you tink you are. Now I asks you anodder question: Do you pieef dere is a God?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago. I hear about you. My Bible knows about you; for my Bible is says: 'The fool hath said in his heart there is no God;' but you big fool, you blab it right out."—*Exchange.*

GIRL STUDENT IN PERIL

Visitors from the East have brought back a story apparently of attempted white slavery which should be published as a warning

to parents and to young girls traveling alone. The intended victim was a Western girl of good parentage who had been a student in a famed Eastern college and who was returning to her studies after a vacation spent at home. The young woman had been in the habit of traveling alone—a type of the well-bred, well-groomed, self-reliant college girl of today, who rarely responds to the advances of strangers on a train.

The story is as intense a bit of melodrama as ever was put upon the boards or the moving picture films, albeit the plot is not new on the stage. The young girl, according to the tale, had kept very much to herself on the journey. She was deeply engrossed, apparently in a book which she carried. As she sat reading when about a day's journey out of New York, a well-dressed man who had been sitting across the aisle begged her pardon courteously and asked permission to glance at her ticket. He explained that he had been told there was a flaw in his ticket, and, as he understood her ticket had been purchased at the same place, he wished to make a comparison of the two. He added that he would return the ticket in a few moments. The girl innocently handed over her ticket and the man at once set about making an examination of the two long slips. Suddenly he disappeared and only reappeared at luncheon time when the girl found him sitting opposite her in the dining car. When she returned to the Pullman he followed and again seated himself at her side. Thoroughly frightened by this time she appealed to the conductor, explaining that the man had taken her ticket and had refused to return it to her.

"I understand," replied the conductor. "It's all right."

"But it isn't all right," remonstrated the girl. "The man is a stranger to me. He has secured my ticket through a ruse. Can't you help me?"

Again the conductor smiled sympathetically and replied that he understood. The girl turned to another man in the car and appealed to him, only to be met with the same response. From seat to seat she went endeavoring to enlist the aid of some traveling companion, but all smiled and assured her it was all right. Finally the girl in desperation sought an old man, who listened as the others had listened for a time, but after a while became interested.

"But," he explained, "this man has told every one that he is your brother; that you are demented, and that he is taking you to New York to place you in a sanitarium. He has added that you would tell the same story to every one in the car, but that it would oblige him if the passengers placed no credence in your tale. Is there not some one who can identify you? If there is, I will help you, but we must say nothing about it as yet."

The girl telegraphed her father asking him to send a reply stating that his daughter was a passenger on the car, was of sound mind, was traveling alone, and bound for college. Just before the train reached New York the telegram from the father was received, but by the time the conductor had been appraised of the fact the "brother" had become suspicious and when they went to take him into custody he had dropped off the train at a side station.

The story was told the other girls at the school as a warning to them that it is not possible even to be kind to strangers of either sex when traveling alone and as a warning to parents who permit their young daughters to go back and forth across the country without sufficient protection.—*The Tribune.*

THE MARRIED SHILLING

Here is something for the boys and girls to think about when they put money into the contribution box.

"Bertie, Bertie, isn't this a shame!" cried little Casper Hall as he held up a silver shilling for his older brother to look at.

It was a bright shilling, and at first sight there was nothing the matter with it; but closer inspection showed that it had been bored and the hole had afterwards been carefully filled up.

"They wouldn't take it where I bought my slate," said Casper ruefully; "and then I tried to pass it at the candy shop, and the lady shook her head; and when I offered it to the conductor of the car he was quite cross, and asked me if I did not know how to read. When I said, 'Yes, of course I do,' he pointed to a notice in big letters, 'No mutilated coin received here.' What shall I do with it?" finished the little fellow with a sigh.

"You have no idea who gave it to you, have you, Casper?" asked Bertie.

"Not the least. It is part of the change that I had left from Uncle John's Christmas gift to me."

"Well, you must be sharper next time. Now, if I were you, I should put it into the missionary box. The society will work it off somehow."

"But I don't want to put a whole shilling in the box."

"It is not a whole shilling, Casper; it's a shilling that has a hole in it. Nobody will take it from you. You might just as well get rid of it ~~in~~ that way as any other."

Bertie and Casper Hall were in their father's library when this conversation took place. They thought themselves alone. But just on the other side of the curtain which divided the room from the parlor their little cousin, Ethel, was sitting. As Casper moved toward the mantel, where the family missionary box stood in plain sight, Ethel drew the curtain aside and spoke to him.

"Boys," she said, "I did not mean to listen, but I could not help overhearing you; and, Casper, dear, do not drop that shilling into the box, please."

"Why not, Ethel?"

"The Lord's money goes into that box."

Bertie looked from his Latin grammar to meet the glowing face of the little girl. Her eyes were shining and her lip quivered a little, but she spoke bravely: "It was the lamb without blemish, don't you remember, that the Hebrews were to offer to the Lord? If you saw Jesus here in this room, you wouldn't like to say, 'I give this to thee because nobody else would have it.'—It was gold, frankincense, and myrrh that the wise men offered to the infant Jesus."

The boys drew nearer Ethel.

She went on: "It isn't how much we give to Him who gave Himself for us; but I believe that we ought to give Him our best, that which costs us something. Pardon me, but it seems mean to drop a battered coin into God's treasury just to get it out of sight."—*Selected.*

TRUE BRAVERY

In the heat of passion Robert had done something that he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; "but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owning to one's blame in the matter," answered the voice. "Confessing one's fault does much to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it, I'm a moral coward. I'll do it!"

So he went to the one he had wronged and confessed his fault frankly, and the result was, that the two boys were better friends than before, and his comrade had greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—*New York Observer.*

THE WORK AND THE WORKERS

Announcements

ATTENTION—To those who have been patiently waiting for the new edition of our song book, "Songs of the Pentecostal Flame," edited by Revs. N. B. Herrill, C. B. Widmeyer, Thoro Harris and myself, it is now ready for the mails.—S. L. FLOWERS, *Boulder, Colo.*

THE ANDERSONS TO INDIA—Providentially hindered from sailing in June, as expected, it is now expected that Rev. E. G. Anderson and wife, under appointment as missionaries to India, by the General Missionary Board, will sail for their field of labor shortly after the annual meeting of the Board, which convenes in the last part of October.

CHANGED DATES—Let all interested take notice that the dates of holding the following Assemblies have been changed: Chicago Central, to September 23d to 27th, and the Iowa, to Bloomfield, Ia., September 30th to October 4th. See announcement of dates of other Assemblies in another column.

THE LITTLE VISITOR—There came into the home of Rev. J. E. L. Moore and wife a bright little visitor, on July the 8th. The little lady came to brighten the home and gladden their lives. In honor of one of the students of the Central Nazarene University, at Hamlin, Texas, of which Prof. Moore is president, the pretty child was named Vergie Ellebe, and how quickly she entwined the affections of the family and friends about her young life was demonstrated by the deep grief manifested at her funeral, July the 20th, for she tarried only twelve days, and went as a messenger beyond the skies. This writer conducted the funeral which was so blessed of God that our hearts were strangely and tenderly moved towards heaven. May the grace of our God abound in the hearts of our brother and sister in their sad bereavement.—J. T. UPCHURCH.

PASTORAL—As my temporary engagement as pastor of our church in Kansas City will end with the coming Assembly, it is my desire to correspond with other churches where a pastor is desired. I give as references, Rev. B. F. Haynes, D. D., C. A. McConnell, and Rev. C. J. Rimes, all of whom are members of this church, and whose address is 2108 Troost Avenue, Kansas City, Mo. My address is 1812 East 24th St., Kansas City, Mo.—JAN. J. BALLINGER.

CHANGES OF ADDRESS—Rev. William S. Rice has removed from Medical Lake, Wash., to Riverview, Hillsboro County, Fla. He expects to enter every open door to preach the blessed gospel of holiness, and may be addressed at his new home.

HELP BUY TENT—Those interested in gospel tent work I solicit in helping me to pay \$40, the balance due on my new tent, that seats 500 people; \$10 of this has been pledged. God is richly blessing us these days and giving us much fruit. We are out in the field continually, and open doors ahead. If you help, it is not to me, but unto the Lord. It's His tent.—F. E. MILLER.

REQUEST FOR PRAYER—Please say that I am in great suffering, and request the prayers of the church in my behalf. Mostly all of the old guard composing the membership of old First Church in Los Angeles are gone. Only a few of us remain.—J. S. COLEMAN, University Park, Pasadena, Cal.

EVANGELISTIC—It was necessary for me to give up the evangelistic work for a time. Now I feel led to take it up again with Rev. Arthur and Della M. Boicourt as singers and helpers. We expect to start about September 1st, by auto, west, through Nebraska or Kansas and Colorado and New Mexico and on to California. Would be glad to assist any one along the way desiring us, a few days, as the Lord may lead. All we ask is entertainment and freewill offering.—REV. G. L. FLOWERS, Pastor Nazarene Church, Ottumwa, Ia. I hereby recommend the above workers to any one needing their help.—E. A. CLARK, *Dist. Supt.*, Iowa District.

HOLINESS MEETINGS AND CAMPMEETINGS

CAMPMEETING—Our campmeeting will begin August 21st, closing August 30th. Our district superintendent, Rev. D. H. Humphreys, will do the preaching; some of the best singers will be here. Plenty of good water and pasture for campers. Plenty-wood homes for those who cannot camp. So come and be with us in an old-time holiness campmeeting.—A. O. DUNCAN, *Pastor*.

OZARK CAMP—The holiness campmeeting of Ozark, Ark., will convene August 14th to 24th. Rev. Allie Irick and wife being the evangelists in charge. We are expecting a great revival at this time. Let all who possibly can come and camp the entire ten days.—MISS FLORENCE NICHOLS, *Sec.*

HOLINESS MEETING—Please announce that Rev. A. G. Jeffries, of Peniel, Texas, will be in a meeting with the Center View Church, five miles west and two miles north of Manitor, Okla., July 31st to August 10th. We invite all in reach to be with us at this time.—GEORGE A. NICHOLSON, *Pastor*.

TENT MEETING—A tent meeting will be launched at West Carrollton, Ohio, August 1st, to continue

to August 17th, under the leadership of Evangelist Charles F. Stroup and wife, of Olivet, Ill. Misses Beulah and Bertie Kennett will also be present, and other workers and singers. West Carrollton is only eight miles south of Dayton; 10 cent fare on the interurban. If you find it convenient, while passing through or near Dayton, pay us a visit. We believe the town is ripe and are believing in God for a great meeting.—J. S. KENNETT.

District News

PITTSBURGH

Don't think Christians down and out, just because they are being "set on." Pray for them. They will get up some day, all the better for the experience.

"And an highway shall be there, and a way, and it shall be called The Way of Holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein."

The meeting at New Maryville, Pa., is still going. We were with them six days. Rev. J. E. Tingley will continue the meeting. We had three good cases of salvation. This is a new field for the preaching of holiness.

At present we are at Grove City, Pa., for three nights. Large crowd last night and good interest. Rev. C. H. Porter has been sick for some time. He has resigned as pastor of the Grove City church.

Rev. L. W. Miller, our pastor at Terrace, Pa., has been sick with the mumps. He is up and around again. His work is growing nicely. We preached one night at the Terrace church, and we all got blessed. Then we marched down to the parsonage and the people give the pastor a lot of good things to eat. Let the good work go on!

If any of the pastors on the Pittsburgh District do not practice and preach Christian giving, especially the tithing system, I suggest that the official board request the pastor to arrange some Bible readings on this subject, or preach a sermon on it.

Our people have been faulted for not giving in some places. When the facts were known they had not been properly instructed in the Bible way of supporting the work. Light brings responsibility. The Word preached with the Holy Ghost sent down from heaven will cause the people to act.

Pastor, never fault your people for anything till you have used all proper means to overcome the obstacle. We are to lead the sheep; feed the sheep; doctor the sick ones, and to be heart-broken over any that go astray, seeking after them till they are back in the fold. Oh, that we may be true undershepherds over the flock of which the Holy Ghost has made us overseer.

Pastoral calling can not be dispensed with if the pastor expects success. We must not only call on our own people, but go from house to house. I would suggest that some of the sisters go and stay with the pastor's family one or two days in the week (where the pastor has small children), and let the pastor's wife go calling with her husband.

Jesus is the Captain of our salvation. We are His soldiers on the battlefield. The weapons of our warfare are not carnal, but mighty through God. The devil is our opponent with all his wicked hosts. Their weapons are carnal, sinful and devilish. But we are insured victory. The gates of hell shall not prevail against the blood-washed army.

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

KANSAS

Wichita is busily preparing for the entertainment of the coming Assembly, and anticipating a great time on that occasion. Rev. H. Calhoun has been secured to fill out the year as pastor, Rev. J. H. Estes having gone to the Mexican work, at Deming, N. Mex.

At Lafontaine, a new church has recently been organized, with Rev. J. W. Wilson as pastor. The outlook is good.

Conditions are hopeful at Iola and Chanute, in spite of some peculiar difficulties. Revival success has been gained at Chanute, and considerable new interest is being manifested in the work.

We are asking God to send in the right man for pastor at Topeka, where a great field of opportunity presents itself.

District Assemblies to Be Held

Alabama	Oct. 28-Nov. 1
Arkansas	Oct. 7-11
Chicago Central	Olivet, Sept. 23-27
Dallas	Nov. 4-11
Eastern Oklahoma	Nov. 4-8
Hamlin	Nov. 11-15
Iowa	Sept. 30-Oct. 4
Kansas	Sept. 2-6
Kentucky	Oct. 7-11
Louisiana	Nov. 11-15
Mississippi	Nov. 4-8
Missouri	Oct. 14-18
Nebraska	Sept. 9-13
New Mexico	Nov. 24-28
San Antonio	Nov. 18-22
Southern California	Nov. 18-22
First Church, Los Angeles	Aug. 19-23
Southeastern	Oct. 21-28
Tennessee	Oct. 14-18
Western Oklahoma	Nov. 11-15
Wisconsin	Sept. 17-20

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

P. F. BRESEE *Gen. Supt.*

The campmeeting at Lawrence, in which Pastor Stevens was assisted by Rev. E. J. Lord, of Bethany, Okla., was a success. The work on this circuit is gaining ground.

Two were recently received into our church at Hillsdale, Kan., and as we have no organization as yet at that place, their names were placed on the record at Kansas City.

Though still very ill, Pastor Cochran is very courageous and hopeful, and not only is much prayer being offered for his recovery, but the deep sympathy of the entire District is being extended to its former district superintendent. Rev. J. J. Ballinger is serving efficiently as assistant pastor at Kansas City.

Pastor F. E. Putney has been assisted by Rev. C. B. Widmeyer, in a good meeting at St. Joseph, Mo. This is another great field of opportunity.

Our people at Coffey are praying and looking for a much-needed revival. God answers the prayer of faith!

Conditions are hopeful at Junction City. A new appointment has been taken up in a vacant church building, nine miles south of town, with good prospects.

Prosperity attends the work of our new church near Detroit, Kan., although the pastor, Sister Summers, is not in good health. Let us pray for her recovery.

We had a good service and consultation with our people at Woodbine. We expect large victory and success at this place.

The work at McPherson is climbing. Brother Demore and his faithful band are very hopeful.

Rev. C. A. Imhoff is afield for Kansas Holiness College, and reports encouraging outlook for a large increase in enrollment in the school for next year.

I expect soon to start on my western trip, the last one for the Assembly year. Thank God! for tokens of victory generally among the churches, and for the abiding Comforter.

H. M. CHAMBERS, *Dist. Supt.*

KENTUCKY

We closed a glorious tent meeting at Delmer, Ky., on Tuesday, July 14th. From the first altar call the altar was lined. The glory was down all through the meeting and great crowds attended the services. The last service of the meeting, at least four hundred people stayed until 2 a. m. The fire was falling. Twenty-three were at the altar the last night. Thirty-six united with the church, and a large class were baptized.

The pastor, F. V. Taylor, who was the first young man to obtain and live the experience of holiness in this part of the District, is seeing marvellous results, because of his faithfulness.

Dr. and Mrs. Gibson, of Highway, Ky., are sacrificing in order to let their daughter travel with us and take charge of the organ. God is blessing wife and me with health; the glory holds, and we are moving up by little and little.

WILL H. NERRY.

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General Church News

BARNESVILLE, GA.

We closed here last night. Our meeting has been a success beyond our expectations. Brother G. O. Crow and wife have labored faithfully with us since June 10th, almost six weeks. Holiness had been discontinued here by the different fanatics and extremists, but now as a result of this campaign the people know what pure, middle-of-the-road holiness means. One young lady testified last night that she had been sanctified during this meeting. She said she had always felt the need of it, but she was afraid of the words "sanctification" and "holiness." She had heard people in the church sneer at those who professed it. She feared she would be ostracized by her friends, but she decided she couldn't live without it. Now she was on the altar for good and all. She has joined the Nazarene church, and I predict that she will be a power for good in our midst. As a result of the meeting several have been saved, reclaimed and sanctified. We have organized a Sunday school and a prayer meeting; now we want a pastor—one filled with love of God, and who wants to do pioneer work. We believe such a man can get support sufficient, and can organize several churches within reach of Barnesville. Will be glad to correspond with some such preacher that isn't afraid of hard work and small pay—one who is willing to be a muddisil on which to build to the glory of God. There is a Nazarene church about fourteen miles from here, which would join us in calling a pastor. Brother W. R. Hanson, our district superintendent, has been trying to get a man for this job.—F. A. GENNETT.

AUBURN, ILL.

God is working in our midst, and we are on the up grade. Our church felt as if they wanted to show their appreciation of the labors of the pastor, so they, after learning of the West Pullman camp, and of the workers in charge, and knowing that the pastor would like to attend, not only voted to allow him a Sunday off to go, but also paid his expenses. We believe that a church will always get blessed that will do some encouraging thing like this occasionally for the pastor. On our return we learned of the great Fourth that had been enjoyed by our people. We launched into battle again with renewed zeal, after that great camp, and have had a continued revival since our return. God has answered prayer and ten souls have prayed through. Sunday was the day that we had set apart as Children's Day. The program was good in every part, and the children did render it well. We had a march, and took up the offering, which amounted to \$10. Then with the banner of holiness waving, we closed the service. God has wonderfully helped us on missions this year. Pray for our meeting to begin August 12th.—CHARLES A. GIBSON, Pastor.

WITT'S SPRINGS, ARK.

We are again out in the battle, after being in school for the past seven months. Our first meeting was at Murillo, Ark., in the Boston mountains. God gave us a wonderful meeting. Souls prayed their way through to God. We came from there to Witt's Springs. We closed out here the 12th; several found God precious to their souls, both in regeneration and sanctification. We go from here to Snowball, Ark.; will begin there the 10th. We are expecting God to come in old-time, convicting, saving and sanctifying power.—F. N. DEDARD AND WIFE.

REPORT
of the
GENERAL MISSIONARY TREASURER
PENTECOSTAL CHURCH OF THE NAZARENE
October 1, 1913 to July 1, 1914
ELMER G. ANDERSON, Treasurer
Olivet, Illinois

RECEIPTS:

DISTRICTS—	
Ablene	30.00
Alabama	30.50
Alberta	171.89
Arkansas	540.65
Colorado	494.04
Chicago Central	1,349.18
Dakota	227.15
Dallas	632.63
El Paso	90.15
Hawaii	181.23
Idaho	123.82
Iowa	150.49
Kansas	723.58
Kentucky	103.57
Louisiana	77.47
Missouri	129.42
Nebraska	37.55
New Mexico	18.50
New England	1,348.06
New York	521.29
Northwest	853.14
Oklahoma	133.74
East Oklahoma	117.43
West Oklahoma	217.33
Pittsburgh	530.00
San Antonio	126.35
San Francisco	487.53
Southeast	146.72
Southern California	1,458.00
Tennessee	150.06
Washington-Philadelphia	280.09
Wisconsin	19.00
Individuals	13.00
Interest from bank	87.63
Total	\$11,525.14

SPECIAL FUNDS—

Africa	375.00
China	822.45
Mrs. A. D. Fritzman	275.00
Garo Work	472.18
Julia R. Gibson	42.00
Hallelujah Village	209.67
Lela Hargrove	104.00
Hope School	3,092.80
Eastern India Natives	440.00
Japan	103.88
Myrtle Mangum	200.00
Mexico	12.00
H. F. Reynolds	40.11
Reynold's world tour	514.55
Virginia Roush	226.00
Lulu Williams	500.00
Total	\$7,531.44

TRUST FUND—

Baldana Orphanage	100.00
Chek Est. Fund	223.88
Chickil Bunglow	1,000.00
Edmousson Japan Fund	150.00
Hitchens Estate	100.00
J. D. Monroe Estate	1,280.00
Total	\$2,011.64

DISBURSEMENTS:

GENERAL FUND—

Africa	\$1,195.00
Brava	410.00
Canada	300.00
Calcutta, India	2,171.00
Western India	2,820.84
Japan	1,023.27
Mexico, D. F.	650.00
Northern Mexico	956.50
Contingent Fund	975.72
Julia R. Gibson	310.00
Incidental Fund	285.37
Interest	15.00
Traveling Expense	25.77
H. F. Reynolds, Sec.	457.11
H. Hunt, Asst. Sec.	524.97
E. G. Anderson, Treas.	374.94
Total	\$13,215.40

SPECIAL FUNDS—

Africa	381.00
China	899.96
Mrs. A. D. Fritzman	225.00
Garo Work	472.18
Julia R. Gibson	42.00
Hallelujah Village	213.17
Lela Hargrove	305.00
Hope School	3,009.85
Western India Native	342.20
Japan	92.38
Myrtle Mangum	305.00
Mexico	12.00
J. D. Monroe Estate	1,231.00
H. F. Reynolds	40.11
Reynold's World Tour	1,893.68
Virginia Roush	194.01
Lulu Williams	395.00
Total	\$10,054.47

RECAPITULATION:

RECEIPTS—	
General Fund	\$11,525.14
Special Fund	7,531.44
Trust Fund	2,911.64
Bal in Gen. Fund Oct 1, 1913	2,588.01
Bal in Special Fund Oct. 1, 1913	274.04
Total	\$24,820.47
DISBURSEMENTS—	
General Fund	\$13,215.40
Special Fund	10,054.47
Total	\$23,269.90

BALANCES—

General Fund	\$86.26
Special and Trust Fund	683.25
Total	\$1,559.51

ERIN, TENN.

My last meeting was at Big Sandy, Tenn., beginning June 17th and running eighteen days. We were working with Rev. E. T. Cox, a faithful worker for the Lord. We had a hard pull at first, but finally the fire fell and thirty-four prayed through. We closed out with victory. Organized a Nazarene church with eighteen members. We are expecting a church building to go up at Big Sandy by fall. The country is stirred. I preached on the streets at Big Sandy, July 18th, to 150 or 200 people. I am now ten miles from Big Sandy, in a great battle. Rev. J. B. Miller and wife are helping. Have been here twelve days and twelve souls have prayed through. This meeting may result in another organization. Nazarenes are on the "war-path" in Tennessee. We hope to turn up a good increase on all lines by October.—W. F. COLLIER, Pastor Erin Church.

STUCKEY, IND.

BRESEE CHAPEL

After about seven months of continuous battle for souls, and with much prayer, God has at last taken special notice of the situation here. While the writer was preaching Saturday night, from the text, "For this is the will of God your sanctification," one precious soul found victory and there were others who said they were determined to go through. A revival was started the next night, July 21st, with Sister Maud Yager, of the United Brethren church, presiding until the evangelist arrives. Much interest is aroused, and we are looking for a great time in the Lord, and much good to be accomplished in the way of souls being saved and sanctified, besides spiritual strength to the church in general. Plans for building a new church are on foot.—B. A. FLEMING, Pastor.

FROM EVANGELIST FRANK DANIEL

We have just closed a meeting at Hillsboro, Texas. Several prayed through to victory, and it was quite a feast to the saints. Brother Cooper, the pastor, is loved by his people, and is doing a good work. At present we are in a good arbor meeting, in the post-oak hills in Hill county. The Lord is blessing our soul as we preach the Word. Now it seems the Lord is opening the way for us to be in meetings all the season, so if any one needs our services, write me at Dallas, Texas, 2550 1/2 Elm Street.

BREEDING, KY.

The meeting on Hog Back ridge, out from Highway, Ky., closed Sunday night. It was a good meeting, considering the busy time in which it was held, and the indifference of the community when it began. The Lord gave us seekers at almost every service, and some prayed through. Four old people, all almost sixty or older, and a young Baptist preacher, were sanctified wholly; two backsliders were reclaimed, and one sinner was converted. Rev. I. T. Stovall, of Highway, led the singing for us, and was greatly used and blessed of the Lord. We are beginning at Lacy's chapel, on Rev. L. T. Wells' work. He is leading the singing for us. God gave us two finders at the altar last night.—A. F. BALSMEIER, Evangelist.

BURR, MO.

Our church at Ponca City gave us one month vacation in July, and we came to Burr, Mo., to spend it with our people and friends that we hadn't seen for nine years. Of course they wanted us to preach for them, and we had the blessed privilege of preaching holiness in the old Methodist church, where we were first saved. God came in wonderful power. During the last two weeks we have seen twenty-five souls pray through to God. We will return this week to Ponca City, to take up our work there, with the dearest people on earth to us.—J. I. HILL.

MANASSAS, GA.

We have just closed a successful meeting at Bethel church, near Lyons, Ga. Our pastor, Rev. George W. Grice, did the preaching. God's Spirit was on him, and many were convicted of the truth. Quite a number were saved or sanctified, and thirteen applications for membership were received. We truly found some of the salt of the earth in this little church. We go next to Adrian, Ga., for a meeting.—H. J. EASON, Singer.

NEW BEDFORD, MASS.

The dear Lord is manifesting Himself in a glorious manner in our meetings. Sunday morning, the 12th inst., was one long to be remembered. When the heavens were opened and glory came down as we were trying to preach on "Heavenly visions and their results." Some were blessed almost beyond control; while others were seeking at the altar, desiring to obey the heavenly vision.

WHERE CHURCH PRINTING IS AN ART

OUT in Kansas City, Mo., is located the Publishing House of the Pentecostal Church of the Nazarene, and from this plant great volumes of that class of printing termed Church Work is continually pouring forth. C. A. Kinder, Superintendent, sends an assortment of miscellaneous printing produced in the Publishing House which is noteworthy in many ways. The collection of specimens includes several publications issued by this press, among which are the Youth's Quarterly (32 pages), the Pentecostal Bible Teacher (a monthly of 48 pages), the New Samaritan (a 16-page monthly), the Other Sheep, the Youth's Comrade, and the Nazarene University Bulletin (112 pages); tracts, leaflets, text books, catalogues, and a great variety of job printing, such as subscription blanks, pledges, order sheets and blanks, post cards and the like, form part of the assortment. What has impressed us most, however, is a prospectus of the Nazarene University, Pasadena, Cal. (40 pages, 7 x 10 inches). This catalogue is printed on pebbled paper, and is a piece of art work throughout. Borders, rules and text matter have been Linotyped in an exceptionally skillful manner. The make-up has had just the right attention,



C. A. KINDER
SUPERINTENDENT



C. J. KINNE, AGENT
PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE



WILLIAM T. MCCONNELL
MACHINIST-OPERATOR

and the many fine half-ton plates are worked up with all the touches of the pressman's art.

In this plant there are a Quick Change Model 8 three magazine Linotype and a Quick Change Model 9 four magazine machine. Mr. Kinder operates the Model 8 and William T. McConnell the Model 9, the latter caring for both machines. To give some idea as to the tremendous amount of composition these Linotypes are producing, during one year the Model 9 cast up 3,018,540 ems, 8- and 10-point—a weekly average of 173,395 ems—running one shift. Mr. McConnell is steadily increasing even this large output, and his weekly average is now running about 178,000 ems. Superintendent Kinder is himself a speedy operator, and on the Model 9 he has averaged as high as 8,500 ems of 8-point an hour

The article, "Where Church Printing is an Art," is reproduced from the June issue of the "Linotype Bulletin," published by the Mergenthaler Co. Mr. John H. Rogers, chief of the experimental department of the company, inspected the two models referred to, and highly complimented Mr. McConnell on their condition. This article is the result of his visit to the Publishing House.

We are having real campmeeting times in some of our meetings. Our Thursday night meeting was another scene of such heavenly visitation as to make our hearts burn within us, while some were at the altar for a deeper work of grace. We are doing our best to keep the folks in the "middle of the road," pushing on up the King's highway.—F. W. DOMINA.

SUMNER, MO.

I want to get in touch with some church that is in need of a pastor, or that is soon to make a change in their pastor. I have been in the ministry nine years, and the most of that time in the active pastorate—all but about a year, when I was a state lecturer for the anti-saloon league. I was raised and educated in the Methodist Episcopal Church, South, but have been in the Methodist Episcopal church since I began my work in the pastorate, until this spring, when I was forced out of the Methodist Conference and united with the Nazarene church. I have been pastor on country charges, where I had large circuits; on town charges, where I had only an afternoon appointment out; and in city churches, where I had only a station, but of all, I prefer a country or town charge, where I can come more directly in touch with rural life. The charge that I am now serving is Methodist, but as the Conference is to be held the first of October, and I do not expect to remain any longer, I desire to find a charge with my own church, if possible, before the new pastor is appointed. I can give good recommendations, and can give as reference our district superintendent, Rev. J. L. Cox.—H. M. SHANK, Sumner, Mo.

CULEOKA, TEXAS

A great meeting is in progress here, the best for years. Great power is being manifested in the services, and the place is greatly stirred. The preaching is being done by the Rev. B. F. Pritchett, of Sherman, Texas, who has recently moved here from the Oklahoma District. This is a hard place, but God is stirring the people. The music is rendered by the church, Brother George Akins and sister in charge. Meeting continues indefinitely.—REPORTER.

NEWTON, KAN.

We have just closed, on Sunday, July 19th, one of the most blessed meetings in the history of Newton church. For three weeks the Lord tested our faith. During this time only one soul was definitely blessed. Then during the last week, the power of the Lord was graciously outpoured and more than a score of souls found victory in Jesus. Praise His name! The writer did most of the preaching. Rev. A. K. Bracken and wife, of Peniel, conducted the services of song, Brother Bracken preaching several times. His messages were indeed helpful and were used of the Lord to bless our hearts. J. S. Simpson, of Vilonia, rendered efficient service with the cornet. Added to these the local forces worked hard. God taught them how to fight and they wielded the sword of the Spirit manfully. We received four members into the church, and are re-entering the regular work with new victory.—FRED H. MENDELL, Pastor.

WHITTIER, CAL.

I wish to correct an error, and by so doing make an announcement. My name was published by circulars in connection with the Springfield camp, as President of the Nazarene University. It is a mistake. I am not even connected with the school as a teacher. I am in the field as an evangelist—the work to which I feel God has clearly called me. I had expected to remain in the field last year, but the inability of the school to procure a teacher in my place at so late a date as I resigned, compelled me to return for another year. I love that school and enjoy school work, but I can find no rest of soul unless I consent to cut loose altogether and do the work of an evangelist. Any churches can reach me at Whittier, Cal., till the first of September, when my address will be R. F. D. No. 1, Pasadena, Cal.—FRED MRSCH, Jr.

TARRENTUM, PA.

Last Sabbath, July 19th, was our first Sabbath in our new church home. The Lord gave us one soul in our first service, and two brethren of strict piety were received into full membership in the church. We will dedicate this sanctuary to

the triune God, August 2d. Our district superintendent, Rev. N. B. Herrell, and other ministerial brethren, and members of the laity from various churches, are expected to be with us. We expect a great day. Victory is ours through the blood.—E. WORDSWORTH, Pastor.

NEW GALILEE, PA.

Through the kindness of our New Galilee people in granting us a leave of absence, we were permitted to take a trip to McKean County, Pa. Held a meeting at Stickney (Willow Creek); God gave us a real refreshing time. Sinners were converted, believers sanctified, and the saints were more fully established in God. From there we went to West Branch. Held four nights' meeting there; God was with us, and souls prayed through to victory. On Sabbath morning and evening we had the pleasure of preaching in our Bradford church. Again God answered prayer, and honored faith. It was a real pleasure to go over the old battle grounds again, look into the friendly faces of former associates and comrades in battle, hear the shouts of victory and see the devil defeated. Brother and Sister B. B. Bulla are nicely located on this work. Just arrived a few days before our visit, and have already won the hearts of the people.—JAS. M. DAVIDSON.

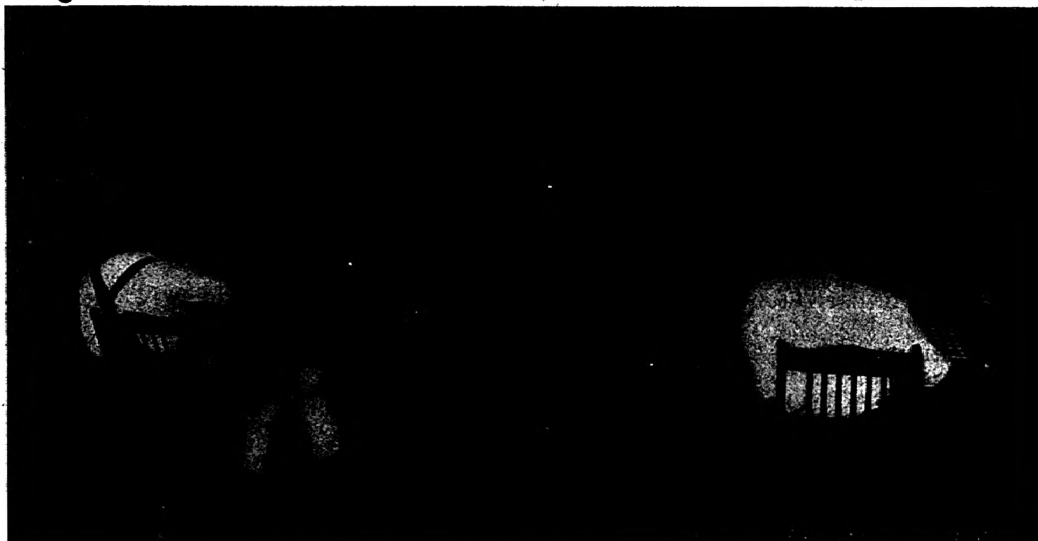
LAWRENCE, KAN.

The first campmeeting of the Pentecostal Church of the Nazarene, at Lawrence, is past. God gave us a wonderful meeting in many ways. Brother E. J. Lord preached the word with power; he preaches in a way that everybody has to admit it is the truth, although he doesn't compromise. While he is a wonderful preacher, he is a most humble man. There were about thirty-five professed to get saved, sanctified, or reclaimed; most of these were adults; six united with the church. The finances of the meeting were raised without any trouble. We raised \$163 for the evangelist and the expense of the camp; also \$1,000 was raised in cash and pledges for a new church and parsonage, which we will start to build at once and have ready for service this fall. We shall hold our services in a tent until the new building is

without the slightest difficulty. He states that the machines are giving absolute satisfaction, that both are running like watches since their installation, and that C. J. Kinne, Mr. McConnell and himself are convinced after practical experience that the Linotype Way is the only possible way.

The Pentecostal Church of the Nazarene being comparatively a new religious organization, there is, of course, a great deal of publicity necessary, and to supply this demand these two multiple magazine Linotypes are accomplishing wonders. As

The models 8 and 9, produce all the straight-matter composition, and a major portion of the job composition required by the Publishing House to take care of its rapidly-growing business. Frequently entire issues contain not one hand-set line. Our latest General Catalog (24 pages and cover) has but nine hand-set lines—and these are all on the cover. Everything on these two pages is linotype product except the two half-tone cuts. All book pages (of which we have 2,200) are kept standing, and many of the job forms used in producing our stationery, blank forms, etc. The agent and superintendent are in hearty accord with the linotype folks—that the linotype way is the only possible way. A cordial invitation is extended to every reader of this article to inspect these models when visiting the Publishing House.



the editors and members of the printing department in general are working under pressure to produce the publicity work in good time, very little electrotyping is done, most of the work being printed direct from Linotype slugs. As to the lasting durability of Linotype matter, a recent revival number of the Herald of Holiness consisted of more than 110,000 copies, and at the end of the run the slugs looked as though they would be good for a 100,000 additional impressions.

The plant's Linotype equipment includes a number of good book and job matrix faces and several artistic border slides. Under the skilful manipulation of Messrs. Kinder and McConnell, these matrices are casting slugs of the high quality so necessary in church printing. Mr. Kinder does the laying-out and designing, and the specimens mentioned prove that is an art Linotype jobber. Where all classes of the best composition is demanded, multiple magazine Linotypes are accomplishing remarkable results.

done. Several great questions were decided in this meeting. One was the question of a new church. God laid it on one man to give \$1,000, and also to send Brother and Sister Gilbert Pine to Africa as missionaries. Another question was that the writer should remain as pastor another year. Another, that Sister Emma Pine, one of our deaconesses, should take work in the mountains of Tennessee, for which she starts July 24th. By faith we see the victory ahead. We used "Canaan Melodies" song-book, and they are fine. Sister Hanson, a lady minister of Kansas City, was used of God in this meeting, and also our own deaconesses, Sister Alice Owen and Sister Emma Pine. Some of the ministers that attended this meeting at least once were Dr. Coon, pastor of Methodist Episcopal church, Clinton, Kan.; Rev. Plowman, pastor Methodist Episcopal church, Lecompton, Kan.; Rev. Hult, pastor Free Methodist church, Lawrence, and Rev. F. M. Testerman, pastor United Brethren church. — IBA STEVENS, Pastor.

NAMPA, IDAHO

The church at Nampa is making steady advancement. Since adopting the tithing system as the financial system for the church, there has been unusual increase in numbers, interest, and financial receipts. We have begun, as a church, to prove the Lord by bringing our tithes into the storehouse (church treasury), and He has already opened the windows of heaven upon us in a wonderful way. Most of our churches today have almost no idea of the prosperity and success which awaits them, spiritually and financially, by complying with God's plan for the financing of His work. The church which will thus bring into its treasury a tithe of all its income will always have sufficient to meet all its current expenses, will have money to pay the pastor's salary without resorting to questionable methods, and never lack for means with which to meet the demand of every department of the church. Over and above their tithe the members make their offerings in as unlimited amounts as they choose and wherever they choose. Rev. Harry Hays, our new district superintendent, is also pastor of the church

here, and is already proving to be the right man in the right place. The new District has eight well-organized churches, and the prospects are that their number will be considerably augmented within the next few months, as the church continues to advance along all lines.—CHURCH REPORTER.

WISTER, OKLA.

I have just closed a meeting in the Nazarene church at Weeks, Ark., in which there were some results. The leading idols there, as elsewhere, were mammon, lodges, and tobacco, all of which are cast down and consumed in the fervent heat of the fiery Holy Ghost baptism. Rev. W. H. Minor is pastor; a good man and loved by his people. I begin a meeting tonight at Kennedy, Okla., expecting to be assisted by Rev. Snell, of Wister.—I. L. HARRISON.

MONTEAGLE, TENN.

Our revival closed last night in a blaze of glory, after having run over three weeks. Several were reclaimed and sanctified. Two united with the church. Our Sunday school and prayer meeting are growing. We have added a picture roll to the Sunday school, which helps. Our beloved district superintendent, Brother Chenault, came on the 17th and preached three excellent sermons and lectured on his experiences as a missionary. He raised \$1.53 for missions. He also held our quarterly conference and administered the sacrament of the Lord's Supper, being assisted by Rev. J. T. Turner and the writer. Our cause here has been advanced by the revival and by Brother Chenault's coming. Our Montegale and Cowan flocks gave him \$7.20 and \$7.53 for foreign missions. We circulate THE OTHER SHEEP and the HERALD of HOLINESS, and God gives results. We covet your prayers for these dear mountain people.—R. H. FUSSELL.

VILONIA, ARK.

I have been busy abundant in service for the Master, and He has been richly blessing me and giving me souls, in my pastoral work this year. Some choice souls have united with us at Morrilton and Greenbriar. I consider myself to be fortunate in having been pastor of these two

charges. They have stood nobly by us, and our labors together have been pleasant. I am now at Ada, Okla., in the campmeeting, which began in a great revival. We will continue three Sundays. Rev. A. F. Daniel is the beloved and efficient pastor. He had made all necessary provision for the camp and for the great crowds we are having. We closed a fine meeting with the Greenbriar church, in which Rev. A. G. Jeffries was the evangelist. Brother Jeffries has few equals. A number prayed through to definite victory. I will be in the evangelistic field next year, and may be addressed at Vilonia, Ark. My next meeting will be at Blackfork, Ark.—LEE L. HAMRICK.

ENTERPRISE, ORE.

A year ago last October, I came to the above place from the little Nazarene class at Huntsville, Wash. We found not a prayer meeting in town. There came upon me such a burden for the place that I prayed nearly day and night for the salvation of Enterprise. Another Nazarene sister, Miss Chambers, moved into town from the country, so we began to pray together. Next we secured the Baptist church and held our first meeting with two brethren from Walla Walla. It was a hard battle, but we had victory, and things have been coming our way surely, if slowly, since. Nearly a year ago Brother Baltezore came from Walla Walla, holding street meetings in the little towns up and down the valley, and in schoolhouses in out-of-the-way places, where there was no preaching, and here and there he found hungry hearts and open doors for holiness. In January, 1914, he held a meeting in the Federated Church here. Some victory was gained. We were gaining ground when Brother Holloway came and took up the work as a circuit, there being no classes as yet. We started cottage meetings and began to pray for a campmeeting. God answered by sending Brothers Harry and James Elliott with a tent, and the meeting began June 7th, continuing until July 4th. Sometimes the tent would not hold the people. There was heavy conviction, and some were converted and some sanctified. Brother Hawkins dropped in the meetings for a few days.

We expect to call Brother James Harris back in the near future.—MRS. O. O. FORTLEY.

KANSAS CITY, MO.

Kansas City First Church has been receiving a token of God's favor. Our prayer meeting was led Wednesday night by Rev. Fred Mendell, pastor at Newton, Kan., and among the testimonies of praise heard were several from strangers—or those not connected with our church, telling of the blessing they had received by worshipping with us. Sunday morning the anointing of the Spirit was especially upon Rev. Ballinger as he preached from the Song of Solomon. Then, as the church was extending the hand of fellowship to Rev. John Matthews, D. D., as he became a member with us, a man from the audience came and knelt at the altar without invitation, and he was quickly followed by three other seekers. One was converted, two reclaimed, and one sanctified. None of them had been attendants at our services before. Praise the Lord! we are looking up.—REPORTER.

ATWOOD, OKLA.

The Newburg campmeeting closed Sunday night, with great victory. It was the best meeting we have had for several years. Brother L. H. Ritter, assisted by the pastor, Brother Deboard, did the preaching.—E. M. WEST.

SURREY, N. D.

The Dakotas-Montana District Assembly convened here today, July 23d, at 9 a. m., Rev. H. D. Brown, of Seattle, Wash., presiding. A goodly number of pastors, delegates, and visitors, are in attendance. Brother Lyman Brough, our district superintendent, led the devotional service. A number of saints gave testimonies to the keeping power of grace during the year, which inspired and blessed our souls. Brother Brown then conducted the Sacramental service, and all present partook. It was a melting service, and our hearts were knit together in love. Drs. Walker, Broese, or Reynolds, could not be present to preside, but Brother Brown is filling that office gracefully and wisely. I am indeed thankful that God has allowed me to be present at this Assembly. Blessings on these hard-working, self-denying Nazarenes!—ARTHUR F. INGLER.

LINCOLN, NEB.

Rev. Bud Robinson, who served as one of the workers at the Nebraska State Holiness Campmeeting, which closed Sunday, July 19th, had a couple of days before his next campmeeting, and gave the First Pentecostal Church of the Nazarene of Lincoln five services, Tuesday at 2:30 and 7:30, Wednesday at 2:30 and 7:30, and Thursday at 2:30, leaving on the six o'clock Rock Island train for Blackwell, Okla. Our church was fortunate to have Brother Robinson for these five services, which were blessed of God to all who attended. The people were very tired from the ten days' camp, and the weather was excessively hot, but notwithstanding, a goodly number attended these services and received great good. This church was one year old July 21st, and on Sunday, the 26th, we shall hold Anniversary Services. Our church now has a membership of eighty-six, with a church house and parsonage.—W. H. PRESCOTT.

RIVERA, CAL.

The closing up of my first year with this church among the walnut and orange groves, finds the work in a well advanced condition. There has been increase on all lines, for which we praise the Lord. God has given us salvation, and some have been purified, while several have united with the church. The past two Sabbaths have been precious days of rejoicing on the part of the saints, because of the manifested presence of God. Our building having become too small and unsuitable, we are moving toward the erection of a new building, having already secured about half the money needed. Here is a splendid opportunity for some who are able to help this little band with contributions toward the completion of the building.—R. PIERCE.

SAWYER, N. D.

The Mouse River Holiness Association held its fifth annual campmeeting on their beautiful grounds near this village, July 5th to 20th. Rev. I. F. Hodge and the writer were the engaged workers. This is the District Campmeeting for the Pentecostal Church of the Nazarene in Montana and the Dakotas, and is growing in numbers and results as the years pass by. The weather was remarkably good this year throughout the fifteen days, excepting one terrific rainstorm, accompanied with the crashing thunder and lightning, which came at the close of the first Sunday afternoon service. The people came for many miles in every direction and at the beginning of the

The Birmingham Meeting

ALLIE AND EMMA IRICK

For some time our brother in the Lord, J. W. Randolph, has been writing and urging us to come to the great city of Birmingham for a seige meeting. At last the way opened. One of the largest tents that we have ever labored under was purchased by Brother Brewer and Brother Randolph to push holiness in this growing metropolis. The tent cost nearly \$400, and was well equipped, lighted and seated. The tent was pitched where Gypsy Smith had recently held his meeting. We believe our folks should act wisely and select the very best place for our holiness meetings, and especially the location of our Nazarene churches; not shove them back in some cheap, isolated corner, just because lots are cheap.

The meeting was well advertised, both in papers and prayers. The attendance was gratifying, and the interest satisfactory. A number were saved, reclaimed and sanctified wholly. One of the leading preachers of the Adventist Church was powerfully sanctified. He is a cultured Christian gentleman. Some remarkable cases of salvation were recorded.

There have been many of the Lord's noble men who have wrought well here in the days gone by, and many souls have been saved and sanctified. However, there has been no place in which the converts could be sheltered, fed, cared for, built up, protected from the wolves, and consequently the majority went back into the ecclesiastical ice-houses and were frozen to death. How can such converts thrive when their experiences are slapped, their spirituality choked, their testimonies smothered, their standards of doctrine and experience ridiculed by preachers who frequent the baseball grounds, attend picture shows, and play "forty-two"? This is going on with nearly all the pastors of this great city. For our dear holiness folks to stay in such death houses and pay out their consecrated money to support such wickedness, on the grounds of "loyalty to the church" and "stay in the church which gave you birth," shows lack of wisdom, to say the least. It matters not how many Leagues of America, or any other name, you might organize to try to foster and feed holiness folks in, that plan will not do it. It is not the divine plan. The Lord God wants a holy people, and a holy church, with no league with an unholy church. We are a separate people, and cannot afford to mix up with any such arrangements as some of our older leaders are suggesting.

With a great revival on holiness lines, and many souls in the Fountain, and no church in the city, of our knowledge, who would take care of such as had received the sanctifying power of the Holy Ghost, the logical thing to do was to organize them into a Pentecostal Church of the Nazarene. In our meeting, we were left alone by the city pastors, and the influential officials of the city churches, for the reason they have no time, place, care, or concern, for Bible holiness. But these folks in the main wish lodges, social prestige, position, popularity, and ease. They would rather attend the ball games than holiness meetings.

On Tuesday night, after much prayer, with a few remarks as to what we believe, stand for, and for what we do not stand for, with a deep sense of God's presence, we asked all of those who had heard from heaven as to the place that the Master had revealed for them to cast their lot, as a church home, where they could shout, preach, testify, push, promote, and conserve holiness, to walk out and meet us at the altar in prayer.

A scene that beggars description and that made heaven shout and hell groan followed. Some of the very cream of Birmingham, and of this section of the state, came shouting into the Nazarene Church.

There was one of the finest beginnings of a great church that we have ever witnessed. Folks of means, sense, salvation, and faith, came in to push holiness. They are planning to plant meetings all over this great city.

second week upwards of 200 persons were encamped. About 150 seekers for salvation found pardon and entire sanctification, including about a dozen who were saved in the tents. Brother Hodge is a tremendous preacher of both works of grace. We enjoyed his ministry, so clean and true, and found him a humble and congenial yoke-fellow. The camp was notable for its spirit of love and unity and for the volume of prayer that ascended to the throne daily. This is a praying people, marching on in the experience of Bible holiness. Brother Lyman Brough, our district superintendent, has labored incessantly and untiringly through the years and, with his faithful wife, has sacrificed much to push the glorious work of full redemption. New classes are being founded in communities adjacent to the organized churches and the smiles of heaven are upon them. The great need is an increase of tactful pastors to push the work in the new fields and establish other centers of revival fire. At present we are attending the District Assembly at Surrey, N. D., having a few days to spare before our next meeting at Downsview, Wis. Rev. H. D. Brown, of Seattle, is presiding in the place of the General Superintendent, who could not come. Heaven is in our midst and the work is moving on victoriously. Yours in the glorious war.—ARTHUR F. INGLER.

SPOKANE, WASH.

The Spokane campmeeting, like similar meetings over the country, is soon over, for ten days is a short time for a rousing camp, but is not soon forgotten. Its blessing will abide upon those who were privileged to be there. Many of the campers and attendants wanted the meeting to continue for another week, but we closed with a high tide of victory. Brother J. B. McBride was at his best and a considerable in advance of any previous work as an evangelist. His preaching was in demonstration of the Spirit, and in the clear light of gospel truth. The slain of the Lord was many. Brother McBride said that he had never worked in a cleaner camp, nor with a better company of people in his life. There was not one disturbing element on the grounds, and the devil himself was made to behave through efficient police service and the victory of the saints. Mrs. J. E. Budd, of Chelan, Wash., did splendid service as leader of song. The altar services were seasons of victory, and seekers came through with shouts of triumph. The meetings received considerable notice through the daily press, thus helping in a large measure the night services. A number of persons were prostrated under the power of God, and lay on the straw of the tent for hours at a time, some of them as long as fourteen hours, but came through with a triumph never seen on land or sea. The oldest inhabitants said it was the best camp that Spokane had ever had. Being situated directly opposite Audubon Park, the campers had the happy privilege of taking their lunches under the beautiful park trees, on the well-kept lawn of the city, and well did they enjoy their privileges between services. This northern climate is delightful for outdoor meetings during the summer season. The evening services beginning at 8 o'clock with the sun still shining and beautiful twilight till 9 o'clock in the evening, is a new experience to folks that used to have to live in California. Come north if you want a fine climate. We had but one hot day, and that was the first Sabbath, when it was 90 degrees; but every other day was delightfully cool. The work of First Church, Spokane, is in fine condition, and we are moving on with victory and salvation. Our church school will open September 10th, with Prof. and Mrs. Davis of Albion, Wash., as principals, and the third teacher in the grades. The work this year will embrace the first two years of the high school. Young people from all over this northern territory can be accommodated with high school and grade privileges, and with good homes for boarding, by applying to the pastor, who will be pleased to correspond with all. Mrs. Jennie Milnor, an old saint and faithful member of the church, passed to her reward in glory, on Sabbath, July 19th.—CHARLES V. LA FOUNTAINE, West 712 Nora Ave., Spokane, Wash.

NEW YORK DISTRICT CAMPMEETING

The fifth annual meeting of this camp was held about fifty miles above New York City, near the Hudson river, at a place called Beacon. Beacon is a consolidation of the cities of Fishkill Landing and Matteawan.

The camp ground is one of the most beautiful I have seen, one of nature's real, rustic, beauty spots. The famous Mt. Beacon is about one mile away. On this mount the Revolutionary beacon lights were kept burning, and across the Hudson, Washington had his headquarters at Newburg.

As I came on the ground I observed on one side nearby was a cemetery, while about a mile away was the insane asylum. I thought, "This is

MISS CORA G. SNIDER.

It will be remembered that by the urgent advice of her physician in Japan, General Missionary Secretary Reynolds arranged for the return home of our missionary, Miss Cora G. Snider. It was with great reluctance that we took this capable and efficient worker from the field, but the serious condition of her health demanded.

I would like to bring before our people the condition of this faithful and precious servant of the Lord. She arrived in this country without funds for her support; no home save in dependence upon those unable to undertake the burden; and her health wrecked.

It is one of the heart-wrenching conditions which confront the Board, that it has no funds in hand to meet just such cases. Not only has this precious missionary given her health—almost life itself—but she has expended in our work not only her entire salary, but every dollar of her private means.

I wonder if there are any of our churches or individual members who have been withholding the Lord's money from missionary offerings, and so will come to the Master's condemnation, "Ye did it not."

Sister Snider is now in a hospital, where she has undergone a serious operation, just in time to save her life. She is without money to meet the heavy expenses, and has nothing to sustain her in the long period of convalescence, should the Lord restore her to us.

I wonder if this bare statement of fact will not reach some heart who is able, even in a small degree, to reach out in love and pity to this our martyr, in the name of and as unto the Master. Address Rev. E. G. Anderson, Olivet, Ill., stating that your gift is for Miss Snider.

I append a letter received by our Treasurer, from the sister of Miss Snider, giving account of the hospital operation.

CHAS. A. MCCONNELL.

SAMIA, ONT. CAN., July 13, 1914.
MR. E. G. ANDERSON, Olivet, Ill.

Dear Mr. Anderson: I am writing for my sister, Miss Snider, as she thought the Board would wish to know how she is. She has not been improving since coming here, and the doctors could not understand why she should not; but for some years she has had a growth in her neck and the last few months it has been growing very rapidly, so they began to think perhaps that might be causing part of the trouble, so she decided to have it operated on this morning, and they found a large tumor, about the size of a goose-egg, back of the muscles lying pressing on the arteries, and, of course, causing much of the trouble. It was a broken-down tumor, and the doctors said had it been left two or three days longer it would have broken inwardly and caused her death. Surely God was guiding her in deciding to have the operation, for they had no idea it was so serious. She came through the operation nicely, and is sleeping, and we hope now she will soon begin to improve.

Sincerely yours,

EVA LAURIE.

handy, sure enough. If the camp dies it will be handy for burial, and if it goes crazy, here is the asylum." But it did neither, thank the Lord! This famous Mattewan asylum is where the notorious Harry Thaw was, and is not—yet ought to be, some think.

This was not a large camp, there being about fifty tents on the ground, and some cottages. A number of the pastors of the District were in attendance and preached once, while the district superintendent, Rev. Marvin, and Rev. W. H. Hoople, of John Wesley church, Brooklyn, had the meeting in charge. Brother Hoople led the singing.

There was a beautiful spirit of harmony which prevailed throughout the ten days, and from the

very start the saints got underneath the burden of the meeting, and prayed and believed for victory.

The opportunity of reaching the people was somewhat limited, both in the matter of campers and town's people. Those from the town seemed disposed to stand around the outside and look in as they did at the West Pullman camp. However, some sixty souls sought the Lord for pardon or purity, nearly all of them professing to find. A dozen were at the altar the last night.

The last Sunday morning a young man, all broken up, wished to make a statement. He could scarcely speak, but managed to make it known that he had received a call to preach in the meeting, and was going to obey God. I heard that an opportunity was shortly provided for him to make a start. Another young man was at the altar, having his awful struggle over his call to the ministry, but he gained the victory.

For some reason the finances of this camp had run short, and burdensome debts were hampering them very much. Some money had been raised on the first Sunday and during the week, but several hundred more would be necessary to give them some relief. Their highest expectancy was to reach four hundred dollars on the last Sunday, though it was a dubious question if they succeeded. At the proper time the district superintendent made an appeal, and set the pace with his own subscription. The people responded with a will, and such a spirit of giving it had never been my lot to see. They passed the five hundred dollar line and came in on the home-stretch with a shout of victory, when the sum total of the offering was \$833.33. At the night service people voluntarily offered more, some who were not present in the morning. Over \$1,100 were raised during the meeting. This put the camp clear out of debt, on a firm footing, and such a happy crowd of campers I have never seen, as a result of giving. They will enter into the future camp with a vim and faith that will surely make this a coming campmeeting.

My next camp is Portsmouth, R. I., July 24th to August 3d.—W. E. SHEPARD.

HUDSON, I.A.

We have just closed a successful series of meetings at this place. God's smile was on us, and enabled us to see many at the altar seeking Him for conversion, and others for entire sanctification. Some made confessions, and others who were drooping in their soul sought and prayed through to victory. The church at this place was almost about to expire, but we are hoping to hear better results in the near future for Hudson. The campmeeting will be of much service to this place.—L. C. KIRBY.

FORNEY, TEXAS

Rev. D. H. Humphrey, of Hugo, Okla., just closed one of the greatest meetings I ever attended. I have been with this man of God in a number of meetings, but this one was the greatest. This was a new field, and the Lord blessed his preach-

ing, and the people came from two adjoining counties. Somewhere about fifty-five souls found the Lord at the meeting. Many stood up and testified that they had found the "pearl of great price" in their home, or in the field while at work. This town never was more torn up on the account of old-time preaching. Almost every one says, "I never saw the like before." Brother Humphrey's preaching was clear and convincing, and to the point. He did not side-step, but preached the truth.—W. E. COOPER.

DAYTON, OHIO

The Miami Valley Holiness Campmeeting, of Dayton, Ohio, is now on in full blast. The sermons of Brother Will Huff and Fred DeWeer have been full of holy fire and unction, and sinners, backsliders, and believers, are getting to God in the old-fashioned way. Brother J. A. Huffman's Bible studies are very helpful and interesting, and Brother Arthur Johnston and wife are singing to the delight of the entire camp. Brother N. W. Rich arrived yesterday and will preach his first sermon this morning. Several other ministers came in yesterday, including Evangelist Charles Allen and wife, of Colorado. Since the opening last Friday the interest has been increasing daily. From far and near Christian workers, ministers, and laymen, have gathered. A great Missionary Day is planned for Friday. There will be missionaries from Africa, China, and Japan. Besides these missionaries there are two Japanese in attendance, who also will participate in the missionary program. Next Sunday, which is the closing day, is expected to be the great day of the camp. The full daily program will be carried out, besides some special features. Three members and their wives have prayed through to victory. Downtown street meetings are also a daily and special feature of the work.—J. S. KENNETT.

SALTILLO, ARK.

Great battle on at Saltillo, Ark. Large crowds; awful prejudice; strong opposition; many hungry souls. God is blessing; Holy Ghost is working; some seekers for pardon, and a few for sanctification. Am doing my best. I am determined to be true at any cost.—W. B. PINSON.

MARTINSBURG, W. VA.

We began a woods meeting July 8th, one mile out from Martinsburg, and will go over the third Sunday. A beautiful, shady grove, with chalybeate and other cooling waters in abundance. The Lord has been with us all the way. Rev. J. H. Penn, pastor of the Nazarene church, has been standing by us nobly since he returned from Mountain Lake Park camp. There ought to be an annual campmeeting inaugurated in these woods, one mile from our Pentecostal-Nazarene church in Martinsburg. Will all those who read this pray that the Lord may bring it to pass? Large crowds; the best of order; some seekers; and the interest still increasing.—M. L. YEAKLEY.

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KEENE, N. H.

The Young People's Society of the Pentecostal Church of the Nazarene was organized May 31, 1914. Regular meetings are held every Sunday night, at 8 o'clock. The meetings are led by various members of the society. The officers are: Miss Eaton, president; Lelia Ellis, vice president; Marion Greenleaf, secretary; and William Murray, treasurer. We have membership, missionary, and visiting, committees. The average attendance is about twenty-five. The older members of the church have assisted us in every way, and the meetings are very interesting as well as profitable. We are hoping we may grow in grace, as well as in membership.—MARION C. GREENLEAF, Sec.

THAXTON, MISS.

Our meeting starts off well here; the break came the second service, and some one is getting saved or sanctified at every service. We will only have one week here and then to our camp at Vaughn Springs.—I. D. FARMER.

FROM PRESIDENT CHAPMAN

I am now at Cleveland church, seven miles from Santa Anna, Texas, in a meeting with Pastor L. P. Jennings. The Lord is graciously blessing and souls are praying through at almost every service. We continue here this week, and then I go home to join Andrew Johnson in the Peniel camp. After that I will be in campmeetings at the following places: Center City, Texas, August 6th to 10th; Prescott, Ark., (Main Springs camp), August 21st to 30th; Trout, La., September 3d to 13th. These engagements will occupy my time until the opening of Peniel University, September 15th. The Lord is graciously blessing at Peniel, and prospects for the coming year are good. We are expecting a large enrollment, and a year of victory along all lines. Peniel University has stood the tests of fourteen years, and is stronger and better prepared to do the work than ever before. I have read the last copy of the HERALD of HOLINESS with great pleasure. We have a great paper, indeed. It is improving all the time.

Holiness hasn't legs, and doesn't go walking about visiting idle people, as a lazy Christian seemed to think who told me that he thought the experience would come to him "some day."

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Bethany, state camp. September 3-13
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