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EDITORIAL

THE COUNTRY CHURCH

MUCH has been written for several years concerning the decline of the country churches in influence, membership and attendance. Denials of the facts as to this decline have ceased to be made. It is a sad fact that this decline has gone steadily on in most if not all the great denominations, until the country church seems to be facing a struggle for mere continued existence. This is a serious matter, and thoughtful men have given much study to the question. The Federal Council of Churches of Christ in America had the matter under consideration, and authorized the publication of a book containing its analysis of the trouble, and its proposed remedies for its correction. This book has appeared under the authorship of Charles Otis Gill and Gifford Pinchot, and has been reviewed by Theodore Roosevelt, in the *Outlook*, in a recent issue.

Admitting the seriousness of the decline of the country churches, the burden of the book seems to be to propose remedies. These are five in number: (1) The improvement of country life generally; (2) The adoption of a program of social service for these churches; (3) Church co-operation; (4) A country ministry in touch with the vital interests of the country people; (5) County-wide and then state-wide organization among the churches for the promotion of the general social welfare.

We welcome the discussion of such a serious problem as this by such writers as Messrs. Gill, Pinchot and Roosevelt, and we have no doubt of the sincerity of these gentlemen in their deliverances on the subject. They can plainly see what escapes the notice of multitudes of statesmen and publicists, that this is a grave menace to the state as well as to the church. No government is at its best where the country churches are on losing ground. From the rural districts the cities are fed with their strongest men, and commerce and politics and the professions and trades are literally kept alive by the increment to their ranks from the country. If the rural church fails, these reinforcements from the country will no longer come with spiritual brawn and muscle formed under religious influences, but will come without this quality so essential for the conservation and development of our social and national strength. From the church view point the argument is as strong for the maintenance of the country church. The country church makes the city church a problem. Indeed the city church problem and the country church problem, like Pharaoh's dreams, are one. As goes the country church will go the city church. This is too obvious to need stress.

What we wish briefly to notice is the futility of the proposed remedies as given above from the authorities quoted. These gentlemen, following doubtless their clerical advisers and directors of the Federal Council of Churches of Christ in America, seem to make the mistake of reversing the logical and philosophical order by putting effects for causes. The remedies they propose are effects of spiritual life, but can not, in the nature of things, be made the cause of it. How can the improvement of country life generally produce conviction for sin in the unsaved or zeal and altruism in the saved and increased loyalty to the church and her interests? Without real salvation and spiritual fire this general improvement of country life might and very likely would have the opposite effects and increase the selfishness and greed and business absorption

of the membership of the church. Deprived of the only real influence for preventing this train of evils—the supernatural power of the Holy Ghost—the drift of the church would inevitably be toward utilizing this improvement of country life generally for increasing their gains and their pleasures.

On the other hand, given real salvation from all sin, and the presence of real spiritual life and power in the churches, and there will naturally follow, with infallible certainty, an improvement of country life generally. This is and has been ever the course of things. Salvation from sin increases thrift, energy and industry and consequently wealth in any community; banishes waste and prodigality and intemperance; and fosters those habits which not only make for the greatest happiness of the people, but also for their greatest improvement socially, materially, intellectually and in every way. This is the historic and logical order and not that proposed by our distinguished authors quoted.

The adoption of a program of social service for the churches will fall as fatally under the test of analysis as the first remedy proposed. God does not save or reclaim people or churches by programs of social service or by political economy or sociology or any other scientific or material means. Salvation comes not of such programs, but it will quicken men into active and vibrant sympathy with men and social needs, and lead to diligent and ceaseless expenditure of means and time in devising for the betterment of social conditions. We might excuse Mr. Roosevelt and his co-writers on the subject for such blunders as putting thus the effects for the cause in religious matters, but this Council of Churches, representing some thirty of the leading denominations of this country, and composed naturally of the matured and experienced ministers of these churches, should know better than to propose such absurd and utterly fallacious remedies as the above for the troubles in question.

Church co-operation is offered as the third remedy. When in the history of this world was there ever such lavish and numerous and universally prevalent forms and systems and methods of church co-operation as we have today? This very Federal Council of Churches is one of the never-ending series of conventions, assemblies, federations, pan-assemblies, etc., with which we are daily confronted in the papers. A return to the true evangel, and the consequent spiritual life and fruits which inevitably follow, will produce all the union, federation and denominational sympathy needed. It has always been so and is a law of the divine life which never fails. This return to primitive Christianity in our preaching and methods will also bring about a ministry in the country and city thoroughly in touch with the vital interests of the people.

The fifth remedy is a practical repetition of the second one in the list. It is a reliance on the power of organization, and the attention to the social needs to produce a revival of true religion in the country churches. The revival must, we insist, precede any such social service and organization. We have very little faith in organizing anything into life. Life must precede organization. Once there is life instinct and vocal and vibrant with the power of divine love which God implants in the heart of the saved, there will be organization. Nothing is so inventive and active and tireless as love. This is our need and not more organization. We are burdened to the very verge of exhausted patience with societies, guilds, movements,

federations, and what not. Let us have a rest on these and return to the old gospel of salvation from all sin, and this salvation divinely witnessed to the soul of the saved, and a life fragrant and fruitful with good deeds of betterment of all in need, in all climes, of all colors, of all conditions and in all the moments of life here below. This will prove the resolvent of all our problems. You are not going to solve them by eliminating or shying around the supernatural. God is our only remedy, not human ingenuity, or human methods or devisings. Recognize that our troubles came by forgetting God, and that our remedy is simply a return to God and the adoption of His way and His methods.

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HOLINESS AND POWER

HOLINESS is not, strictly speaking, power. It is so nearly an equivalent of power that often people speak of it as power. Holiness is, more properly speaking, an uninterrupted channel for the operation of the power conferred. Holiness is a state necessary for the operation at its best of the presence of the Holy Spirit's power implanted in the heart of the sanctified. Holiness is power in the same sense that piety is power, or that goodness is power, or any of the Christian virtues is power. Correctly speaking, however, holiness is a condition or state wherein are removed all hindrances to the operation of the Holy Ghost enthroned in the soul as its sanctifier, indweller and keeper. Ploughed, harrowed and thoroughly cleaned soil is not vegetation, or the power producing vegetation. It is a condition essential to the uninterrupted growth of vegetation. It is a state wherein are removed all hindrances to vegetable life, such as weeds, roots, rocks and hardness of soil, and is an indispensable condition of the best vegetable life.

So holiness, instead of being power itself, is an indispensable prerequisite to the possession and operation of the power of the Holy Spirit, who only enters a cleansed and prepared heart to reside and reign unhindered and unquestioned and supreme. Carnality, with its brood of hindrances, must be removed before the heart is holy and a fit abode for the Spirit. This removal or cleansing is done in the act of entire sanctification by which a state of holiness is produced which is a state of readiness for the incoming and abiding of the Holy Spirit.

This distinction is not in the least to minify the importance of holiness as a working force. The holy man is the man best equipped and the only man fully equipped, in the gospel sense, for the broadest and best work for the Master. We only point out the fact that his power lies in the indwelling Spirit rather than in the state of holiness. The indwelling Spirit is his real power. His efficiency is of the Lord. "It is not by might or by power, but by my Spirit," is the Lord's declaration. The glory is the Lord's because the power is His. All power belongs to God through Christ. We can do all things through Christ strengthening us. There is a directness and a personality in this matter of divine power which we do well to recognize. There must not in our thinking be allowed a crowning of so great a thing as holiness with aught that belongs to God himself.

With this distinction in mind we must ever remember that the sanctified are pledged by their holy experience as well as by a thousand other tokens to lives of ceaseless work and toil for the Master's kingdom. Only by this can we make good in our holy profession. The ground is only cleansed and prepared that it may bear thirty, sixty and an hundred fold in rich harvest for the Lord. God only saves and sanctifies that we may be wholly unhampered and uninterrupted in our work for the salvation of souls. God's only use for saints here is for the making of other saints. He does not save us for our mere enjoyment of Him here. This is incidental and very blessed, but He offers us no religion so stamped with selfishness as this

would involve. He saves us that we may be used to save others. We must recognize this and yield ourselves absolutely to His will and sway in the matter of service.

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LOSS OF CONCERN ABOUT HOLINESS

REGENERATION is a preparation for holiness or sanctification, and if the experience of the new birth is faithfully followed by a life in strict harmony with the light given, it will lead to a deep hungering for holiness. This is the normal and divinely intended course of things. Every new-born soul who lives up to the light of the experience given will inevitably discover very soon the need and begin to hunger for this blessed experience of Pentecost with its cleansing, filling, keeping and guiding power. This being true, it becomes an important question why so many regenerated people fail to pursue this hunger and seek the blessing of sanctification.

One reason is to be found in the fact that they hear so few testify to the experience, and witness so few who live up to what they understand to be the life required of the sanctified. One regenerated person relating the cause of his tardiness in seeking the blessing said that he heard so little of the blessing that he found it hard to believe it could be of as great importance as he had felt inwardly convinced that it must be. Here is a case where a man whom God had certainly inwardly led to believe as of prime importance the blessing of entire sanctification, was led astray from this divine conviction, and was led into a serious error respecting his duty and privilege.

It is of transcendent importance that the friends of holiness should live and testify to this grace, so as to keep all reminded of its power, its necessity, and its blessedness in this life as well as its promise for the life to come. What an injustice to the young converts who are seriously concerned for this blessing, to let them drift on into indifference about it from failure to hear it stressed by those who profess it. This is not letting our light shine. This is not acting as the salt of the earth. We owe a distinct testimony on the question, and dare not keep our light under a bushel and thus deny to others the beneficence of the guidance and inspiration and help which an intelligent, earnest testimony truthfully borne by those living the experience would furnish.

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ILL-GOTTEN millions seem now to be seeking to atone for the crime of their accumulation by lavish bestowals upon educational institutions. Let educators scan narrowly and very deeply the conditions attached to these plethoric gifts. The church can afford to be poor but can not afford to be enriched with millions at the sacrifice of self-respect or the rightful and exclusive control of the institutions which the self-sacrifice of the membership have created and entrusted to them.

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IF WE TAKE care of God's other sheep, we may depend upon His looking after our little ones. Indeed we are saving our own when we are busiest trying to save others. The lighthouse keeper went to sleep and the ship was wrecked on the rocks. Next day in viewing the wreckage he was horrified to find his own son's ship was the wrecked one and his son had perished. Save others if you would save your own.

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CONCERNING unfriendly criticisms of Secretary of State Bryan for his exclusion of wine from his table in Washington by certain British editors, Bishop W. A. Candler says: "London editors may allude to Washington as 'Wishy-Washington,' because of Mr. Bryan's wineless banquet; but it is better to have a 'Wishy-Washington' for this republic than a Liquid London."

THE EDITOR'S SURVEY

GROSS HYPOCRISY

We grow increasingly tired of the cry of godlessness against our public school system by Romanists. Of all people in the world Romanists are the last people who ought to raise such a cry against these schools. The Romish church opposes the Bible in the public schools, and does all in its power to banish it from them. The Bible is the great conservator of morals, and the greatest force for righteousness. It is grossly inconsistent if not hypocritical for them to raise such a cry when their whole policy has tended to render these schools godless. It might be interesting to look at parochial schools and their fruits a moment to see wherein and how far Romanists exceed us in the results of their system. The *Telescope* furnishes us some facts in point which do not show up to any very startling advantage for the Romish system:

The warden of the Minnesota state penitentiary, located at Stillwater, gives some interesting figures concerning the religious affiliations of the inmates of that institution at the close of the fiscal year, June 30, 1912. The number of inmates at that time was 824, and their religious connections were given as follows:

Adventists -----	4	Lutherans -----	150
Baptists -----	28	Jewish -----	7
Catholics -----	334	Methodists -----	67
Christians -----	12	Mohammedan -----	2
Congregational ---	3	No Religion -----	75
Episcopalians ---	20	Protestant -----	93
Evangelic -----	3	Presbyterian -----	20
Friends -----	2	Reform Church --	4

In the light of these figures, we want to know where the godlessness comes in. With 334 convicts from the Catholic ranks, and only five hundred from all other religious bodies and no religion, something seems radically wrong with the parochial schools. This table is an interesting study, to say the very least.

ONE OF THE PILLARS OF THE REPUBLIC

The Sabbath may justly be denominated one of the pillars of the republic. It stands at the very threshold of the strength and perpetuity of our institutions, both civil and ecclesiastical. A nation with a well-kept Sabbath is a strong nation. A nation with a lax Sabbath is a weak nation. The Sabbath, the home and the Bible are the three-fold cords of the cable by which we are to be held firm and secure amid all the perils which beset the sea of life in this or in any age. Break one of these and we are imperiled. Break all three and we are hopelessly adrift on dangerous seas. We honor our great men at the head of affairs at Washington who seem to be putting unusual honor upon these great institutions. Why should not our rulers be exemplars for the people at large on these things of such transcendent importance? When John Quincy Adams was minister to the court of Holland, he became a member of a society of learned men who met once a week for mutual improvement. He soon became a great favorite by his brilliancy and wit. The *Pittsburgh Advocate* tells an interesting inci-

dent connected with his relation to this society, which shows his scrupulous regard for the Sabbath and his strict observance of the day:

On one occasion, the meeting was adjourned to Sunday evening. Mr. Adams was not there. It was appointed on the next Sunday evening. Mr. Adams was not there. His fellow members noticed and regretted his absence. On the third Sunday evening it met Mr. Adams' chair was still vacant. Many were surprised that he who formerly was so prompt and punctual should thus suddenly break off. How did it happen? The press of business, it was supposed, kept him away.

At last the meetings were returned to a weekday evening, and, lo, there was Mr. Adams in his place, brilliant and delightful as ever! The members welcomed him back, and expressed their sorrow that press of business, or the

thus. We must have complete deliverance, and this is our privilege in the blood of Him who died for us. We must claim and appropriate this for ourselves, and then we can march with a conquering tread along life's highway, happy and free in Him. Mr. Spurgeon tells us how he got refreshment and strength in a very trying period of his life, from the exhaustless fountain of the Word. It is found in his commentary on the ninety-first Psalm:

Before expounding these verses I can not refrain from recording a personal incident which illustrates their power to soothe the heart when they are applied by the Holy Spirit. In the year 1854, when I had scarcely been in London twelve months, the neighborhood in which I labored was visited by Asiatic cholera, and my congregation suffered from its inroads. Family after family summoned me to the bedside of the smitten, and almost every day I was called to visit the grave. I gave myself up with youthful ardor to the visitation of the sick, and was sent for from all corners of the district by persons of all ranks and religions. I became weary in body and sick at heart. My friends were falling one by one, and I felt, or fancied, that I was sickening like those around me. A little more work and weeping would have laid me among the rest; I felt that my burden was heavier than I could bear and was ready to sink under it. As God would have it, I was returning mournfully from a funeral when my curiosity led me to read a paper which was watered up in a shoemaker's window in Dover road. It did not look like a trade announcement, nor was it, for it bore, in bold handwriting, these words: "Because thou hast made the Lord, which is my refuge even the Most High, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." The effect upon my heart was immediate. Faith appropriated the passage as her own. I felt secure, refreshed, girt with immortality. I went on with my visitings of the dying with a calm and peaceful spirit; I felt no fear of evil, and suffered no harm. The Providence which moved the tradesman to place those verses in his window I gratefully acknowledged, and in the remembrance of its marvelous power I adore the Lord my God.

THE FELLOWSHIP OF SUFFERING

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Oh, sorely tried and troubled one,
With anxious fears distressed,
Go, cast thy griefs on God's dear Son,
And He will give thee rest.

He trod the paths thy feet do tread,
Bore sorrows like thine own;
His soul was filled with awful dread,
By all but Him unknown.

So, "touched with thy infirmities,"
He well can give thee aid;
In danger, or in darkness, then,
Faint not, nor be afraid.

Dost have thy sad Gethsemane
Whence issue sobs and moans?
Remember Christ in agony,
His sweat, and tears, and groans.

And say, like Him, "This cup of gall,
O Father, would I shun—
But if Thou bid'st, I'll drink it all;
And pray, Thy will be done."

Then, though thine eyes drop many a tear,
Let this thy soul sustain;
That "they who suffer with Him here
With Him above shall reign."

—Rachel Q. Butts, in *Herald and Presbyterian*.

duties of his office, should so long have deprived them of his company. Did he let that go as the reason?

"No business engagements hindered me," replied he; "you met on the Lord's day; that is a day devoted to religious uses by me."

He told them he had been brought up in a land where the Sabbath was strictly observed; and from all that he had felt and seen he was convinced of the unspeakable advantages arising from a faithful observance of it.

INSURED AGAINST FEAR

It is very blessed to think how securely we are protected against fear and worry in the Christian life. Perfect love, it is declared, casts out all fear. There is victory over fear and worry for us if we will take it. What a victory this is in a world where men and women are falling day by day from simple worry or dread of evils expected, as well as from misfortunes arrived. This is all wrong. God intends us to be a conquering army, and no army is a conquering host when panicked by fear and dread. We can not be at our best

THE TRUE CONCEPTION

There is an easy misconception of the church and it has often been held. The church is not simply and merely an escape from punishment. It is this, it is true, but it is infinitely more. It is not simply a fellowship—a community of kindred spirits where there is communion between congenial members, and mutual helpfulness and development. It compasses these ends, but these do not touch the depths of the true significance of the church. The militant idea must come in. The military phase must be included. The thought of labor inheres in the definition of the church. It is a body of earnest, saved people who are enlisted to do battle for the Lord for the conquest of souls from sin to a sin-pardoning Savior. Charles E. Jefferson puts it strongly when he says:

The New Testament church is a working, self-sacrificing, conquering society of brothers; and this is the church which the world today is calling for with a passionate insistence which can not go unheeded. The ages

in which the church stood dreamy and idle, waiting for a new heaven and a new earth, have gone, never to return. The idea of the church as a city of refuge, into which sinners may flee for the saving of their souls, is no longer tenable among thoughtful men. "Come out from among them, and be ye separate," can no longer receive the monastic interpretation. Individual redemption is the starting point, but world redemption is the goal.

CHARACTERISTIC TACTICS

It is characteristic of the tactics of the Jesuits who have been driven from older countries, where their infamies had become known, but who are given free course in this country, to seek the passage of a bill which some papers denounce as infamous. We are indebted to the *Columbiad*, the official organ of the Knights of Columbus, a Catholic paper, for the outline of the bill which they have succeeded in getting introduced in the Colorado legislature, and which will be introduced in other legislatures if the Jesuits can do so. We are unalterably opposed to lying or misrepresentation of anybody or anything, but we at the same time are as unalterably in favor of an absolutely free press and free speech as essential to American liberty. This bill sought to be passed is a covert stab at freedom of the press and freedom of speech, and is a dishonor to the stealthy, designing crowd seeking its passage. The Bible tells us why some people do not like the light; it is because their deeds are evil. Rome dreads light. The truth told on her would be denied most emphatically, and she possesses the arts and methods of proving true things to be false if it be to her interest. Rome has ever been the enemy of free speech, and is today. The bill to which we refer, makes unlawful,

the writing, printing, publication, circulation or distribution of any false statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any church, religious society, organization or corporation, or of any fraternal, beneficial or secret society, organization or corporation, and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor.

A DIVINE SAVIOR

Unitarian notions of a Savior fall miserably short of meeting the needs of human nature, and equally short of meeting the teachings of the inspired Word. The Bible is full and absolutely unanswerable on the real and essential deity of Jesus Christ, and one can not doubt or discredit the essential truth of evangleical Christianity without dispensing first with the plain and undeniable words and teachings of this Holy Book. There are, however, certain corroborative evidences in human consciousness and experience which amount to a demonstration. To the truly converted soul the truth of the divinity of Christ is an inward assurance—a certainty like individual existence. Then there are facts which stand out before the saved man which bespeak this truth with loud tones. Every devout believer realizes this fact. He feels the absolute necessity for this truth for

the completion and integrity of the Christian system as well as for the true explanation of his own inward change of nature. A divine Christ is the only explanation of Christian history, and the only explanation of a converted soul. John Y. Ewart, in *Herald and Presbyterian* says:

To the thoughtful Christian what an indescribable comfort it is to know that we have a divine Savior! Who but God can deal with the problem of sin, of sorrow, of death, of immortality? Who but God can guide our feet along the pilgrim pathway, offering as it does, so many allurements to delay and dalliance, beset, as it is, by so many lions? Who but God can give us victory over Satan, that "Prince of the power of the air"? Who but God can love us out of the pit of destruction, set our feet upon a Rock and put a new song in our mouths? Only a divine Christ has such an intimate knowledge of my heart as to reveal to me my own guilt and helplessness as a sinner, and such power, through the Spirit, as to unfold to me the riches of His own pardoning grace. Only a divine Christ can know my personal needs, can care for me individually, can order all events for my best good. Only a divine Christ can guide me through the winding and blinding maze of this world, teaching me the next step to take, protecting me from the snares of evil, giving me grace and wisdom for every duty. Only a divine Christ can go down with me into the valley of sorrow, imparting sympathy, courage and hope, teaching me the lessons I most need to learn from God's afflictive providences. Only a divine Christ can walk with me through the valley of the death shadow, can rob death of its sting, the grave of its terrors, and lead me into the light of eternal day. Only a divine Christ can be present wherever, in any part of the world, His believing followers meet for worship or work, counseling, teaching, strengthening, inspiring them, and giving the Church final victory over all the enemies of His kingdom.

LOVING OUR ENEMY

So many Christians balk and hesitate at this command of the Savior, as if He would or could make any hard or unreasonable requirement of us. A common error with some is to confuse the love of complacency with the love of pity. We have never understood the love with which we are to regard our enemy to be the love of complacency—a love involving approval of their character or ways. This would be an impossibility. Christ himself did not so love the scribes and Pharisees, and yet He died to save them. He loved them with an infinite pity. On the other hand He loved the Apostle John with a different kind of an affection. There was much in John which He could approve as well as love. There was an ardent love John felt for Him which Jesus reciprocated and much else to challenge the admiration of the Savior. We can love the worst and most wicked with a Christ-like pity and exert ourselves to the very utmost for their salvation. With this spirit of love in us there will be created an atmosphere which will be most helpful to us in its exercise as well as wonderfully helpful to those in need of our love. Dr. Jowett points out this truth in the following:

Here, then, is, I think, the significance of the Lord's commandment. To love my enemy is to relate myself to him in such a way, and to maintain such an attitude, and to hold such a purpose, as to create a favorable atmosphere in which he can become morally and spiri-

tually lovely. To love my enemy is not a matter of feeling. It is a matter of quest. It is not a feeling toward him as I feel toward my friend, or toward my wife and child. It is to regard him with a purpose that is determined to do everything that will establish his likeness to Christ. How are we to do it? First of all by assuming that it can be done. We must "nerve ourselves with affirmatives." We must believe in the glorious possibility that stretches before every child of God. And, secondly, we must study individuality in our purpose to make life beautiful. We must note peculiarities of men as we would mark the characteristics of a site if we wished to make a garden. How can I make this particular man morally strong and winsome? And in answering that question I must consecrate my imagination, my ingenuity, and adopt any honorable expedient in seeking to promote the fruits and flowers of the Spirit. For such a purpose, quiet, delicate and sensitive, will work in a two-fold way. It will work negatively in the ministry of prevention. If we hold the determination to help a man to loveliness our very intention will produce certain reticences and restraints and reserves. And it will also work positively, and we shall employ all the devices of a sacred crusade. A ministry of this kind will labor in the strength of hope and in the light of a glorious prospect, gradually creating an atmosphere in which the enmity of our enemy will pass away. I do not think that any ill-will can permanently resist the continual ministry of lofty affection. Cold antagonisms will melt like icebergs in the gulf stream. Pure love is the supreme maker of atmospheres, and in its influence ugly presences are gradually transformed.

TAKE TIME TO BE HOLY

Religion, if of the true type, is a business, requiring time and perseverance for real success. It is not a haphazard, uncertain, indifferent affair, which somehow will take care of itself, without special attention from the one professing to live it. It is the most serious, and tremendously important concern of life. It takes time to succeed in it. It takes work ceaseless and diligent to achieve eminence in this life of faith. It takes self-denial to reach those altitudes far removed from the common planes of life. Most men are too busy to be very religious. They are too much absorbed with secular affairs to spare the time for this affair of the soul on which eternal destiny hangs. Prayer is basal in the conditions of the truly successful religious life. This requires time which few are willing to give it. *Free Methodist* furnishes a refreshing instance of faithful and persevering prayer by one who would not allow untoward circumstances, however forbidding, to interfere with this holy habit:

We were acquainted with a preacher who regularly spent the hour from five to six o'clock in the morning in secret prayer. He was a very holy man and enjoyed that hour of communion with his Maker. Later, through the manipulations and influence of some designing persons, he was left without an appointment and had an awful struggle to earn a living for his family. Although he had not been used to heavy physical labor, he was compelled to work in the bowels of the earth in a dark, damp and dirty coal mine. Rather than give up his secret prayer he arose an hour earlier and spent the time from four to five alone with his God, notwithstanding his weary body. Through all his toil and suffering he maintained the quiet and humble spirit of Christ and never became either sour or resentful. God honored him for his faithfulness in devotion.

THE OPEN PARLIAMENT

FAMILY RELIGION

E. J. LORD

"Run now, I pray thee, to meet her; and say unto her, Is it well with thee? is it well with husband? is it well with the child? And she answered, It is well."—2 Kings 4:26.

In the beginning God gave man a home, after He had created and given him a helpmeet. In that home was centered all the possibilities of the church and the nation. Thus the home and its influences exalt our Christianity, or mar our nation. If a home was necessary for the first family, how much more now, since man has gone so far from God through sin.

Where should family religion begin? It should begin at the marriage altar, as soon as the married relation begins. The family altar should be instituted at once; a neglect of this is the first and often a fatal mistake in the new home. To have family prayers just as a mere form may do little or no good; but a family altar which is ablaze with the divine fire will result in untold blessings to the father and the mother. The prayers that ascend to God, like sweet incense, will be something the children will not easily forget; it will follow them all through life. Very early in the home a child gets its first impressions, and how blessed to have ideas of God and reverence and worship stamped upon its soul. How fearful the responsibility and how severe the judgment upon those parents who allow this sacred institution to be broken down.

Parents are responsible to give their children as good an inheritance physically, mentally, and spiritually as possible. I suspect that, if the truth is known, family religion should begin at least two or three generations back in the line of ancestry; so there might be greater hopes that the faith which was in the grandmother Lois and the mother Eunice might also be in the son Timothy. And since generation is not feminine only, the father's and the grandfather's lives should have always been clean also. Young men can not sow the wind in their youth and then expect their children to reap other than a whirlwind. While it is a grand and glorious thing to have a being, to enter upon an existence from which you can never get away in time nor eternity, yet how stupendous the thought that the eternal destiny of a soul to a topless heaven or a bottomless hell depends upon its own personal choices, and that whether it will make the right choices may depend much upon its inherited tendencies.

Someone has said that many children are born into this world half-damned. Think what a fearfully responsible thing it is to live in this world, where our presence, our conversation, our lives are sure to tell upon the interests of immortal souls either for good or for evil. Considering all this, how tremendously im-

portant it is, and how responsible parents are, that they be in the best possible physical, mental, moral and spiritual condition all their lives! The father and mother should be living in the most blessed harmony and union with each other, that their child may have a good disposition and as good a start in life as possible. If parents are nervous, fretty, fussy, and quarrelsome, what wonder if the child is hard to conquer? Like Hannah's little Samuel, the child should be strongly desired, prayed for, and when born given to God forever.

Next we come to the child's training as a part of religion in the home. The Scripture injunction is to train up the child, not to allow him to come up undisciplined. Parental authority should be exercised while the child is very young. It is a mistake to think you can teach a child to obey after he is half-grown. Self-control can only be taught by first learning the lesson of submission. It is said of the early Methodists that they had their children so well controlled that they were not allowed to cry in a public service after they were six months old. When children reverence God at the family altar they will reverence Him in the place of public worship. Any child who knows his place in the home will not disturb the preacher in the church. At a very early age a child knows whether its parents mean what they say, or whether it may do as it pleases. How many mothers will say, "You must not touch the scissors or the vase," and when the child reaches for them, she just removes the articles to a high shelf. Then the baby screams until she gives it some other article. How little self-control is taught in the home today! Parents, train your children to obey. If you conquer the child while it is very young, it will give you little trouble as it grows older, providing you keep a firm hand upon it, even to manhood and womanhood. The home-training in politeness, respect, and chivalry can never be erased from a young life. The true home is the place where love *rules*, and love is supreme in our religion.

There are many methods of government; and often each child requires a different treatment. How shall we know what to do? The Bible tells us, "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." That is, corrects him when he needs correction. One godly mother prays with her boy, then uses the hickory. Rule your household in love, and in the fear of God; but *rule*. The will of the godly father and mother is supreme with a well-controlled child. God will surely give every parent wisdom to discipline each child for the glory of His kingdom. Let every father remember that he has an equal part with his wife in the home training.

Paul tells us that one of the signs of the last days is "disobedience to parents, unthankful, unholy." In the most of cases the parents are responsible for this condition; because they fail to correct disobedience. Ely's sons made themselves vile and he restrained them not. What are the results? His two sons are slain in one day, the father falls and breaks his neck, the Ark of God is taken by the ungodly, and the glory departs from Israel. All these calamities come because one man fails to do his duty towards his children!

So many people make the sad mistake of thinking their children are too good to do evil. Carnality is in the heart of every child; and if unrestrained, will develop into out-breaking sin even in the life of the preacher's son or the deacon's daughter. Eradication is the only sure cure for this condition. Idleness is a menace to our children. Train them to work, to study, to think. "Satan will find mischief still for idle hands to do;" and we will all agree that an idle brain is the devil's workshop.

Earnestly seek your child's conversion to God while young. "They that seek me early shall find me." "Remember now thy creator in the days of thy youth;" and "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." These Scriptures show us clearly how God looks upon early conversion. Thousands who have thus found Him in childhood have been saved from committing many sins, and the reaping of a crop of wild oats.

The manner of life lived by the parents in the home will help or hinder the salvation of the children. They are great imitators. One mother told me that her little two-year-old girl would answer her sharply, or gently according to the manner in which she was addressed. If parents are not careful before their children, they must not be surprised if the children are not careful before others. "Set a watch before the door of your lips." Let His gentleness make you great. A hurried, flurried, fretted home life will grieve the Holy Spirit, and spoil the disposition of your child. There should be perfect agreement concerning the management of the children by the parents. Think of the wickedness of a mother who deceives her husband and plans for the child to do contrary to the known will of the father!

Beloved, let us pray more in secret for our children. When that daughter sees mother come from the closet of secret prayer with tear-stained cheeks and a shining countenance, she may be able to forget some things, but a scene like that often repeated can never be erased from memory. If you obey God, you will have grace enough to make your child obey you, as a part of your religion. "I know Abraham, that he will command his chil-

dren and his household after him; that I may bring upon him all the things that I have spoken concerning him"—thus could God speak concerning the home religion of faithful Abraham.

How faithfully the Jews taught the Holy Scriptures to their children! Now Romanism says, "Give me a child until he is seven years old, and he will always be a Roman Catholic." Shall we not awake to our calling and teach our children godliness from their cradles through their days of youth? You are responsible to give your child the very best Christian education possible. These are days when skepticism is taught in many public schools and nearly all colleges. This condition is the foundation of the moral rot which is fast destroying our nation. Let our homes become corrupt, and our youth grow up in infidelity, and our civilization will committ suicide, like the nations of other days that have gone down through their own corruption. Send your children to school where the moral and spiritual atmosphere is good. Yes, send them to holiness schools and universities where their souls will be trained for God.

One of the greatest needs of our country is the arousing of our fathers and mothers to the perils of their children. We need somebody to run to them and ask them if it is well with the child. Do you know where every one of your children is every one of the twenty-four hours of the day? Do you know with whom each one associates? Can you tell what they are thinking about? What topics of conversation are dwelt upon when they are with other children? Every parent should be in such close touch with his children as to win their complete confidence. These things take time, but how they will pay a hundred fold in this life, as well as in eternity. There was once a mother with five children who would open the door after breakfast and tell them to be gone and not come back until the noon whistle blew. Very often she did not know where those children were until nine o'clock at night. They spent their days and evenings upon the streets. Before the eldest child was fifteen, this mother came to her pastor's wife crying like her heart would break, because her daughter was a ruined girl. Mothers and fathers, if you don't teach your boys and girls in purity and trustfulness the lessons of life which they must know to be noble and true, you may rest assured that the devil will give them a teacher in vice and corruption.

Are we teaching our children modesty and virtue by the way in which we allow them to dress? They should be kept neat, tidy, and plain; but, as you value their purity, don't allow them to dress with low necks, short sleeves, and tight skirts like the girls of the streets! Holiness preachers and all our people need to be stirred up along this line, that our children be not a reproach to our religion. What is religion? you ask. It is the practice of known duties before God.

Then comes that great question of associates. Can you be clear before God and allow your child to be in the company

of the ungodly and the evil? Ten thousand snares arise from this quarter. The right choice of friends, associates, lovers, reading matter, and books has much to do with the molding of a life. Put the very best of literature in the hands of the young, if you wish them to choose proper associates later on.

How shall parents meet all of these great responsibilities? Keep in a good, rich religious experience of holiness yourself; make your home life a heaven upon earth, so that you can keep a grip upon your children by way of the throne.

In view of the grave problems of birth, training, molding, educating and salvation of your child, can you say, "It is well with me! It is well with my husband! It is well with the child"?

DON'TS FOR LAYMEN

FRED MESCH

We have seen so many don'ts for preachers that we thought it would be a good thing to write some don'ts for other folks. Let him that runs, read.

1. Don't tell a preacher what and how to preach unless you have taken a seminary course and had experience in the business. Every man to his own trade.

2. Don't expect a five thousand dollar preacher while offering a three hundred dollar salary.

3. Don't tell a preacher that his sermon was worth five dollars without being ready to pay for value received.

4. Don't think a preacher in a revival can feast all over town and then keep in a spirit of prayer and burden for the lost.

5. Don't forget that an evangelist has something more than railroad fare to pay. His family eat and drink and wear clothes like yours.

6. Don't visit your pastor on Saturdays. He must have time to fill the feed box out of which your soul lives.

7. Don't have a round of seven or eight long prayers after a night service with the preacher. His body is all tired and in a strain. He needs rest.

8. Don't let your baby run around in or cry in the church. A small baby should be taken out and given fresh air and some water; a large one spanked.

9. Don't visit an evangelist before the preaching hour. He ought to be talking to God and has no time for you.

10. Don't yell "Hit him!" "Give it to them!" etc., when a preacher is laying on the lash. A licking is strong enough without an accompaniment. It is embarrassing.

11. Don't try to preach in a testimony service. If you have no experience to tell, sit down. If you intend to exhort, apply for license.

12. Don't "put in" when a man is preaching. If you think he has forgotten something, or needs some illustration, keep mum. You are no mind reader. He knows his mind and subject better than one who has not studied it. Say amen; beyond that is presumption.

13. Don't say "Glory" after a preacher tells about some man backsliding; nor "Glory to God" when he says impenitent sinners will go to hell.

14. Don't expect a preacher to bring a revival to your town in his vest pocket. Get to your knees and help him pray it out of the skies. In revivals, fast, not feast.

15. Don't go to church with a pitchfork. Your neighbor has enough trouble. Take a rake and pull in what is due you. You need it.

16. Don't think you have much religion when you do not show your face regularly at the prayer meeting.

17. Don't come to your church simply to hear the benediction. Come to Sunday school and stay till after the benediction. Don't send your children to Sunday school. Bring them.

THE ONE THING IMPORTANT

C. A. MC CONNELL

Young man, let us reason together. It is said, and truly, that the successes of life come through sober, careful consideration, and the failures through inattention, drifting, unwillingness to think.

Now, in your quiet moments, let us fairly consider a matter that is of importance to you, personally, and through you, to the impression you shall make upon the world.

I assume you to be a young man who has a conception of life beyond mere physical existence, that you desire for yourself the highest and best that can be attained during your stay in this sphere of action.

I will further assume that you have carefully weighed the evidences, and with me have come to the conclusion that Jesus, the Christ, must have been more than human; that His claim to being God-in-flesh stands proven.

Your life lies out before you, and, as you say, you want to make the best of it, therefore you desire to place the most stress, make sure of the one thing in life, whatever that may be, which is of the most importance.

Jesus, as you and I believe, being God incarnate, had all knowledge. Moreover, His sympathy was the sympathy of wisdom, so that His choice of what He shall give to mankind, based upon the knowledge of power and the knowledge of need, would be the choice for you and me, as young men, to receive as our own.

The known world of Jesus' time was small, and men were crowding each other; Jesus knew the possibilities that lay wrapped up in the undiscovered continents, yet He came not to men with geography.

The science of medicine and surgery, so marvelous in its proper application to relieving human suffering and prolonging life, that it stands in usefulness in the front ranks of all knowledge, was, in the time of Jesus, crude, inefficient, and mixed with gross superstition. In its divine pity the very person of Jesus exhaled healing, yet He developed no system of medicine nor Himself founded hospitals.

Art, in its expression, was profuse but profligate. The sensuous, not the refined and spiritual, had pre-eminence. He who painted the lily and fashioned the sea-

shell, who molded the mountain, and whose breath was in the mighty storm, knew the value to men of artistic expression, but He came not to teach art.

Philosophers there were, but the wisest had not as yet marked the line between fostering care and despotism; between the license of anarchy, and human liberty. Jesus as a boy confounded the doctors of philosophy, and later the learned listening to His discourse exclaimed, "Whence has this man *grammata*?" Yet neither philosophy nor science of governments was the message of Jesus.

The vasty deeps of astronomy, where man walks alone with God mid rolling worlds, had never yet been explored. Man's measuring line and balances had not entered the starry firmament. He had spoken and the constellations had flashed into existence; He knew them by their names, yet knowledge of the heavens was not God's best thought for man.

The law of the prism by which is discovered the component parts of the farthest distant suns, was as yet unrevealed. The law of gravitation, that mainspring of the universe, that force at once holding and propelling, was unsuspected. But Jesus came not to teach physics.

The revolutionizing power hidden in the lazy vapor arising from boiling water—mighty, sleeping giant—was left to future awaking.

The possibility of chaining the lightning bolt to the service of man, in light and heat and motive power, with its immeasurable treasury of blessings, He left untouched.

Sound waves, as well then as now would traverse wires and ether planes, yet no man listened to voice of absent friend, nor sent a message home from ship at sea.

Jesus was conscious of all human need; more than that, He had in His power the knowledge, which if utilized by men, would bring them out of darkness into mastery of the hidden forces of God in the universe. But His time was so short! To be upon earth but half the allotted time of man, and His period of teaching crowded into three short years, He must make choice, and that which He chose must be the most important of all knowledge that could be imparted to man. And if it were in the power of Almighty God, the one message of His Son must be that through which all other knowledge should come. Such, indeed, was His word, the Word of Life, of all life, here and hereafter.

The chosen message of Jesus, the one part of wisdom most needful, the knowledge which was to be the key for the unlocking of all the closed doors of the universe, was this: The Father's love for man, in salvation from all sin.

This is the one thing needful; the most important knowledge that can enter the heart of man; the foundation which, if not built upon, all other knowledge rests but upon sinking sand.

Young man, you can not fail to grasp the importance of this matter. Are you starting right in your life career? Have your sins been pardoned, and your back

been turned resolutely upon all evil? Has your heart—your affections and your will, been purged? Do you know the message of Jesus to be true, and in yourself is there the consciousness of deliverance and cleansing? If so, you are now prepared for life, and all the knowledge and achievements that can be gained by one created in the image of God. "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you."

If you have not chosen, let me persuade you to forsake sin today. Sin is bondage, in its every phase—but whom the Son makes free is free indeed. No matter how vast your researches, sin will cover them with a pall; no matter how high your fame, sin will blast it as with lightning bolt; under the touch of sin the vastest accumulation of wealth becomes but a mountain of piled-up regret.

Receive, I beg of you, the message of Jesus; come into harmony with the Mighty God, the Creator of the universe, and begin now to fulfill the highest purpose of your being.

A MODERN DIVES

F. M. LEHMAN

Alone he sat in his easy chair, a picture at once of a mute despair. A wondrous harvest of fruits and corn, had made this rich man look sad and worn. His cribs and barns must be leveled low and be larger built for the overflow. His greedy eye shone with a crafty light as a plan flashed through his brain one night: The mortgage he held on the widow's farm must be foreclosed to build crib and barn. Her tears and the children's cry for bread were naught to the man with his conscience dead.

The clock on the mantle had just struck two, when a stranger entered without ado. He touched his arm with familiar air, while the rich man sat with a stony stare. His face grew leaden, then ashy pale, and his lips sent forth a piercing wail; but the stranger's icy finger-tip had closed his throat with an iron grip. From his mouth there flowed a crimson jet, and his brow was studded with beads of sweat. The rich man writhed in the stranger's clutch, but the stranger's strength had proved too much. In his eyes there gleamed a dull red glow, and the lights seemed swinging to and fro; the furniture danced like drunken men, while a gasp could be heard but now and then. Then the leaning walls of life fell in as the stranger leered with a horrid grin, and as he passed through the bolted door the rich man sank to the oaken floor with the plans for the barn in his stiffened hand while his soul trailed out to the Otherland.

When the morning came they found him there with wide staring eye and disheveled hair. How little they knew of the awful fight with the stranger called Death at two that night.

The poor rich man in his sad estate, was brought to a wall with a wide, wide gate which hung ajar on its creaking hinge that made the poor rich man cow

and cringe. Two shades-in-waiting, in mock concern, placed his guilt-edged card in a smoking-urn, and doffed their sooty-like, brimstone tile that made his attendants smirk and smile.

Ahead was a temple marked "Board of Trade"—"Your future sphere," said his left-hand shade. When he neared the place his soul grew sick as he heard the instruments hum and click. The yells of the maddened, raving men grew fierce as he neared the gambling pen. A black cloud hung o'er the dizzy spire, and the hot winds hummed through the tense-charged wire while demons scurried in red-hot haste with secret message o'er hell's wide waste.

A shudder of dread passed through his soul that the poor rich man could not control. 'Twas noted by his attendants, two and some of the swarthier gambling crew, who straightway had gathered about the door to welcome him into the din and roar. The walls were painted in ebon black, and the fire poured through each crevice and crack; and through the smoldering gloom were seen grim dealers in dollars of crafty mien still plying their trade in awful zest—with a maddening zeal and a strange unrest.

The "pits" were full to the overflow and the wailing winds from the wastes of woe moaned by the temple in sad refrain while the inmates writhed in awful pain. The gambling fever was burning there with a tense, fierce flame beyond compare. The throats of the bidders were parched and dry; from each blistering lip fell a woeful cry; each blazing eye in each blazing head was clothed in madness and nameless dread. Their spirits quivered in throes of pain as they counted their losses without a gain. The ebon temple was wrapped in gloom as their nerve-tense fingers spelled out their doom, and the birds of fate screamed overhead that filled their souls with a nameless dread.

As the rich man saw his doom was sealed his heart grew faint and his senses reeled. The stifling air grew more stifling still as he watched the grind in the gambling mill. He fain had flown from his woeful place, o'er the shards of woe from his fell disgrace, away from this place so foul and fell, away from this dismal gambling hell, but here he must spend eternity, far, far away from the gates of Day; suffer the pangs of conscience smart where demons e'er ply their demoniac art, inventing some torment not known before throughout the ever and evermore.

His wealth was left to his children and wife, but the ill-gotten gold was spent in strife. The silver plate on the mansion door gave place to a name not there before. The acres of corn and waving grain were reaped by another of nobler name. What profit his wealth, we would like to know, when his ear was deaf to the sobs of woe? His god was his gold, whom he worshiped well—till the nether shades dragged his soul to hell. There with the demons of rage and hate the rich man for ever must share their fate. Take warning, then, lest you too be ensnared, and summoned to judgment unprepared.

MOTHER AND LITTLE ONES

THE CHILDREN'S ZOO

A FAITHFUL DOG

When the sheep of the flock were counted at night, two were missing, and the shepherd said to his collie, "Away, collie, and fetch them."

But the collie did not move; the dog was tired with his day's work of keeping the sheep within bounds and he wanted to rest.

The shepherd repeated, "Away, collie, and fetch them," and the collie went.

About midnight there was a scratching at the door, and when the shepherd opened the door there was the collie and one of the sheep.

The shepherd gave food and water to the sheep which had been lost, but after that he went back to the dog. "Get the other sheep," said the shepherd.

The collie did not move; he pleaded with his eyes to be left to rest, but at last he went, and about three o'clock in the morning he found the other sheep all torn, hurt, lost. The collie brought it back to the fold and the shepherd cared for its hurts.

Then he went to praise the collie. But the long stretch had been too much for the collie's strength. The two sheep were saved, but the collie died to save them.

How many of you have a dog of your own? Some of you have, I know, and you have found out how well they can be trusted to do their work.—Baptist Times.

THE STORY OF GINGER

Aunt Priscilla came tripping over to our house one morning, and as she came in she called out:

"Have you seen Ginger?"

Mother and I answered both together in a breath, "No. Why?"

"Because he's been out all night and hasn't come back yet, and he's never done such a thing before since he was born. And I don't know where he can be."

"Oh, I wouldn't worry," said mother. "He'll come back all right before long. Ginger has found something very exciting to detain him, you may be sure—squirrels or mice or birds or something. But Ginger knows more than some people; he'd find his way home from—anywhere!"

"Well, I shall advertise, and send someone out to hunt for him," said aunty.

"Ginger" was a splendid, big black cat, not a white hair on him—all black from the tip of his nose to the end of his tail.

The next day when aunty came in, she had a newspaper in her hand, which was shaking with excitement.

"Gladys!" she called. "Gladys, dear, I know where Ginger is! P. T. Barnum has him, and he's going round the country in a circus show!"

We looked at aunty as if we thought she had lost her wits. "Look at that," she said, and thrust the paper into mother's hand. "I was looking over some old papers before throwing them away," she went on, "when I happened to see it."

Mother looked at the spot aunty pointed out, and saw in big letters:

"Wanted. For Barnum's Circus. A big black without a white hair on him. Will pay a good price."

"That's where he is!" wailed aunty, the tears running down her cheeks. "Some one stole him to sell to the circus, and I don't know where the circus is. It left here some time ago, and oh, what will they do with poor Ginger, all shut up with lions and tigers and yaks and gnus and things! He'll be killed and eaten alive!"

Poor mother did not know what to say. "Well, aunty," I said, "he'll be taken good care of so as to look well in the show you can take some comfort in that."

But she only shuddered, and replied:

"They'll make him jump through a paper hoop; they'll whip him till he does; they'll put him with the tigers; they'll be

[This week we propose to give this department up to what we will call the "Children's Zoo." Children love animals, and we are glad of it. Animals bring us very close to nature, and they form an interesting study for the little ones. We hope you will find interest in this department as well as profit.—Editor.]

brutal to him and destroy his mind and manners. That's what they'll do."

The days went on and Ginger did not come back. Poor aunty was quite changed.

One evening we had been invited over to her house to dine, and there was no place I liked to go better, because the more you see of Aunt Priscilla, the more you love her. She always had the most wonderful thin old china and silver on the table, and gave me the loveliest things to eat, different from anybody else's, and always something new to look at or to play with. Well, we were sitting in the drawing room, waiting for dinner to be served, when the paper boy came along and threw the paper on the steps. I heard him, and ran out to bring it in. There on the front page, in great black letters, the first thing I saw was:

"Great Fire in Bridgton. Barnum's big building, where his animals are housed for the winter, burned to the ground."

I don't know how I ever dared give the paper to Aunt Priscilla, I was so frightened. But I had to do it, and then we listened while aunty read the account in a trembling voice.

"Ginger's dead!" she declared, when she had finished reading. "He's come to a horrible end!" And that night she lay awake all night.

She came over the next morning to say that she was going to take the train for Bridgton and find out. She could not stand the suspense another minute, and she would rather know the worst at once.

"Why, my dear, he may never have been with the circus at all," protested mother. "It's eighteen miles to Bridgton, and I don't believe I'd go on such a chase."

"I shall leave on the noon train," said Aunt Priscilla in a set voice, and when she spoke like that we knew it was no use to say more. So she went over to pack her bag to take the noon train for Bridgton, and I went over with her, and as we went into the sitting room on the left of the front hall—what do you suppose we saw? Ginger, sitting up in the sunshine in his favorite old spot on the window sill, calmly washing his face, and looking out at the landscape.

We could not believe our eyes, and aunty screamed right out. "Ginger," she gasped, "you darling, you wonderful! Where did you come from?" and she stared and stared, and no wonder. Then we rushed up to the window sill. Round Ginger's neck was a big collar with the name, P. T. Barnum, set in on a silver plate, and holes had been bored in his ears and great perky crimson bows tied into each one.

"I can't believe it," said aunty. And I'd like to know who could? But Ginger just must have walked home that eighteen miles all alone, at night, over a strange road. She began pulling the bows out of his ears, but I cried, "Oh, aunty, wait a minute!" and I ran out of the room. I went and took the biggest gracehoop, and I got a piece of tissue paper and passed it over the hoop. Then I came in and held it up before Ginger, and I said, "Jump, Ginger!"

He looked at me and at the hoop a minute, then he gathered himself for a spring, and went head first through that hoop as prettily as you please! He laid down and rolled over, and then sat up on his hind legs, and put his paws over his nose, and made a little bow with his head!

"You certainly named him right, Priscilla," laughed mother, for I had scampered over at fast as I could go to bring her. "He's got more ginger than any cat I ever heard of!"

"Ginger," sighed aunty, all in a daze of delight, "Oh, Ginger!"

And this is how Aunt Priscilla came to have a trick cat.—Winifred Ballard Blake, in Youth's Companion.

AT HOME ON THE SEA-BED

Among the red coral and green sea-flowers, beneath the deep, deep waters of the ocean, there are such marvels as we never dreamed of!

You have read of the wonderful sea-anemones, the sea-violets so blue and graceful; the sponge and coral mosses of brown and pink and lavender, and the tall, blue-tinted ferns that outline the sea caves almost hidden among the kelp forests of the sea-bed.

All these are marvels indeed, shining with a strange and lustrous beauty, but far more wonderful are the living creatures that make their home down there

"Inhabiting the wreathed shells
That lie in coral caves."

Some of these animals that live in the sunless depths of the sea have a light of their own; have developed organs of phosphorescence which shine on their surroundings like a red lamp.

There are others, however, which have lived in the dark so long as to have no need for eyes even, and these poor creatures are generally very dark colored and almost destitute of the gay markings that we notice on those that spend their lives in the blessed sunlight.

These last are a marked contrast to all those that live where there is little light or none. Indeed, we saw a number of deep-sea inhabitants that were of the most brilliant color, more like gems—sapphires, rubies, amethysts and emeralds—so changeful and flashing were their tints as they moved about in the water.

At first they looked to me like beautiful flowers, and I watched their play under the sparkling waves with delight, as well as wonder. There were jelly fishes that looked as if they were fragments of rosy clouds or bits of rainbow floating here and there in the sea. Some of these, too, had trailing membranes, lighter even than clouds, a mere breath of prismatic color, but beautiful beyond words to describe.

Yet they are not all graceful and beautiful. In the same species are to be found dark, shapeless creatures that look far more like bits of rock than anything else.

There are others that seemed to hide the little claim to beauty they did possess from the upper world, clinging closely to their dark haunts, and diving out of sight at the first sound they hear from above. The outside of an oyster is anything but attractive, but when the shell is open and exposed to the light, there is a glimpse of wonderful prismatic color, reminding one of nothing so much as a casket of gems. Some of these oysters conceal inside their shell the costliest pearls of rare perfection.

In some places the bed of the sea was fairly crowded with these marvels of the water. Beautiful and ugly, luminous and dark, graceful and shapeless, they all lived close together in their native element.

That is not the way different animals do on the land. But the naturalist has not found a quiet peace brooding over this water world and its interesting denizens.

At first sight some of them looked to me like fairy knights, dressed in shining armor, decorated with jewels, and some like sprites, wearing long robes of tinsel, trailing over the "beds of green sea-flower," but the scene was changed for one of fighting soon, of fierce battle.

That beautiful creature, the star-fish, not only wants his own way, but has it. In his native haunts he makes a cruel enemy, eating his neighbors up without ceremony or a moment's warning.

As for the sun star-fish, he is so fond of oysters—the juicy, deep-sea kind—that he lives on them. In spite of their hard shells he quickly devours them and by the thousand.

So they go on destroying each other—these sea spiders, spider crabs, hermit crabs, sea-urchins, star-fish, jelly-fish and numbers of others making a splendid "moving picture" meanwhile of radiant color and beauty. But remove them from their element and they are strangely changed. The gem-like marvels we see through the water telescope or glass-bottomed boat, are partly due to the coral reefs and the rosy atmosphere they create. The common sea-anemone—or wind flower—looks through this medium like a rare pink rose or chrysanthemum of the ostrich plume type.

It is a good deal the play of light and color on these creations of the "gulfs enchanted" in this lower world of "snowy shells and sparkling stones"—the "living gems" that are the delight of the naturalist, that make it so wonderful, so full of charm.

On land, in a different environment, they are none the less interesting—the thousand things that crawl and swim on the bed of the sea, but they are no longer beautiful.—L. D. Phillips, in *Young Folks*.

WHEN MOTHER BEAR MADE PICKLES

One year the three bears decided to make pickles. They didn't like pickles themselves; but whenever Goldilocks and her family had picnics in the forest they brought pickles.

"We'd better make pickles this year," said Middle-Sized Bear; "so, if Goldilocks should come to see Baby Bear, we could offer her something she likes to eat with her porridge."

Next day the Big, Big Bear took a huge basket and went for wild cucumbers. When he brought them home, the Middle-Sized Bear, with Baby Bear's help, began making delicious pickles (at least they looked delicious). They washed the cucumbers and cut them in slices. Then the Middle-Sized Bear gave Baby Bear a big spoon and a bag of coarse salt.

"Put the salt on the pickles," said the Mother Bear.

For a few minutes Baby Bear did as he was told, and shoveled salt on the wild cucumber pickles. He was having a good time playing with the salt, when suddenly that plump Baby Bear thought the salt looked so much like sugar that maybe it was sugar. By and by Baby Bear was so sure the salt was sugar that he opened his mouth wide and put in a big spoonful of salt. Then how he roared and cried! Father Bear came running in, and Mother Bear scooped salt out of Baby Bear's big mouth until she wondered how one spoon could have held so much. When she couldn't see any more salt, she washed Baby Bear's mouth with cold water from the spring. After a while Mother Bear put a huge box of mustard on the kitchen table and left it there while she went into the pantry to read a recipe for making mustard pickles. Baby wondered what was in the yellow box. Then he climbed in the Middle-Sized Mother Bear's middle-sized chair and reached for the box. He worked and worked with his clumsy paws before he could get the cover off the box; and when the cover came off, the mustard flew in Baby Bear's eyes. That mustard was so strong and hot that it burned like fire! Father Bear came running and Mother Bear came running. The mustard got in their eyes, too, and soon the three bears were dancing up and down on the kitchen floor, crying out, "Mustard, mustard, mustard!"

Then Father Bear had an accident. He knocked the pickles off the broad window sill into the sand.

"Never mind the pickles," said mother Bear, as she carried Baby Bear to the door for fresh air; "they wouldn't have been good anyway, because the book I have been reading in the pantry says pickles must be made of garden cucumbers!"

It was a long time before Baby Bear stopped crying, and perhaps he might have cried until bedtime if a bumblebee hadn't

brought him a wee bit of honey. After that the three bears went to walk.

"Anyway," said Middle-Sized Bear, as she tied Baby Bear's bonnet strings—"anyway, there isn't anything so good as porridge! If Goldilocks can't eat porridge, if she ever comes visiting Baby Bear, she will have to go hungry! We shall certainly never make any more pickles!"

And they never did!—Frances Margaret Fox, in the *Churchman*.

WHAT HAPPENED TO BETTY AND POLLY

Every year, when the apple trees put on their pink-and-white spring dresses, Betty and Polly went to Uncle John's farm for a long visit.

Betty and Polly were just the same age, the same size, and each had blue eyes and red lips that parted very often to let a bubbly laugh come through. But Betty's hair was curly and brown, and Polly's hair was curly and yellow; if you didn't notice this, it was hard to tell which was Betty and which was Polly.

Each morning they went together and fed the chickens, and then Betty went to feed the pigeons and Polly went to feed the ducks. The chickens soon grew used to them, and would come and take the grains of corn from their hands. But the ducks and the pigeons were shy, and always waited until Betty and Polly had gone away before they would come and eat their breakfast that had been brought to them. Betty and Polly often wished they were as tame as the chickens.

But one warm day, as Brown Wing, the mother duck, was floating about in the shade of the bridge with her three little ducklings, Downy and Fluffy and Topsy, she said to them: "Duckies dears, that seems to be a very nice little girl who brings you such a nice breakfast every morning. I think it would be quite safe, and much better manners, for you to meet her politely when she comes instead of waiting for her to go away before you eat the food she brings you."

Just then one of the pigeons was flying by and perched on the bridge for a moment, in time to overhear what Brown Wing was saying; the pigeon turned this over in his mind and decided she was quite right, so flew back home and told the rest of the pigeon family, and all agreed that the idea did her credit.

The next morning Polly pattered down the garden path to the brook to watch the little ducks for a few minutes. As soon as they saw her, Downy and Fluffy and Topsy paddled toward her as fast as they could. Then they scrambled up the stone steps to where Polly sat, quacking and stretching their necks to see what she had brought them for breakfast. And then, while Polly, who could scarcely believe her eyes, held the dish, they ate up every thing in it.

At the same time Betty had carried the dish of corn and crumbs to the low bench beside the rain-water barrel, where she could look up at the pigeons in their house on top of the pole.

The pigeons stood in their tiny doorways watching her, cocking their heads from side to side. Then one very brave pigeon flew down and perched on the bench. As Betty did not move, two more flew down and began to eat the crumbs from the dish; and then, best of all Silver, the prettiest pigeon, spread his white wings, and came and picked the crumbs from Betty's hand.

As soon as their dishes were emptied, Betty ran to find Polly, and Polly ran to find Betty, to tell each other the wonderful things that had happened to them.—Nora Bennett, in *St. Nicholas*.

A ROAD MADE OF LEAVES

In most parts of the world leaves would be considered very poor material for making roads, but in certain districts of Florida they are used with great success. There are miles of road that would be almost impassable because of deep sand but the leaves of the long-leaved pine are raked over the sandy roadbed at least once a year and the result is a roadway which can be easily traveled, and which seems like a carpet for

neither the horses' feet nor the wheels of the wagons or carriages make any noise.—Sel.

THE HICKORY TREE

Once upon a time there was a thrifty gray squirrel. All the bright autumn days he went whisk, whisk, through the woods, gathering nuts for his winter's food, and hiding them away in his pantries.

We have but one pantry at our house in which to store good things for winter, but the gray squirrel had more pantries than he could count; and, whenever he needed a new one, he made it for himself. His pantries were holes in the ground, and, as soon as he had filled them with nuts, he covered them up so well that nobody else could find them.

There were acorns in some of them and chestnuts in others, and one day he brought a fine large hickory nut from a far-off tree and hid it right on the top of the hill where he lived. It was the last nut that he stored away, for that very night the north wind came with a whirl of snowflakes, and the next morning the gray squirrel stayed in his hollow tree house with his bushy tail wrapped around him for a blanket.

"This is the time for a nice long nap," he said to himself; and he slept there almost all winter, except when he got hungry and went to his pantries for something to eat.

He nibbled acorns, and feasted on chestnuts; but for some reason (I think it was because he had put up more nuts than he could eat) he left the hickory nut just where he had hidden it on the top of the hill.

It lay there as still, as still could be till spring came and the gentle rain pattered down with a tap, tap, tap; tap, tap; it was a very pleasant sound. The grasses heard it and thrust their little green heads out of the ground; the flowers heard it and hurried out of their brown earth beds; and something in the heart of the hickory nut heard it and began to stir and grow and push its way out and up through the darkness into the light.

"What is it? What is it?" whispered the grasses when they saw it.

"What is it?" asked the flowers.

"It is a tree," answered the south wind that was playing on the hill-top. "I know too many trees to be mistaken in one of them. It is a tree—a little hickory tree."

And so it was, the tiniest tree that you can imagine. Why, it was no taller than a little flower!

"It will grow," said the south wind, blowing softly upon it.

"Oh, yes, it will grow," said the bright sun.

"Grow, little tree, grow," sang the April showers; and the little tree grew taller and straighter and stronger every day.

The first year that there were nuts on the hickory tree wonderful things happened on the hill top. Early one morning men came with sharp axes to cut down some of the trees and bushes and make a great clearing in the wood. They were busy for days, and no sooner had they gone than carpenters came with lumber and tools. Zish, zish, and rap-rap! The wood was filled with the noise of their work from morning till night. There is no need for me to tell you what they were doing. You can guess without a word from me that they were building a house. It was a pretty house, with good stout walls to keep out the rain and the sleet and the snow, and wide, beautiful windows to let in the sunlight; the carpenters fenced in a yard around it; and what do you think? In one corner of the yard stood a tall, straight hickory tree, the very hickory tree about which I have been telling you.

When the family to whom the house belonged moved there, the hickory tree was the first thing they noticed at their new home. A little boy named Rob spied it as they were riding up the hill.

"Oh, what a nice, big hickory tree!" he said; and, as soon as they had gotten out of the carriage, he and his sister Mary ran to see if they could find some nuts.

"Who planted this nice, big hickory tree?" said Sister Mary.

Now if somebody should ask you that, I wonder what you would say?—Maud Lindsay, in *Kindergarten Review*.

The Work and the Workers

ANNOUNCEMENTS

NOTICE TO CHURCHES AND INSTITUTIONS—It is expected that all churches, missions, institutions, corporations or companies owned by or receiving or expecting to receive either the moral or financial support of the Pentecostal Church of the Nazarene, will give detailed report of their work, receipts, and expenditures, liabilities and assets, together with their present and future plans and principles of operation, to the assembly of the district in whose bounds the said churches, missions and institutions, corporations, or companies are located. Will all those who have charge of the above named please see that the proper reports are ready, that there be no delay in the work of the assembly.—H. F. REYNOLDS, *Gen. Supt.*

HILLCREST CAMP—The fifth annual campmeeting of the Hillcrest Holiness Association will be held August 14-24, 1913, at the old camp ground, one mile east of the Hillcrest Baptist church. Preachers in charge, Rev. T. P. Roberts, Rev. A. C. Zepp. Paul Braser, of Boaz, Ala., will have charge of the song service.—J. A. HOWDSELL, *Pres.*

NEW ENGLAND DISTRICT—Your district treasurer has been called to the pastorate of the Pentecostal Church of the Nazarene at Cliftondale, Mass., for the present assembly year, and desires an interest in the prayers of the saints. All offerings for missions and for District and General Superintendents' support for this district should now be sent to TOM M. BROWN, 21 Fairview Ave., Cliftondale, Mass.

CAMPMEETING—At Buckeye Church, Castle, Okla. Bro. H. D. Humphrys, of Hugo, Okla., will hold our meeting this year, beginning August 15th. This is the oldest Nazarene church in this, the largest, district. We are asking our Father for great things.—L. F. CASSLER, *Pastor.*

CAMPMEETING—There will be held at Boulder, Colo., August 22d to 31st, a holiness campmeeting under the auspices of the Boulder Valley Nazarene Church. The old-time power is expected from the presence of the Lord. All who wish to be and get a blessing will do well to attend this camp. We have a large building, so that tents will not be necessary. The rooms will be free. Workers in charge: Rev. C. B. Widmeyer, Rev. L. E. Burger, Rev. S. L. Flowers, and others. Address FRED VOKE, Longmont, Colo., Rte. 1, or S. L. FLOWERS, Boulder, Colo., Rte. 1.

APPOINTMENT—Rev. Will H. Nerry has been appointed District Superintendent of the Kentucky District of the Pentecostal Church of the Nazarene, to fill out the unexpired time of Rev. Howard Eckel, who resigned that he might accept the pastorate of one of our churches in California.—H. F. REYNOLDS, *Gen. Supt.*

DISTRICT ASSEMBLY—The Dakotas and Montana District Assembly will meet in its fourth annual session at Sawyer, N. D., August 6, 1913, at 7:30 p. m. General Superintendent E. F. Walker will preside. Let everybody come in the fulness of the blessing, expecting a season of refreshing from the presence of the Lord.—H. G. COWAN, *Secretary.*

IOWA DISTRICT—The annual meeting of the District Board of Examination will be held at Kewanee, Ill., 9 a. m., Tuesday, September 9th. All licensed preachers in the district are expected to meet the board at this time and remain through the assembly.—E. J. FLEMING, *Chairman.*

PASTORAL—With the meeting of the District Assembly in September the undersigned will close a nearly five years' pastorate with the Nazarene church at Stockton, Ill., and will be pleased to correspond with churches in need of pastors. References furnished.—E. J. FLEMING.

OPEN DATES—I have some open dates to give for revival meetings; also to assist pastors in meetings.—EDWIN E. HATFIELD, Grand Island, Nebraska.

TENT MEETING—Our tent meeting at Koppel, Pa., will be held from August 1st to 10th, in charge of Evangelist R. M. Kell, of Kingswood, Ky.; music in charge of J. Glenn Gould, of Warren, Pa.—JAS. M. DAVIDSON, *Pastor.*

HOLINESS CAMP—The first holiness campmeeting at Elkhart, Kas., will be held under the auspices of the Pentecostal Church of the Nazarene, nine miles northeast of Elkhart, beginning August 14th. Rev. J. B. Mickey will be the evangelist.—G. H. WEBB.

DISTRICT NEWS AND ANNOUNCEMENTS

CHICAGO CENTRAL

Spent a good Sabbath with Rev. B. B. Sapp at Connersville, Ind., and at Sane's Creek in the afternoon. We are now ready to begin our Green's Grove campmeeting near Macedonia in southern Illinois. Good reports come from all over the district.

J. M. WINES, *Dist. Supt.*

SOUTHERN CALIFORNIA

I am so delighted with our new missionary paper, THE OTHER SHEEP. I must try to express my gratitude and heartfelt thanks to the editor and manager of the same. It is certainly a fine and timely paper. The missionary work among foreign-speaking people in this district has in some instances been a marvel to bring forth praise, seeing what God hath wrought. The work among the Japanese, carried on by Sister Staples, has been and is most wonderfully blessed of God. Recently I had the privilege, and profit to my own soul, of being with them in an open-air meeting in Los Angeles on Sunday evening. Sister Staples sang and preached in Japanese language, and a large crowd of more than one hundred Japanese gathered, staying for one hour. Better attention I have never seen in a street meeting. Many who had been saved testified to the saving power of Jesus, with much blessing upon them.

One of the converts, a Japanese young man, invited us to dine with him in Japanese style. This was an added favor bestowed upon me. Surrounded as though in Japan, with language on every hand which I could not understand, yet with chopsticks in hand I felt at home and enjoyed the meal, and felt refreshed in soul and body. I thanked God afresh for the noble work being done by Sister Staples and her co-workers among the Japanese.

W. C. WILSON, *Dist. Supt.*

WASHINGTON-PHILADELPHIA

Since my last report I have devoted my entire time to work on the district. I spent one Sunday at Baltimore, where we had a large meeting at night, with deep conviction and a number of requests for prayer. Went next to North East, where a good company assembled on short notice, and heard from heaven. Darby was the next meeting. Found the faith-

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Office Editor C. A. McCONNELL

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ful few pressing the battle. We regret the removal of Brother Gottshalk and family to Kansas in the near future, vacating the pastorate at Darby.

My next meeting was with the Cramer Hill camp, held under the auspices of our Camden church, J. G. Chamberlain pastor. The camp was visited with several severe storms to the discomfort of the tenters, yet many of the services were largely attended and successful. Returning home for a day, we went on to Alberene, Va., arriving in a thunder storm. Had a great day Sunday. The people came for miles over hilly and muddy roads, filling the church. The pastor, Brother Winkleman, enjoys the confidence of the people, and is full of hope for a revival on our return later. Sister Wade waded in as usual, and shouted in church, on the road, and in her home.

After a few days at Twin Oaks building camp we spent Sunday with the Chester Valley camp, held by our church at Coatesville, Pa. Found Bro. Wm. H. Berry in charge, having the work well in hand. The good attendance and results on this opening Sunday gave promise of a great meeting.

Thence to Sicklerville, N. J., twelve miles from Clayton, by automobile. Here we organized a new church with thirteen members and appointed Bro. V. B. Persing pastor. A fund will be opened at once for the building of a church this fall. Bro. J. B. Bowen assisted in this service.

This writing finds us on the Twin Oaks camp ground, ready for the opening tomorrow, the 31st.

H. G. TRUMBAUER, *Dist. Supt.*

ALBERTA

REPORT OF COMMITTEE ON EDUCATION

Dr. Adam Clarke once expressed the sentiment that "A Methodist preacher should inter-meddle with all knowledge." We might paraphrase the statement of the great commentator and say that the people of the Pentecostal Church of the Nazarene should seek to familiarize themselves with all useful knowledge.

As a church we can never hope to influence the world to any but a most limited extent unless we can not only zealously and earnestly, but intelligently, present the Truth.

Pentecostal people themselves will treat very charitably those who, without the learning of the schools, are earnestly and loyally standing for the faith once delivered to the saints; but those not of us, and those naturally prejudiced against us, will not be so lenient.

"We fully appreciate the fact," as Rev. J. H. Norris says in an article in a recent copy of our church paper, "that for the present in our church we are compelled to advance men of meager educational acquirements to important posts, because of the lack of trained men for these places. This necessarily weakens us for the present; but we must not for a moment allow ourselves to think of permitting this to become a fixed rule." Your committee believes that ignorance in the pulpit excites either pity or derision in the pew; either sentiment largely defeating the purpose of the preacher. On the other hand, we would earnestly pray that we shall never reach a place in our history where we shall exalt learning and educational acquirements beyond their proper place, or allow the culture of the schools to be substituted for the degrees conferred by the Holy Ghost. To avoid this, and yet to provide for the training of young men and women for the important positions in our church work, schools and colleges of the Pentecostal order must be maintained.

We are also of the opinion that the day has arrived when, for the protection of our children and young people, the number of private schools must be largely increased. The conditions prevailing in the public schools of the land are deplorable in the extreme. We can not join in the cry for the restoration of the Bible to the public schools. We believe that with the unbelief that largely prevails in the minds of the teachers of the schools it would be worse than folly to put the Bible in the hands of such persons and allow them to put

their interpretation upon the Truth and teach it to the pupils. Hence we would urge our people to encourage by all possible means the organization of such schools as can be under the control of teachers who have the fear of God before their eyes.

Such is the character of our institutions of instruction that we most heartily commend them to the moral and financial support of our people. We rejoice in the continued prosperity and enlargement of our schools and colleges. We especially recommend those schools that are geographically nearest to us; and trust that, shortly, numbers of young people from the great northland shall find their way to Olivet, Pasadena, and other places.

G. S. HUNT, *Secretary.*

IOWA

The Marshalltown (Iowa) campmeeting (Iowa District camp) is now in history, but the results will last through eternity. Some of the district preachers were on the field and helped much in the battle, among them Brother Mosley, of Kewanee, Ill.; Brother Clark, of Charlton, Iowa, and Brother Sitton, of Cedar Rapids, Iowa. All of these men and some others preached with unction and power, and God used them to His glory. Brother Thomas, the untiring pastor, was on the ground at every service to push the battle on to victory. Brother Brown, our Publishing House financial agent, was with us a few days and presented the claims of the same, and received a good subscription for the work. He also preached one sermon and souls found God at its close. Prof. George E. Slawson and wife, of Des Moines, Iowa, were the song leaders in the camp, and they still have some open dates for work. Your humble servant did most of the preaching at night, and God blessed to the salvation of some thirty-eight souls, either converted, reclaimed, or sanctified wholly. Among the number sanctified there was a young man who will enter school at Olivet, Ill., September 10th, to prepare for the ministry.

We are now in the battle in Morningside, Sioux City, Iowa. Some are getting salvation. We hope to have old-time victory before we close. Rev. W. U. Fugate is the pastor, loved by this loyal band of Nazarenes. The work on the district, as a whole, is going. At Keokuk, Iowa, Rev. George Bauerle has charge, and is starting well. At Cedar Rapids, Iowa, Rev. J. M. Sitton is pastor, and is starting in well. They are just starting into a tent meeting; pray for them. Bro. Frank Cowland has charge at Webster City and Waterloo, Iowa, and is doing well.

From Morningside I go to the Chariton (Ia.) campmeeting, August 2d-13th. Rev. M. T. Brandyberry and wife will be with me. Rev. S. M. Lehman and wife are here at Sioux City leading the singing. He is a fine preacher. He goes back to Botna for the third year. They have a new church which will be dedicated just before or after the assembly meeting, September 10th-14th. The new church at Chariton, Iowa, is now ready and will be dedicated soon.

B. T. FLANERY, *Dist. Supt.*

GENERAL CHURCH NEWS

BLUFF SPRINGS, ILL.

The Lord has been giving us some old-time revivals. Our meeting at Fithian, Ill., with Bro. J. A. Williams, was good. Quite a few got through to victory. Brother Williams did his own preaching and is truly a man of God. Wife and I led the singing. The Lord's hand is on the work at that place. They have only a few members, but they know how to pull the fire out of the skies.

We went from there to Stockton, Ill., to take charge of the singing for Brother Fleming, the pastor. He is one of the best men I ever worked with. He makes the evangelist feel at home. Bro. A. F. Moseley and Brother Gookin did the preaching. The blessing of heaven was on. We are now at Bluff Springs,

Illinois Holiness University

I have just returned from Seymour, pastors, Brother and Sister Brandyberry, Ind., where I have been assisting them in a ten days' tabernacle meeting held in the city park. It was a very good meeting. Some over thirty bowed at the altar, most of whom prayed through. There were five or six, and possibly more, in this meeting who will come to Illinois Holiness University this fall. The work at Seymour is growing. Brother and Sister Brandyberry are doing good work.

Upon my return home I found the college work moving on nicely. The work of completing the third story of the Administration building was going forward. It will be in readiness for the opening of school. This will give us ample recitation room for the present.

Also, one new house was in course of construction, and the material being hauled for another, which will be begun in a few days. This will make fifty houses in Olivet; none of these are garages or temporary buildings; many of them are two-story and modernly equipped. During the school year every house is taken and more called for. Still other buildings will probably be erected this fall.

Olivet is nicely located—a country town free from the allurements to the popular evils of larger places. I have never seen a cleaner moral place or a better, more hospitable people. They are so willing to help whenever they can. The religious services are spiritual and unctuous. The attendance keeps up well during the vacation. The last few weeks the Sunday congregation has been getting larger.

We have a good country grocery store, conducted by a man with a good Christian experience. A five-cent carfare, going either north or south, will take one to a little city where we get a good market and stores of all kinds. A twenty-five-cent carfare takes one to Danville, a much larger city and a splendid trading point.

The scenery is very nice. To the east and south is the broad stretch of prairie, to the west and north is more wooded, being the river bed of the Little Vermilion. Looking out the window, in the room where I sit writing, I can see the great fields of waving corn and the ripened grain in the shock. Just a little move and my eye will fall upon the clover—second crop now almost ready for the harvest and the thresher. Fruit and vegetables do well. All of the people seem to have good gardens, and some of them gladly share with the late comers, who did not get here soon enough to plant one this spring.

The climate seems pleasant. Only one or two "hot" days. Most of the time a pleasant breeze has been blowing. The winters are cold enough to provoke good student work, but not severe. And with coal at from 75 cents to \$2 a ton, the heating of a home is not very expensive. The health record here seems to be exceptionally good. Just the other day a father was praising the place because his son had so much better health while here.

Requests for catalogues are coming in thick and fast. The eyes of many young people are turned this way. It looks now like the attendance will be much larger than ever before. Also a goodly number of people are looking this way for homes. Several new families will move into the community this fall. If you want to be where things are moving ahead, come to Olivet, Ill.

Dr. Walker has done fine work as president, and he will continue in that position. The pupils and people all like him, and his remaining is the pledge for a good year of work. We are here to help him all we can to make this an ideal Christian school—an institution for which the church may well be proud.

E. P. ELLYSON.

with Rev. George Eades. We are having good crowds and interest is deepening.

OLIVET, ILL.

B. D. and M. B. SUTTON.

YATES, TEXAS

We closed one of the best meetings of our life last Sunday night, amidst a great blaze of victory. A part of the time no place for preaching. Thirty-four found God at the altar and in the grove meeting. We don't know how many prayed through elsewhere. Brother McMahan, the pastor, and his church were on fire and ready for the meeting. He and his wife are the greatest prayers we have met in a long time. Quite a nice class was received into the Nazarene church. We go next Friday to our Parker church on our charge, for our next meeting.

J. W. BOST.

NORFOLK, VA.

The Gospel Church at Norfolk, Va., has united with the Pentecostal Church of the Nazarene. Their pastor, Rev. A. J. Ramsey, is removing his family to Pasadena, Cal., where he will occupy a Faculty chair in our Nazarene University. Brother Ramsey was for a number of years a leading Baptist minister, but having received the blessing of holiness he soon found it necessary to withdraw from the pastorate of a church that sought to freeze out such as found the abundant life. Services were opened in a hall to which the people came without invitation. The necessity of organization was forced upon them, a fine church building was erected, and for eight years they continued independently as the Gospel Church. Desiring the larger fellowship of those of like faith, the matter was taken up with the superintendent of the Washington-Philadelphia District, who visited and arranged with Brother Ramsey for the transfer of the church to the Pentecostal Church of the Nazarene, which was officially and legally effected on July 22d. There are about forty members, with a fine church building valued at \$5,000 and free from debt. This new accession to the Washington-Philadelphia District calls for a revivalistic and aggressive pastor.

H. G. TRUMBAUER.

HOMER, LA.

Another ten days' encampment at old Spring Lake has gone on record with full results to be revealed only at the great judgment day. A number of souls were definitely blessed, and the saints greatly edified. The last night (July 27th) was one of marked victory. Taken as a whole this is considered the best meeting at this place for several years. Rev. Roy T. Williams, of Peniel, Texas, was the leading preacher, and Rev. H. B. Wallin, of Texarkana, led the singing. Two all-around men better equipped for their places of labor would be hard to find. I am sure that I voice the whole campmeeting committee when I recommend these brethren for any place desiring a revival.

The hustling missionary, Rev. James M. Taylor, and his co-laborer, Brother Reid, paid us a short visit. We also had with us a few days Rev. A. J. Vallery, president and manager of the Good Samaritan Rescue Home, at Monroe, La. Brother Vallery also favored us with an address, which resulted in a splendid collection for the Home.

We are beginning now to plan for a still greater meeting another year. While we had an unusually large number of campers this year, others have expressed their intention to camp next year. God bless the HERALD OF HOLINESS. We very much appreciate its weekly visits.

E. G. THEUS.

FROM BUD ROBINSON

I wonder if you are still shivering with cold in Kansas City. If you are, and really desire to get warm, you might come to the state of Ohio. It is hot overhead, and I imagine that it is hotter underfoot. You will remember that my last meeting was at Newton, Kas., and from there we took the northbound train over the

Santa Fe for Kansas City, to Chicago, and Cincinnati. I reached Kansas City at 5 p. m. My niece, Mrs. C. A. McConnell, and her daughter met me at the Union Station, and we had one hour to chat before my train pulled out for Chicago. We reached Chicago on time, and had a good breakfast and then got out for Cincinnati, where we had engagements for three days with Bro. Lew Standley at the old George Street Mission. We reached Cincinnati at 6 p. m., and went to the Mount of Blessing and found that Brother Standley had gone to meet us, and that we had missed him; but we had a few minutes to wash up and take a car down the hill to the old mission in one of the hardest parts of the city. The old George Street Mission is in the devil's nest. He is boss and general manager of that part of Cincinnati; but for the last seven years the Standley boys have had the mission in full swing, and I am of the opinion that this mission is one of the life-saving stations of the earth. The revival has been going there for seven years without a break. Souls have been saved by the thousands. Bro. Lew Standley has been in charge for five years, and has scarcely missed a night. He has some of the finest workers I have ever met. They will charge the devil in his den, twist him out, and have a scrap with him at any time of the day or night. Brother Standley's two daughters, Lily and Ruth, are among the faithful workers. They are now seventeen and eighteen years of age, and for the last seven years they have hardly missed a night. They are fine musicians and singers. In the mission one plays the piano and the other the organ. I preached for them three nights. We had sixteen at the altar, and most of them got through good and clear with a shout of victory in their souls. While in Cincinnati I met dear old Dr. Godbey. He is now eighty years of age, and is planning to make another trip around the world in 1915. His health is very fine now, and he looks as young as he did eight or ten years ago. At the close of my three days' meeting I bade the Bible School good-by, and boarded the train for Dayton, to join in the campmeeting brigade.

SEYMOUR, IND.

The church here is steadily and surely moving on and victory is perched on our banners. Our Sunday morning services are well attended, and shouts of victory, amens, and hallelujahs are always present. The Sunday night meetings are evangelistic and not a Sunday night since our district camp have we had a barren altar service. Our midweek prayer meetings are great watering and feeding places for the Lord's sheep, and how they relish their midweek meals! On last Thursday night we had eighty present, with one seeker at the altar and three others who requested prayer.

Our mid-summer tabernacle meeting, in charge of Dr. Ellyson, was one of precious vic-

tory. The interest and attendance during the meeting was excellent. The intense heat broke in on the meeting somewhat for two days, the thermometer registering 106½ in the shade. During the meeting thirty knelt at the altar seeking a definite experience. Brother Ellyson brought the gospel to the people in a forceful, logical way. He does not abuse the people, and neither does he compromise the truth. He has been a great blessing to our church. God bless him. We also had valuable assistance in music. Brothers DeCamp, Olin Waltz, Albert Walters, and Miss Lois Waltz, played and sang to the delight of all. We are marching on, happy Nazarene band. Our motto is found in Isa. 54:2.

M. T. and LIDA BRANDYBERRY, *Pastors.*

ALBERENE, VA.

We are glad to report that we have had a successful visit by our General Superintendent H. F. Reynolds, who gave us a grand lesson on missionary work. Our District Superintendent H. G. Trumbauer was also with us on the 19th and 20th, and was a great blessing to pastor and people. We trust the Lord will send him back in the near future to help in a revival service, and that the Lord will save many souls.

J. J. WADE.

OSAGE, OKLA.

Rev. W. P. Jay, wife and little daughter have just closed a seventeen days' tent meeting here with some victory. We had five converted and two sanctified, and many holiness fighters made to believe in the doctrine. We did not organize a church at this time, but intend to do so in the near future. Brother Jay is a good man and I can heartily endorse him; also his wife and daughter. Pray for the work at Osage.

E. L. LOOMAN, *Pastor.*

GEORGETOWN, ILL.

Fine services here over last Sunday. We had special services beginning on Friday night and closing Sunday night. Rev. Melvin Pratt, of St. Louis, who is at the head of a fine rescue work there, was with us and the Lord made him a great blessing. The service on Sunday night was in the interest of the rescue work, and though the night was warm, the church was filled with people eager to hear about this important but neglected work. Our street meetings on Saturday nights are increasing in interest, and souls are under conviction and the blessing of God is upon His people.

J. F. HARVEY.

SACO, ME.

Sunday, July 27th, was a good day at the Pentecostal Church of the Nazarene of this city. Our congregations were larger, interest is

growing, and we are conscious that God is working. Since coming among this people we have been doing much personal work, and we are convinced that is God's plan for His workers today just as much as it was a thousand years ago, when He sent His disciples out two by two to compel the people to come in. God never sends a revival to indifferent people. We must stir ourselves, be up and doing, if God is going to grant us the desire of our heart. We are believing God and feel encouraged in our new field of labor.

J. J. BURNS.

ADA, OKLA.

We have just closed one of the greatest revivals in the history of our church at this place. Rev. A. G. Jeffries, of Peniel, Texas, was preacher in charge. He is a great preacher, and, best of all, God is with him. His success is the result of much prayer. There were about sixty professions. Several united with the church. The last service was something wonderful. The altar and aisles were full, and such praying I have never heard. About twenty-five prayed through. Some were saved at every service. I was called at 4 o'clock this morning to pray with a man and wife who were under awful conviction. Brother Jeffries left the church on the firing line. Any one needing a revival in their church, I will recommend him to you as a great revivalist. The need of our evangelists is old-time power, and we can have it by old-time fasting and prayer.

S. B. DAMERON, *Pastor.*

GORE, OKLA.

We are in an old-time holiness meeting here. People are flocking to the altar. Some are praying through to victory. God gave us three blessed services yesterday (Sunday). One man prayed through in the grove service. Strong men and women broke down and wept like little children. We are here for another week. I am thinking of taking pastoral work another year. I will be glad to answer any one on this matter. I would like to get to a large town and do mission work in connection with the church work.

G. O. and BERTHA CROW.

CREELSBORO, KY.

We are praising God for victory at Creelsboro. We have just closed a good revival. Rev. George Nicholson and S. R. Brannon were the preachers in charge. At the close of the revival we organized a Nazarene church of twenty-four members, with good experiences, being authorized to organize this church by our beloved district superintendent. We ask the prayers of all the HERALD readers for this new church. We are expecting great things in the near future.

L. T. WELLS.

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EVANSVILLE, IND.

We are still in the battle against sin and the devil in the little church on the corner of Seventh and Walnut streets. God is blessing our labors with souls. In the last two weeks there have been seven persons either saved, reclaimed, or sanctified. Last Sunday evening two united with the church. We are renewing our campaign for raising the funds to pay off the debt incurred by the purchase of the little church. Our Sunday school is growing in attendance and interest. Since our organization in January, 1911, our little band has sustained no loss by death until three weeks ago, when we lost a precious young man in the person of Bro. Hugh Hamilton Crawford.

CHARLES A. BROWN, *Pastor.*

HAMLIN, TEXAS

We have just closed one of the greatest revivals Hamlin has ever had. God was with us from the beginning to the close. Crowds were large from the beginning, and increased to the close. Rev. Allie Irick and wife were in charge. Brother and Sister Irick are God-called ministers, and are bringing things to pass. They preach in the old-time way, and call mourners and stay with them and pray and shout until they pray through. They preach clean and straight and with power, and God gives them the hearts of the people. We called them back for another year, beginning August 1st, running over three Sundays. Our aim is to make Hamlin one of the greatest holiness centers in the west. Our motto is, "Where He leads we will follow."

Hamlin is the little city where the Central Nazarene University is located.

We are in a good meeting at Longworth, Texas, at present. We go from here to Mt. Zion for a campmeeting, and from there to Judd, Texas, and from there to Robie, Texas.

M. V. DILLINGHAM and WIFE.

ALMA, N. M.

God has just given us a great meeting at Alma, the first revival in the history of the town, and it is thirty or forty years old. We were there three weeks, and there were thirty converted and seven sanctified, and a good live church organized. Also a good Sunday school with forty-five charter members. A prayer meeting was also started. There were people there who had not heard a sermon in all their lives, and others who had not heard one in thirty years. The people there are mostly ranchmen, and the young men are mostly cowboys. They are a kind, generous-hearted people,

but heretofore drinking, gambling, and dancing was about all they thought of. But now God has wrought a great change, and we believe it is only the beginning of better things. When the people here serve the devil they surely do serve him; but when they find out there is something better, and turn to God, they surely do make Him as good or better servants than they did the devil. We are sure we are where God wants us, for the present at least, and never had greater victory in our hearts than now, and never loved Jesus and lost souls more. Oh, the joy of going into a place and preaching Jesus and seeing Him get hold of the drunkard, the gambler, and the dancer, and in a short time change them into meek and humble followers of the lowly Nazarene. There is nothing sweeter this side of heaven, and I don't know whether there is anything sweeter there or not. We are not *enduring* the work of the Lord, but really *enjoying* it.

H. C. and MARY LEE CAGLE.

FULLERTON, CAL.

We are now partially settled in our new work at the Olinda oil fields, and we have already found some things that encourage us greatly. The climate is delightful, and, as a rule, I am told, very healthy. We found between forty and fifty members, most of whom we should judge were sanctified wholly, and others seeking, and all having a mind to work and help the pastor push the battle for holi-

Another Church Dedicated!

CHARITON, Iowa, August 4.

HERALD OF HOLINESS:

August 3d registers the greatest day in the history of our church in Chariton, Iowa. Following a powerful sermon by General Superintendent H. F. Reynolds, a statement was made that \$2,580 was needed. This was hilariously met with cash and pledges, with fourteen dollars over. General Superintendent Reynolds, assisted by District Superintendent Planery, then dedicated the church, valued at \$5,200 and free from debt, to the service of God. Camp meeting opened with power, and will continue over August 13th.

REV. E. A. CLARK.

ness. The Sunday school is well equipped with competent officers and teachers, who are endeavoring to train the young of this community to lives of Christian usefulness. The church building is about three years old, and is well located. There is talk of building a new parsonage in place of the one now used, it being too small for the family of the present pastor. We have already heard the notes of victory from the members, and feel the fire burning in our own hearts, and are expecting a year of triumph in the Master's name.

C. W. WELTS, *Pastor.*

THE ELLIS CAMP

The Ellis camp closed on Sunday night, July 20th, with a sweep of victory. Rev. T. C. Leckie, of Hudson, La., our district superintendent, had charge of the services, and certainly did not fail in declaring the whole counsel of God. The battle was hard. The devil contested every inch of the ground; but the saints lined up and with a shout of victory pressed forward. Several were reclaimed and restored to the joys of full salvation, and some converted.

S. R. HENDERSON.

MALDEN, MASS.

The work moves on in midsummer. Our people returned from Grand View Park camp ready for the battle. It always does them good to go there. We are holding some powerful

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open-air meetings, and our gospel automobile is a great help. Using the windshield as a pulpit one can speak to the assembled multitudes as did Wesley and Whitfield of old. Really, every one of our churches ought to try the automobile pulpit. The people flock to see and hear, and the large and attentive crowds are a benediction. Oh, how we ought to publish this great salvation. Let us spread it everywhere!

LEROY D. PEAVEY.

GRAND VIEW PARK CAMP,

HAVERHILL, MASS.

The annual Labor Day camp will be held August 30th to September 1st—Saturday, Sunday, and Labor Day. This is always a rousing meeting. All are urged to attend.

The July meeting was a blessed one. President M. E. Borders was in charge, and among those who preached were George E. Noble, C. H. Strong, M. E. Borders, E. E. Martin, W. G. Schurman, Josephine Burns, John Norberry, Alex. McNeil, N. H. Washburn, S. W. Beers, and L. D. Peavey. Others who assisted were I. W. Hanson, Harold Edwards, Charles E. Hulsman, John Gibson, T. W. DeLong, D. G. Ryan, R. J. Gabrielson, and Brother Marshall. Singers and musicians were with us in abundance, among them being, in addition to the above-named, Madeline Gabrielson, Millicent Gabrielson, Sisters Welch, Reynolds, Hathaway, Thackeray, Bell, and Harold Vincent.

The Lord was with us in blessed power. Souls were seeking and the fire fell. The meeting improved throughout. It was decided to enter the city water on every floor at the hotel, and funds were raised for this purpose. It was also the consensus of opinion that a campaign for the entire elimination of the debt would be successful. This campaign will probably be inaugurated at an early date. The fall meeting will be a time of glory and salvation.

M. E. BORDERS, *Pres.*

HUTCHINSON, KAS.

We praise God this morning for precious victory through the blood, and especially for grace and comfort given in our bereavement—the loss of a precious infant son but five days old. The assembly year is closing with victory and blessing. Our pastorate and work as teacher in the school also closes this year. It will cost us heart pangs to break off the pleasant associations with God's true saints in this place, who have "helped us much through grace." Yoke fellowship for four years has endeared them greatly to us. God is truly leading, and we are doing our best to open the door wide for the new pastor and teacher when he comes.

On July 15th we had a double wedding in the chapel, which was a precious occasion, and we are sure was celebrated in heaven. Bro. Charles F. Crites, a student and preacher, and Sister May Belle Stevenson, who teaches in

our grade department next year, and Bro. Harry Wenger, student and vocal teacher, and Sister Lillian Will were united in marriage by the pastor.

We are seeing souls saved and sanctified. I will preach each night this week at Yaggy school house, six miles west, where Bro. E. W. Swim, one of our licensed preachers, has an appointment.

H. M. CHAMBERS.

NEWBERG, ORE.

We closed the holiness association camp at Newberg, Ore., with victory, and souls in the fountain from the first to the last service. The Lord convicted deeply, the saints prayed that God would lay some one out under conviction, and let the people know that God still saved men in the old-time way, and He did it. Newberg got a shaking up that it never had before, and men and devils had to acknowledge the supernatural power of God. We had for our co-laborer in the gospel Rev. Harry Hays, and we never had a truer yoke-fellow in any battle than he; he is a preacher of ability, and is well-known through Quakerdom as a Bible teacher and a successful evangelist. We want to recommend him to any camp wanting a preacher for 1914. He is in school work at Greenleaf, Idaho, and can be reached there. The Newberg camp is destined to become a great camp. This was their second annual meeting, and it was fine. Rev. Harlan Parker, the president of the Newberg Holiness Association, is moving to California. Dr. Dixon was elected to succeed him. He is backed by a band of holy men and women who will help him push the work. His only brother, who is a doctor also, was saved and sanctified in the meeting, and he will be of great help to him. Rev. Homer Cox, of Portland, preached a great sermon for us. Brothers Baldwin, Wells and wife and Sister Whitesides, all of Portland, were with us, and all rendered good service. Brother Allbright, of McMinnville, and some of his people, came up and helped out. We are now beginning at Abbyville, Kas. The Lord is already giving souls, and we look for a good salvation time here.

J. B. McBRIDE.

Pasadena, Cal., Rte. 1, Box 22.

SIoux CITY, IOWA.

Our big tent meeting closed out Tuesday evening in a blaze of glory. It was a real good meeting. About twenty claimed victory as being saved, sanctified, or reclaimed. The preaching by Brother Flanery and two sermons by Brother Thomas and two by Brother Lehman were all good; just the kind we need. The singing by Brother Lehman and wife was fine. Your scribe was given a unanimous call to this church for the coming year. We ask the prayers of the HERALD family for our success as a soul winner.

W. U. FUGATE, Pastor.

WELTY, OKLA.

This finds me in one of the greatest meetings of my life. Folks are praying through at every service. There have been twenty-five saved or sanctified. Will be here until August 3d. God bless the HERALD. I think it the greatest paper I ever read.

A. F. DANIEL.

HESTER, OKLA.

We are in a very promising meeting. The Nazarenes have a very comfortable place for meetings, a nice little tabernacle nicely floored and seated. We began on the 17th. The battle has been hard and stubborn, but the Lord is removing prejudice and sending His truth to the hearts of the people. I had the privilege of addressing the school for about forty minutes Friday morning. It was a very precious service. At the close a number of hands were raised as evidence of their desire to live a better life. Saturday morning was devoted to the children. A goodly number were present, and at the close of the service several came forward for prayer, and ten professed pardon. Sunday afternoon was given to men and boys.

Publishing House Days in the Northwest

Rev. H. D. Brown, our financial agent for the Publishing House, is now at work on the Northwest and Idaho Districts. In consultation with the District Superintendents, the following list of meetings has been made. Pastors and members in the various churches are requested to announce and make careful preparations for these meetings. Following is the list of meeting dates:

JULY	
North Yakima, Wednesday evening	30
Walnut Grove, Thursday evening	31
AUGUST	
Seattle, 1st Ch., Sunday morning	3
Everett, Sunday evening	3
Monroe, Monday evening	4
Marysville, Tuesday evening	5
Bellingham, Wednesday evening	6
Mukilteo, Thursday evening	7
Sellwood, Saturday evening	9
Portland, 1st Ch., Sunday morning	10
Portland, Scand. Ch., Sunday afternoon	10
Brentwood, Sunday evening	10
McMinnville, Monday evening	11
Salem, Tuesday evening	12
Barlow, Wednesday evening	13
LaCenter, Thursday evening	14
Spokane, 1st Ch., Sunday morning	17
Spokane, Hillyard, Sunday Afternoon	17
Spokane, Lincoln Hts., Sunday evening	17
Coeur d'Alene, Monday evening	18
Garfield, Tuesday evening	19
Troy, Wednesday evening	20
Diamond, Thursday evening	21
Huntsville, Friday evening	22
Walla Walla, Sunday morning	24
Sudbury, Sunday evening	24
Nampa, Tuesday evening	26

The meetings in the interest of our Publishing House have been very encouraging, both in spiritual and financial results. We ask all of God's people to pray for the divine blessing upon this work.

We have arranged with Rev. DeLance Wallace to present this work in the following places: *Pleasant Prairie, Pullman, Colfax, Sequim, Ballard, Wash.; Tillamook, Ashland, Condon, and Winlock, Ore.*

We hope to have a report from every point.

H. D. BROWN, Financial Agent.

A fine crowd was out to hear the message. I spoke to them for two hours, closing with a manifested desire by everyone to live a better life. Will run over another week.

B. F. PRITCHETT.

PAW PAW, OKLA.

We closed the meeting at Fairview, Ark., last Sunday night, July 20th. The Lord gave us a great meeting; quite a number saved and sanctified. Great crowds, deep conviction, and a great victory for God and holiness. Bro. A. T. Powell and wife, of Ozark, Ark., were with me and did good work in song and prayer.

J. D. EDGIN.

McPHERSON, KAS.

The writer just closed a battle at McPherson, Kas. Four or five who were on back ground, confessed out, prayed through to victory, and

"The Heart of the Rose"

The story published in our columns under the above title was clipped from another paper which had no copyright notice accompanying the story. Thinking the story was not copyrighted we published it. We have been informed by Fleming H. Revell Co., of 158 Fifth Ave., New York, that they own the copyright. The story was written by Mabel A. McKee, and is well worth preserving in book form. It is issued by the Revell Co. in a 44-page booklet.

the whole church was made stronger in God's grace. Brother Demoret, the pastor, stayed with us through this battle. He has a little flock of faithful pilgrims at McPherson who have a go through in their souls. Quite a number from other churches are looking to the Nazarene church for their church home. We believe there are great things ahead for the church at McPherson. I am now in a meeting at Madison, Wis., in the American Volunteers hall. Sunday, July 27th, was the first service. The house was well filled with hungry souls; fifteen at the altar the first service—some for pardon and some for purity. The prospect for a sin-killing, soul-saving time is fine in this place. Holiness has not been preached in this place for years.

J. H. VANCE, Evangelist.

LA CENTER, WASH.

Evangelists Lewis and Matthews are holding a revival meeting at Diamond Hill and View, Wash. Large crowds; meeting starts well.

J. W. FRAZIER.

RED ROCK, TEXAS

Our Union Grove meeting closed Sunday night with several professions, either converted or sanctified. Brother Manney was at his best. Several workers were in from different parts of the country the first of the meeting. The Lord blessed in the first service; had big crowds and good attention all through the meeting. We have subscription list to build a shed for next summer. Brother Manney was called back for next year. I have been working with Bro. Sam Bozarth and wife the last year. The Lord has been with us, and we have had good meetings, for which I praise Him.

OLLIE ROWE.

OKLAHOMA CITY AND BUCKEYE

The writer spent a Sunday with each of these churches recently. We found Brother Moody, acting pastor at Oklahoma City, and the "faithful few" pressing the battle in the church, Sunday school, and young people's services. The monthly envelope offering was not as large as usual, but a good spiritual interest was manifested in all the services.

July 26th we were met by Pastor Cassler at Castle depot and taken to Buckeye, a holiness settlement two and a half miles into the country, where the people (many of whom belong to our church), support a good public day school, with two wholly sanctified educators for teachers. They also have a good union Sunday school, and our people have a good church. The attendance on Sunday school and church services was excellent. Brother Cassler and church together with the other holiness people and friends are trying to bring up their missionary offering to the front rank, if not to the lead. Both of these churches are praying and planning for an old-fashioned holiness revival.

H. F. REYNOLDS, Gen. Miss. Sec.

VILONIA, ARK.

My last meeting was the Black Fork camp. It was a victorious meeting. There were forty-two either saved or sanctified. Rev. J. E. Moore and wife were with me. I took Sister Haynie and the babies, and we camped and the Lord was there. Such victories I have not seen lately. They prayed through in the old-time way. Rev. L. L. Hamric was to help me in this meeting, but failed to reach me. Brother and Sister Moore did some fine work. Brother Moore led the singing. We had large crowds, especially on Sunday. I go to the Holland camp from here. Expecting victory in the first service.

B. H. HAYNIE.

HUGO, OKLA.

We closed a very interesting meeting at Ervin, on the 20th. The attendance was fairly good throughout. Some good accomplished. A

few claimed to be much benefited. We had very few helpers, but the Lord stood by us. We attended three days the Indian District Conference held at Ellis Chapel. It was a large camp, perhaps two thousand attendants. A very spiritual meeting. The Indians are a more orderly and better behaved people than we whites, I am sorry to say. We go from here to Caney for a meeting.

V. A. WALKER and WIFE.

BALTIMORE, MD.

Just closed a meeting at Bowens, Md. The Lord gave us favor with the people and Himself. Our next meeting will be at Solomon's Island. We have a nice tent for the meeting. There has been only one tent meeting on this island before as far as we know. It is a hard field, but not too hard for our God. The meeting will last from August 3d to 17th.

H. CRAWFORD and WIFE.

CLAYTONIA, PA.

A sixteen days' tent service closed the 29th with great victory. Thirty-three sinners were born into the kingdom and gave a definite testimony. Thirty believers were sanctified wholly. The night of the 26th there were eighteen souls who received God in His sanctifying power, and three sinners were converted. It was a wonderful time of rejoicing.

PINE FOREST, FLA.

About three weeks ago we came, in answer to the call of the church here, to serve them as pastor. We met with a hearty welcome. We have here a campus, a tabernacle, a number of camp houses, a hotel, and a well of good water on the grounds; also the offer of a lot in the new town site (Pine Forest), on which the people want to build a church house soon. Best of all, a band of zealous folks, hungry for the blessings of God. A few days after our arrival Bros. W. S. Strickland and Henry Hamby came to us from Tennessee and conducted a series of good revival services, in which God gave us blessings to be grateful for and encouraged over. Many were restored to the grace and joy of salvation. Some were converted and sanctified, and all the members were strengthened and encouraged. Already calls have come from surrounding localities, and it seems we will not be able to do all the work that is already calling for our time and labors. This is a great, needy, and open field for the Nazarene work.

HENRY COOK, *Pastor.*

OAK GROVE, LA.

The fight is on here. The enemy is contesting every inch of the ground. A few souls have claimed victory over sin; some backsliders reclaimed. Brothers Galloway and Williams were with us a few days, and did faithful work. Bro. Sam Henderson is leader in song and is filling his place well. Brother Schrock, the pastor, is a true soldier.

T. C. LECKIE.

LOWELL, MASS.

Work is going good in Lowell. Seekers about every week. While other churches are closing or holding but one meeting per week, the Pentecostal church has full Sundays and three meetings per week. Many are delighted with the privilege of attending, and oh, how God does bless us! Praise Him. I have lately been to old Douglas campmeeting, and surely we had a grand meeting. Some 150 seekers. Rev. C. E. Roberts and wife and sister, and also Sister Crow and Sister Kell were some of the workers. Holiness succeeds.

A. B. RIGGS.

PEABODY, MASS.

In reference to report about my returning to Scotland in the near future, I wish to state that I am not now returning nor in the "near future," but will remain in this country.

Pastor Wm. BRECKENRIDGE.

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CONTENTS

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3. SOME OF THE EVILS OF IGNORANCE.
4. SEX HYGIENE.
5. THE BOY.
6. THE BLACK PLAGUE.
7. CORRUPTING INFLUENCES.
8. WHY GIRLS SHOULD BE TAUGHT THE EFFECTS OF ALCOHOL.
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PUBLISHING HOUSE of the
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2109 TROOST AVENUE,
KANSAS CITY, MO.

BAKERSFIELD, CAL.

Sunday was a great day, from the fact the great God was with us in the display of His power. His free spirit predominated in the morning service, blessing the saints and convicting the sinner. The altar service was good, a number praying through, one among the number being a man who for some time had used tobacco. God delivered him, cleaning his heart as he cleaned out his pockets, and he came up from the altar with the shine of heaven on his face. I met him on the street Monday morning, and instead of chewing and spitting, he was praising God for victory.

Rev. Mashburn, of Lon Angeles (First Ch.) preached for us in the evening. God blessed and owned both messenger and message, and gave us seasons of refreshing from the presence of the Lord. One man professed victory. We enjoyed having Brother Mashburn with us, and our prayer is that he may be the blessing elsewhere as here.

The Sunday school is good and increasing in number; the open-air and jail meetings are excellent. Some have knelt on the street for prayer; also some in the jail. The opportunities for open-air services are great, and we are praying God to give us a band wagon for our open-air work. Our prayer service Thursday nights are fine. A good spirit predominates. Attendance is good, considering the hot weather.

W. C. FRAZIER, *Pastor.*

EAST HOLLYWOOD, CAL.

How often one lone Nazarene with the fire burning in the soul, living in a community of no churches, has resulted in a place of worship being established! Such was the case here. The white fields, scattered sheep with no shepherd to lead and feed them, the unsaved with "no one to care for their souls," makes the heart bleed, and the soul cry out to God unceasingly until "the God that answereth by fire" comes, preparing the way, opening the door, and planting a little vine to grow and spread, "whose branches run over the wall." This work had its beginning first in the heart, then in the home of the writer—a cottage prayer meeting conducted by Brother Reinschmidt. But God soon blessed to "the enlarging of our tent, lengthening the cords, and strengthening the stakes"—"and the end is not yet." Our present small hall has already become too small under the splendid leadership of our dear Brother and Sister Vernie Clarke, who took charge of the work the latter part of June. Oh, how hungry these folks are and, some are getting to God. God is calling on to great things.

Mrs. J. L. FRISBEY.

LOS ANGELES, CAL.

FIRST CHURCH

Sabbath, July 27th, was enjoyable. Brother Cornell preached in the morning on "The Irresistible Message," and in the evening on "Double Mindedness." There were six seekers during the day. At the morning service a class of twenty-nine new members were received. These came mostly by letter from the various churches. God is sending old First Church large numbers of substantial men and women, for which we are devoutly thankful. The pastor will spend a two weeks' vacation—the second real vacation in fifteen years—at Redondo Beach.

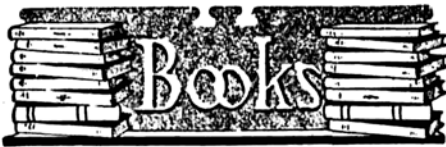
CHOCTAW, OKLA.

Our meeting at Harrah was not a failure. A goodly number found Christ. The Lord stood mightily with us and helped us in preaching the Word. We began here July 23d with good crowds; six saved to date. Conviction is on the people. The devil is stirred, but we are looking to God for victory.

L. L. ISAAC.

BANNING, CAL.

We opened up fire here July 20th in one of the district tents. This place has no holiness



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work. We are having very good congregations for this place. Two have come out on the Lord's side. There is a good interest in the

Superintendents' Directory

□ □

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.

1126 Santee Street

Missouri District Assembly, Ellington, Missouri.....October 16-19
Southeast Tennessee District Assembly, Sparta, Tenn.....November 6-9
Southeast District Assembly, Donaldsonville, Georgia.....November 13-16
Louisiana District Assembly, Lake Charles, Louisiana.....November 19-23
Dallas District Assembly, Lufkin, Texas.....November 27-30
Abilene District Assembly, Bowie, Texas.....December 3-7

A preparatory service will be held the evening preceding the first day announced. All members of the assembly are expected to be present at the beginning and remain until the close.

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Grand Island, Neb.....August 7
Hastings, Neb.....August 8
Colorado Springs, Colo.....August 9-10
Kansas District Assembly, Kansas City, Missouri.....September 3-7
Iowa District Assembly, Kewanee, Ill., September 10-14
Oklahoma District Assembly, Ada, Okla., October 22-26
Kentucky District Assembly, Newport, Ky., November 13-16

For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla. The New Iowa District Assembly, Marshalltown, Iowa.....September 17-21
Clarksville District Assembly.....November 5-9
Alabama District Assembly.....November 20-23

The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

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

Dakota-Montana District Assembly, Sawyer, North Dakota.....August 6-10
Gaines (Mich.) Campmeeting.....August 22-28
Cleveland (Ind.) Campmeeting, August 29-September 8
Olivet, Ill., Opening of school.....September 10
Kansas City, Mo., Missionary Board, October 9-12
Little Rock, Ark., Arkansas District Assembly.....October 14-19
Olivet, Ill., Chicago District Assembly, September 30-October 5

First session of all District Assemblies at 7:30 p. m. of the first day advertised.

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I. M. ELLIS.....Box 175, Hamlin, Texas

ARKANSAS

G. E. WADDLE.....Box 245, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAIT.....Calgary, Alberta
Room 413 Grain Exchange

ALABAMA

C. H. LANCASTER.....Jasper, Ala.
Thaxton, Miss.....August 8-17
Millport, Ala.....August 22-31
Brilliant, Ala., R. F. D. 1.....September 2-10

CHICAGO CENTRAL

J. M. WINES.....Greenfield, Ind., R. F. D. No. 9

CLARKSVILLE

J. A. CHENAULT.....Chestnut Mound, Tenn.

meetings. We are looking forward and praying that we may have a Nazarene church in this place.

JAMES ELLIOTT.

EAST PALESTINE, OHIO.

In the will and providence of God the way has opened for me to again enter the field of evangelism to which God definitely called me years ago. A special feature of my work will be to let the Lord use me in a place until the work is done. I can furnish the best of references from our best pastors and evangelists. Address me as above.

E. E. WOOD.

OSZARK, ARK.

We closed a glorious revival at Allx, Ark., July 20th. This was one of the greatest revivals of my life. Sinners came to the altar in great numbers. It was glorious to see the penitents die out to sin and the world. Old mat-

COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo.
226 N. Chestnut St.
Boulder, Colo.....August 22-31
Stigler, Okla.....September 28-October 5
Loving, Okla.....October 8-19

DALLAS

W. M. NELSON.....Texarkana, Texas
Cuthand, Texas.....July 30-August 10
Rosebud, Texas.....August 14-24
Nash, Texas.....August 28-September 15

DAKOTAS AND MONTANA

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

IDAHO

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

IOWA

B. T. FLANERY.....Olivet, Ill.
Chariton, Ia., Care Rev. E. A. Clark.....August 2-13
Grinnell, Iowa.....August 15
Farmington, Iowa.....August 16-17
Galesburg, Ill.....August 20-30
Kewanee, Ill.....September 2-14
Iowa District Assembly, Kewanee, Ill. Sept. 10-14

KANSAS

A. S. COCHRAN.....Kansas City, Mo.
3446 Wayne Avenue
Woodbine, Kas.....August 8-10
Windom, Kas.....August 13-14
Pekin, Kas.....August 16-17

KENTUCKY

WILL H. NERRY.....Louisville, Ky.
Care W. W. Stover, 2234 W. Chestnut St.

LOUISIANA

T. C. LECKIE.....Hudson, La.
Kilborn, La.....August 4-10
Hudson, La.....August 11-17
Barham, La.....August 23-31

MISSOURI

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

NEW ENGLAND

N. H. WASHBURN.....Beverly, Mass.
Oxford, Nova Scotia.....July 26-August 9
Yarmouth, Nova Scotia.....August 9-17

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DeLance Wallace.....Box 304, Walla Walla, Wash.

OKLAHOMA

S. H. OWENS.....Altus, Okla.
Sulphur, Okla.....August 9-11
Mill Creek, Okla.....August 12-14
Kingston, Okla.....August 15-17
Shay, Okla.....August 18-19
Newburg, Okla.....August 20-22
Liberty Hill (near Hanna), Okla.....August 23-24
Wister, Okla.....August 25-26
Liberty Hill (near Wister), Okla.....August 27-28
Hill, Okla.....August 29-31

PITTSBURGH

N. B. HERRELL.....Lisbon, Ohio
Newcomerstown, Ohio.....August 5-7
Dayton, Ohio.....August 8-10
Columbus, Ohio.....August 11-12
Bentonville, Ohio.....August 15-17
Bentleyville, Ohio.....August 19-24
Millersport, Ohio.....August 29-September 7

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

W. C. WILSON.....Et. 1, Box 235A, Pasadena, Cal.
San Diego, Cal.....August 10-17

SOUTHEASTERN

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

SOUTHEAST TENNESSEE

S. W. MCGOWAN.....E. B. D. 3, Santa Fe, Tenn.

WASHINGTON-PHILADELPHIA

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

ters, grievances, troubles, etc., were made right. People confessed to each other, forgave, and made up. Some bright sanctifications and glorious reclamations. Bro. L. L. Hamric, of Vilonia, Ark., did the preaching. His preaching was sane, Scriptural, unctuous, and with the power of the Holy Ghost. He surely has the revival fire. About thirty-five either saved, reclaimed, or sanctified. Three united with the church and two others are to join. Sister Jonnie Dance, of Athens, La., was with us and rendered good service. Sister Dance is a young woman full of the Holy Ghost, faith, and power. She has a grip on God, and can pray the power down. She is one of the greatest altar workers I've met.

We are now in Dyer, Ark. The meeting starts well. Some ten converted already. I am pastor here, and am doing the preaching. The Christians of other churches are helping us. God is blessing, and we are looking for greater things.

A. B. CALK.