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EDITORIAL

"THE NEED OF GOD"

AN editorial on the above subject, in a recent issue of the *Youth's Companion*, was very strong and striking, especially coming from a paper not professedly Christian or ecclesiastical. It is quoted in full in the "Editor's Survey" department. The writer sees clearly the rock on which our country threatens to split unless there is a manifest change in the recognition of and obedience to God. This vision is growing in the ranks of the laity. Any thoughtful man can see the truth of the position taken by the editor of the *Companion*. No nation is made durably strong simply by navies, armies, schools, great business and kindred forms of power. After all, true strength is in recognition of and obedience to God. Any policy short of this is partial, limited, fragmentary, and can bring only ephemeral and partial success or prosperity. The broader vision which takes in the authority of God and compliance with the great, fundamental principles of His kingdom, as well as up-to-date business sagacity and methods and enterprise, is the basis which alone will secure permanency to the institutions of any people. Our great America has veered very far from this plane. Commercialism is the rage. Our people are money-mad. Business—rapid, rushing, delirious business—is the solitary thought and aim with entirely too many. The church is invaded with the maddening craze. To too great a degree the church has centered itself on numbers, statistics, and on worldly methods in seeking to reach the people. These material methods of the church do not commend themselves to thoughtful men outside the church and fail utterly to answer the hunger for God in human souls, and the consequence is people are not reached but turn away from the church in multitudes. Christ is not lifted up as the drawing power, and men gravitate into unbelief and indifference and sin.

THIS pitiable condition of materialism and worldliness, especially in the church, is very naturally a favorable one for the spread of false teachings and notions which come in the name of God and pose as religions, but in reality deny every essential credential and attribute of the really divine, and are but miserable counterfeits of true religion. These spurious cults thrive on the carcasses of defunct and backslidden churches, and their number and activity is sadly in proof of the distance the churches have fallen from real loyalty to truth and Christ and God.

MAMMON is the God people are taught to worship now. Success is the goal sought to be reached, and any methods are justifiable with too many which will secure the end of success. Seek ye first the goal of success, and if gained nothing else will ye need. Such is too generally the policy and the creed and the practice of the masses today. God has been put out of His universe and the rival, Mammon, placed on His throne, and before this false god men and women debase themselves by bowing and worshipping. The same laxity and degradation pervade the domestic and social life. The very recklessness of many of the popular amusements of society, and the very attire allowed and endorsed by mothers in the home, are of a piece with this worship of success. The girls must succeed in society even if at the cost of every noble instinct of modesty and refinement, and the young must be entertained although at the sacrifice of every ideal and instinct of higher manhood and noble sentiment. With all our boasted achievements it is

undeniable that our homes and our young people are dangling on the verge of moral catastrophe and wreck with just enough of actual wrecks from time to time to render unpardonable the blindness of parents and pastors who refuse to see what alarms and astounds every observant and thoughtful student of the times.

IT IS TIME there was an awakening. God must be re-enthroned. God must be brought back to America. God must come back to His own. There must be general confession and turning back to God. The nation is bleeding for the lack of God. Every institution essential to our nation's perpetuity and success is imperiled. Some are lost perhaps beyond recovery. Action prompt and persistent is needed to save what is not wrecked. Every patriot has a distinct call to the rescue. Let there be a general and brave response. Every evangelical minister and church has a similar call. To the rescue, ye sons and daughters of the Lord!!

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THE UNRECOGNIZED POWER

WE ARE very sure that preachers' wives have never, as a rule, been accorded the credit due them for the marvelous work they accomplish in parsonage and manse, and the silent but tremendous influence they exert in so many ways in aid of their husbands' achievements. A mistake in matrimony is more fatal in a minister's life than in that of any other man in the world, and, conversely, a proper or happy marriage in the case of a minister is capable of contributing a deeper and broader influence in the world's weal than a fortunate marriage of a man in any other calling in life. While this is true, it remains a fact that, as the most potent forces in nature are secret, so this most potent spiritual influence of a faithful preacher's wife in the parsonage home is silent, unknown and unrecognized to a very large degree.

THE HOME is the retreat whither the preacher resorts for rest, recuperation of wasted nerve force, and renewal of energy for the multiform and perplexing duties and problems of his high and holy calling. Everything, therefore, depends upon the atmosphere of the home. The home on the human side and prayer on the divine side are the two wings for the preacher's flight to the reservoir of infinite succor and divine rehabilitation. How important that the atmosphere of the home correspond with the quietness, calm, holy peace and restfulness which characterize the spirit of true prayer. By daily resort to the potency of prayer in a sacred retreat so congenial and friendly and helpful for its exercise as such a home can be made, the preacher can be kept nerved and equipped for the unending perplexities and difficulties of his work.

THE BEST of all critics of the preacher's sermons and pastoral work is his faithful and intelligent wife. She is an honest and a profoundly and personally interested critic. Many a man owes a large and unknown sum for his success in the ministry to such faithful, critical helpfulness of a loving, intelligent wife.

THE WIFE's position is a more trying one, requiring far more patience and persevering heroism than that even of the preacher. His contact with the public, the excitement of his open contact with men and things, and his recognized leadership in all matters ecclesiastical, make his position one greatly interesting and exciting and less trying than that of his wife,

whose position and influence are silent and unseen. For this and other reasons every trial that comes to the preacher, every blow that reaches him falls upon his devoted wife more heavily than upon him, because she lacks the companionship of kindred spirits and the sustaining support of approving friends which always surround the preacher so helpfully in such times of stress.

IN THE case of men thrust into unusually conspicuous positions of leadership in great ecclesiastical or social reforms marked by sharp contests, acrimonious controversies, and nerve-racking conflicts, the opportunities and responsibilities of the wives are even more marked and influential. A striking illustration might be found in the case of the wife of Noah. Few men have had longer testings and more exasperating ordeals through which to pass than this old servant of God. Through the long years of his faithful but fruitless preaching doubtless he received mockings and cruel tauntings from the giddy and heedless multitude. How many hard, unjust, and cruel things must have been said about the old veteran, and yet every syllable of it fell on his devoted wife's ears and heart with depressing force. While Noah, year after year, was showing his majestic faith by his persevering work amid the satire and scorn of the unbelieving crowd, his faithful spouse patiently and uncomplainingly sat in the quiet of her home, exercising that sublime patience which is the very soul of heroic strength. We sometimes wonder if Noah could have stood the test and persevered through the long and trying years with his mighty task if he had not been blessed with this sweet refuge in his home from the surrounding scorn and unbelief and wickedness.

The wives who have stood faithfully by their husbands in the stress and strain of great crises have been many. The frail little heroines of the quiet homes, unknown, unsung, and unhonored, who have patiently and perseveringly sustained and upheld heroic husbands amid the blaze and excitement of great world-conflicts, mighty revolutions, or destiny-making crises, have graced the annals of history in all the past. Never, perhaps, has there been one who stood true and faithful for so very long a time patiently and silently waiting with sublime faith for results, as the wife of this great patriarch. Faithful simply in the humble but sublime place of wife and mother; honoring, obeying, and encouraging her sorely tried husband; training her sons to fidelity and trust and patience; this woman, heroic in her endurance, in her quiet, unheralded fortitude, in her matchless ability to stand and wait God's will and pleasure and sublimely believe against all the people and all the signs and appearances and apparent facts to the contrary—this wife is a sublime spectacle, a noble example for all the ages, a heroine of the heroines. In justice and with pleasure we unhesitatingly declare that her descendants are still with us, and we believe will continue in the ages to come to bless the church and the world with their holy influence and angelic qualities of sweetness, gentleness, and self-denying love.

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HOW TO MEET THE WORLD'S SPIRIT

THE marvelous increase of the rush of business, the din and whirl of pleasure-seeking, and the disregard of God and sacred things which characterize this age, puts before God's people a difficult problem, unless they stick close to New Testament methods and teaching. It is wide of the mark to meet the world with the world's methods. It is a mistake to lower our standard or method to meet the world's opposition. The devil will beat us at that game. There is only one sovereign way to meet the world's indifference or opposition or extreme commercialism, and that is by the route of prayer.

All the world's saints and reformers who have led the way out of formalism and difficulties extreme have been men and women noted for being much alone with God. Luther was a

great prayer. He was much on his knees. He tells us that the Reformation was born in prayer. He constantly insisted on his students spending much time in prayer. John Wesley was a man of prayer, and urged it upon his followers. These great reformations were the result of great wrestlings in prayer. God heard the agonizing cry of His child over the awful condition, and sent help from on high, and there was double strength given His servants, and they became mighty in His hand in turning back the tide of worldliness and formalism, and ushering in great revival waves of saving power.

If there was ever a time when we needed much praying it is the present. The enemy has come in like a flood. There are enemies without and enemies within, and together they are seeking the overthrow of the ark. This is a time for unusual prayer—persistent, united, public, secret—by each and by all. The church through all the ages has been greatest when she has been most distinguished for her praying members. The spirit of evangelism will rise no higher and reach no lower in the needs of humanity than the prayers of the Christians. The measure and intensity and extent of evangelistic fervor and success will be determined alone by the amount of earnest, soul-travailing prayer the church invests.

The Christian history in all ages teems with lessons illustrative and evidential of the positions herein assumed. The very birth of the Christian religion itself was in prayer. Its blessed Founder spent forty days in solitary prayer before He felt ready or was esteemed ready by the Father to enter upon His great remedial work, and from that entrance His time was as much spent in prayer as in service. Fresh from His gracious meeting with God in personal saving power, Paul went into the wilderness for the strengthening and illuminating help of secret prayer. The very first meetings recorded of the early church were prayer meetings, and this was the strength and glory of the apostolic church. All the great revivals which have marked and blessed the church adown her history were born literally out of the agony of great and conquering prayer. In every individual Christian's experience the epochs passed, the advance degrees made, the uplifts received, the victories achieved, the special enduements of power conferred, all these were marked by earnest prayer, and came in answer to it.

Prayer is the royal road of victory for the church, for the individual, for all. Prayer is the warp and woof of Christian character, the soul of Christian energy, the secret of successful Christian service, the measure of power, the source of comfort in sorrow's gloom, and the comfort and peace of the saint in the dying hour. It is a golden, unseen chain of holy influence with which to draw the unbeliever from sin's destructive way into ways of pleasantness and peace and joy. It is the silken cord which binds in holy communion and sweet fellowship the body of saints, and prepares them for aggressive resistance of the enemies of the faith, and for the winning of souls.

The church can use to great advantage much money for the Lord's cause, but she can far better be in abject poverty as to financial resources than poor and feeble in her prayer power. Learning is an arm of mighty power to the church and ministry, and wonderfully aids the preacher in presenting in pleasing and drawing form the message of salvation. Yet the church and clergy can afford better to be without culture than without the prayer of faith and of power which prevails with God and brings down the power and the fire. The richest, strongest, most successful, most respected, most evangelistic, most apostolic, most influential, and most efficient and saving church is the church most in prayer and best known for prayer results.

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It is claimed that there is more religion outside of the church today than ever before. If the contention be true and intended as a slur on the church, it misses the mark. The church alone is to be credited as the instrumentality by which this spread of religion has occurred.

The Editor's Survey

THE BRIDGE BUILDER

An old man going a lone highway,
Came at the evening, cold and gray,
To a chasm vast and deep and wide,
The old man crossed in the twilight dim,
The sullen stream had no fear for him;
But he turned when safe on the other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim near,
"You are wasting your strength with building here;
Your journey will end with the ending day,
You never again will pass this way;
You've crossed the chasm, deep and wide,
Why build you this bridge at evening tide?"

The builder lifted his old gray head:
"Good friend, in the path I have come," he said,
"There followeth after me today,
A youth whose feet must pass this way,
This chasm that has been as naught to me,
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim—
Good friend, I am building this bridge for him!"
—Selected.

A WELCOME VOICE

Elsewhere we refer to an editorial which appeared in *The Youth's Companion* on THE NEED OF GOD. We welcome this voice from this unexpected source. It is a timely word from a quarter which no one can charge up to mere convention or cant or professionalism in the clergy. This is a voice from what we term the world—and an influential department of that world which is entitled to be heard. This witness can not be tossed aside on any of the pleas ordinarily used to discredit the faithful warning voices of God's ministering servants. We commend this *Companion* editorial to the careful perusal of everybody:

This ample, splendid, fruitful, energetic, prosperous America of ours is not, perhaps, conscious enough of all its needs. It has many of them, but none is greater or more pressing than its need of God.

This is not an arraignment of our morals. For all our outcry against political and financial corruption, we are, as the world goes, a moral people. We are a generous people, a kindly people, a sympathetic people, ready to respond abundantly to the appeal of any form of want or suffering.

But this habitual kindness and conventional morality, on which we pride ourselves too much, covers but can not bide the deeper need of which *The Companion* wishes to speak. Look back at the past, at the history of all the nations of the world; how many peoples do you find who show in their common daily lives as little sense as we show today of what you may call, if you will, "the not-ourselves," "the spiritual mystery," "the divine"? There is no better name to call it by than "God."

We have churches, you protest. So we have. But there are some who do not go to them, and not all of those who do go, listen. And what is far more important, in most cases God is left in the church. Who names His Name in the rush of business or in the tumult of pleasure? How many of us—writer, lawyer, doctor, broker, politician, or club-woman—connect the thought of Him with any absorbing interest of our lives?

There are various reasons for this. One is the real decay of belief, due to the subtle infusion of science, or misunderstood science, into all our thoughts. And there are others. But the most curious of all is an excess of reverence. From the time of the original Protestant revulsion against the undue familiarity of the middle ages with saints and things divine, there has been a growing tendency to remove God further and further from common daylight and common dust and toil and common tears and laughter into the shadow of shrines and the dim odor of sanctuaries, until we have taken Him from all contact with our real lives,

where everything must dwell that is to touch us with any vital power.

The process has gone on so quietly that we have not been conscious of it, has gone on so far that we have lost all appreciation of its significance; yet it offers one of the greatest problems that the twentieth century has to deal with, greater far than any political or economic problem. A nation can get on without kings, without navies, without airships, without telephones; but no nation has ever long grown and flourished and triumphed without God.

THE WORD COMFORTING IN DEATH

The power of the Word is something we love to ponder. Wherever given a chance this precious Word illumines, comforts, and saves by its mighty power. Numberless are the instances where this Word, by a single passage, has clutched the memory and conscience and held on until light, peace, and joy came in saving power. Sometimes in a letter written, some passage referred to is pondered until this blessed result follows. Sometimes a passage read on a motto, or on a sign, or elsewhere gets into the mind with a power and influence that remains until salvation follows. This is according to the promise. This Word is "quick and powerful." It is a living Word, and made powerful for the saving of the people. An exchange gives an incident of this saving and comforting power of the Word:

Jimmie Blair was a little boy. As he lay very sick his pastor came to see him, but finding him very weak, seated himself for a short time quietly at his bedside. Before departing, however, he gave the child a verse of five words, a word for each finger on one hand. The sick boy counted over the words on his five pale fingers—"The Lord is my Shepherd." "And 'my' is the best of the five," said the pastor. Two days later another visit was paid to that same house. At the door the sorrowing mother met the pastor. "It is all over," she said, "my Jimmie is dead. But come and see him." And she led the way into the darkened room. Very thin and white was the little face, very sweet and peaceful the countenance of the little sleeper. Then the mother drew down the coverlet and said, "That's the best." The little hands were crossed and on the fourth knuckle of the left hand rested still a finger of the right. In silence that life had sped with the hands clasped to utter, "The Lord is 'My' Shepherd."

THE BIBLE IN THE SCHOOLS

That was a hopeful and encouraging incident when the Pennsylvania Legislature passed recently a law requiring at least ten verses from the Holy Bible to be read as part of the opening exercises of the public schools daily. This is compulsory, as it should be. No protest is heard when mathematics or geography or grammar or reading is made compulsory, but Romanists are now howling their discontent over this new law. Let them howl; but let this law be adopted by the Legislature of every state in the Union, until Rome finds that this is America, and is to continue America without let or hindrance or dictation from Rome. This country has gone far enough in the downward

road to wreck and ruin. It is high time there were signs of return to sanity and to God. We hail this legislative act as hopeful in the direction of a recognition of God and His Word. To show the animus of this Romish adversary in our midst we quote the following from the *Herald and Presbyterian* concerning a statement made by some opposing Romish priest:

A Roman Catholic writer said not long ago that it were better for one to be without any sort of religion than for him to be a Protestant. He would rather children should grow up without any sort of morality than for them to be instructed out of the Bible. So long as the terrible mass of saloonkeepers, criminals, and other evildoers come up into life through the channel of the Roman Church, it is well for all who have regard for good citizenship and for the welfare of our country to disregard the threats and clamor of the Roman priesthood and use the best means for saving the children of our nation and leading them into moral and virtuous life.

The divinely ordained means for true moral instruction is the Bible. Let it be read. Jewish people need not object. A great part of the reading will be from the Old Testament. Roman Catholic people have no sort of right to object. They claim to believe the Bible, even if they do try to fight it out of sight. The great mass of their children, however, are segregated in their parochial schools. Whoever objects, their objections should not prevail. It is right and it is wise and it is best that influences should be brought to bear upon all the children of our public schools to lead them in the ways of morality and purity. Whoever objects to this is an enemy of the race and of the country, and should be so regarded and dealt with. Those who object to what is good and reasonable have no right to dictate public policy, especially in matters that affect the vital welfare of the people.

MINISTERIAL SALARY AS A MOTIVE

Salary has no right to enter the motive of a preacher in entering upon the Christian ministry as a calling. The very fact that the ministry is a calling and not a profession is conclusive in favor of the above proposition. To be sure, every preacher should have a support for himself and dependents, but the moment this becomes a motive, and anxiety ensues on the subject, disturbing the serenity and peace of mind of the preacher, he is in a bad way, and has the promise of failure in the most vital aims and work of the ministry. Some time ago a writer in one of our religious papers said that there are many young men who would enter and fill up the depleted ranks of the ministry, if they were assured of a support. We are in no sort of sympathy with any such statement or notion. This is subversive of the noblest conception of the ministry, and debasing to the holy calling. All such young men had better remain out of the ministry until they get a great deal closer to Christ, and learn something of the spirit of Paul and of the Master, who were willing to spend and be spent, and to suffer that they might win souls. Men must die to salary and position and many other things before they are fit for the Master's use in this high and holy work which an-

gels might well covet, but which only men and women can do. We thoroughly agree with S. E. WISHARD, who says in *Herald and Presbyter* on this very point:

It is difficult to conceive of one who has been born again, who has tasted the love of Christ, to whom the call of the Holy Spirit has come to preach the gospel, as raising the financial objection, and refusing the precious work because a support is not assured. One can not see where or how such a question could find a place when he reads the promise: "My God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

When Paul was called to the ministry his salary was promised, not by the church, but by Him who had redeemed him. "I will show him how great things he must suffer for my name's sake" (Acts 9:16). That promise did not discourage him. It was "enough for the servant that he be as his Master." He desired to know the fellowship of Christ's sufferings, and therefore he did not shrink from his work. He knew how to be in want and in sufferings. He received that part of his salary at Thessalonica, Lystra, Derbe, at Jerusalem, and Rome. Support! Yes, Paul had it in the jail at Philippi, at sea and on the land, "In weariness and painfulness, in watchings often, and hunger and thirst, in fastings often, in cold and nakedness." Yet none of these things moved him. He could publish to the world, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." And when he had fought a good fight, kept the faith, and was finishing his course, he could write to his son, Timothy, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but to all them that love his appearing." Paul drew his salary, and today is rejoicing in the riches of the support in this life and its infinite accumulations in the life beyond.

DEPENDS UPON WHETHER THEY WANT IT

In the matter of enforcement of prohibitory laws it all depends upon whether the people want enforcement. It is enforced where they want it, and it is a dead letter where the people so desire it. In the case of the state of Maine where they have a constitutional amendment they have a governor who is enforcing the law admirably well, although he knows the bitterness of the opposition he excites in the large cities by his course. We are glad to know this state is getting the fruits of its long-ago victory so nobly achieved under the valiant leadership of Hon. Neal Dow. The *Boston Herald* says of Gov. Haines' enforcement of the Maine law:

Beyond question Maine is getting genuine enforcement of the prohibitory law from one end to the other. The sheriffs whom Governor Haines appointed, to replace those removed by the order of the Legislature for non-enforcement of the law, are making their counties as dry as the proverbial desert. Portland, Lewiston, Bath, Rockland, Augusta, Waterville, and even Bangor are all drier than they have been before in a generation. Many did not believe that such a thing could be done. But the worst scoffers are silenced, and are simply wondering now how long it can last. So close a watch is kept on all channels through which liquor comes for illegal purposes that when a man is having any shipped for his own personal use he now goes to the sheriff and tells him about it. Otherwise it is altogether likely that the liquor will be seized at the express office or the freight depot. Even the railroads now refuse to accept liquor that is obviously designed for sale at Maine points. The result is that the pocket peddlers and dive keepers who still

try to do business have to import their stock in trunks as baggage, or to use automobiles to bring it across the state line from New Hampshire and Massachusetts. All this is as it should be while the state-wide prohibitory provision is a part of the Maine law. The open evasion of the law has for years encouraged contempt for all law, and has been the basis of endless political hypocrisy. Governor Hines has taken the right stand, even though it has made him so unpopular in the cities that there is said to be not one chance in a hundred that he could be re-elected at the present time. He has put his oath of office above political deals and dodges. He has also put it squarely up to the people of Maine whether they want to continue the provision that Maine put in the constitution many years ago, when conditions were vastly different. It was one thing to have a prohibitory law that was enforced only as each locality or county wanted it enforced; it is quite another to have one enforced without fear or favor in every part of the state.

THE DECLINE OF REVERENCE

One of the saddest characteristics of this age is the manifest decline of reverence. We see it everywhere—in the home, in the church, on the street and in the marts of trade. To the average youngster there seems to be nothing under the sun to which he owes reverence. Gray hairs, the house of God, the face and form of a loving mother, the name of God—these are equally devoid of claim to the tender reverence of very many of the youth of our country. Such irreverence is shocking beyond expression, and presages decay in other respects vital which is alarming indeed. The evil of irreverence is subversive of the very foundation principles of personal religion and inimical to good citizenship. Here is a habit widespread and growing which tends to unfit for both religion and patriotism. *Zion's Herald* has a word on this subject sound and sensible:

In the church there is a lamentable loss of reverence for the church building, the services, and even the message of the preacher. This was not the condition to such an extent years ago. There may have been certain severities in the doctrines of former Christian generations, but they exalted the greatness of God, and they walked with reverent feet on the earth, which was His footstool. Men may have trembled before the divine wrath, but out of that reverence came strong confidence and great achievement. The church must restore to its message the truth that the Almighty deserves the reverence of mankind. With the vision of Isaiah and the experience of Jesus, the greatness of God must be reaffirmed to the religious life of today. The church must train its children in this truth; she must build all her activities upon it. It must be restored to her doctrine, and exemplified in her practice. Then there will flow back to the home and the state, from the church as the teacher of religion, the ancient temper of reverence, whereby is assured the health and permanence of all human institutions.

SHOULD BE A UNIVERSAL FAVORITE

President Wilson deserves the heartiest endorsement and admiration of all American patriots irrespective of party affiliations or policies. His distinctive religious character is worthy of all commendation. His fearless advocacy and defense of that which is right and moral, together with that of his wife, make a picture in governmental life which commands the

thanks and admiration of every patriot and of every citizen of this republic. Mr. Wilson is a Christian in the president's chair, as well as at his fireside or at church, and he is not ashamed to show his colors. He is not ashamed of the cross of Christ. He never conceals his espousal of Christ and His cause out of fear of unbelievers among politicians or diplomats or any of the so-called great of earth who parade their infidelity as matter of which they feel proud as being evidence of superior culture. This lie, so popular among many unbelievers, is receiving very definite knocks by Mr. Wilson's life and words. Mr. Wilson's views about the practical affairs of church life and activity indicates a life lived in very close intimacy with the church. He is wise and sound in his views. As a sample of his wise utterances we give the following:

When we say that the way to get young people to the church is to make the church interesting, I am afraid that we too often mean that the way to do it is to make it entertaining. Did you ever know the theatre to be a successful means of governing conduct? Did you ever know the most excellent concert, or series of concerts, to be the means of revolutionizing a life? Did you ever know any amount of entertainment to go farther than hold for the hour that it lasted? If you mean to draw young people by entertainment, you have only one excuse for it, and that is to follow up the entertainment with something that is not entertaining, but which grips the heart like the touch of a hand. I dare say there is some excuse for alluring persons to a place where good will be done them, but I think it would be a great deal better to simply let them understand that that is a place where life is dispensed, and if they want life they must come to that place.

A GREAT MEANS OF GRACE

It is difficult to overestimate the importance and usefulness of the religious newspaper. It is a great means of grace. It is, in this day, really necessary to every home which would safeguard the children from the contaminations of the worldly and vicious literature which abounds, and which diligently seeks entrance into all homes and hands. That church is fortunate which has a strong and pure and wide-awake paper for its homes. No church is equipped without this, and no membership is properly equipped which is not fully supplied with such a paper. Rev. E. T. Swiggett, in *Herald and Presbyter* says with truth and force on this subject:

Why should a Christian man take, pay for and read a religious newspaper? Because he is a Christian man. However, he is not a very Christian man if he does not strongly desire to take such a newspaper if for no other reason than to learn what is going on in the kingdom to which he belongs. The activities of the church touch every field which evokes the energies of men in statesmanship, commerce, social relations. The gigantic structure of the church, with all its subdivisions and ramifications, is the most potent force in the world. He is an ignoramus indeed who does not familiarize himself with its achievements, its purposes and its equipment. He is a sluggard if he does not throw himself into the struggle in which the church is engaged. Presumably he reads his Bible. What next? Read the chronicle of daily events in the kingdom which is an everlasting kingdom. Where? In the religious newspaper, with its many departments, instructing and informing his mind, stimulating his zeal, thrilling his heart.

THE OPEN PARLIAMENT

THE DEAR OLD BOOK

F. M. LEHMAN

The dear old Book lies open here before me,
Its pages full of mystery divine.
And while I read, the Spirit hovers o'er me,
And makes each veiled, each hidden meaning
mine.

The dear old Book, companion in earth's sorrow;
Sweet letters from the Father's loving hand.
Full of comfort for today, and for tomorrow,
To lead me safely through this weary land.

The dear old Book, it speaks to me in danger,
It lights the path when all around is gloom,
It brings to me the Christ, born in a manger,
To guide my steps from cradle to the tomb.

O precious Book! thy glory-gilded pages
Reflect the image of His face to me.
The lonely pilgrim's guide through all the ages,
Companion here and to eternity.

Dear Bible, mine! soft pillow for my dying,
Key to unlock the shining gates of gold.
A panacea in the stress and sighing—
A haven guide for both the young and old.

Upon each page there lies a ling'ring glory
That strangely beautifies each thumb-marked
line.
Each page breathes out to me the dear old
story
That through His death I'm His and He is
mine.

THE TRUE ATTITUDE OF THE BELIEVER

ALBERT F. HAYNES

Schofield says that John's Gospel leads the believer into the Father's house, and that his First Epistle makes him at home there. In this epistle the apostle takes the Christian to whom he writes into his Father's care and applies warning, counsel, and advice according to the wisdom given unto him.

In his introduction, chapter 1:1-4, he shows that the proper attitude of the believer toward Christ as the object of faith, first of all, is to recognize his eternal Sonship and deity as bodied forth in the incarnation and earthly life. And their faith in Christ as such is substantiated by the inspired apostle, who not only asserts that the life was really manifest, but that he had seen it, and "bore witness and showed unto them that eternal life which was with the Father and was manifest unto us." Such an introduction, though bearing merely on doctrine concerning the divinity of Christ, when noted in its true, incisive bearing is seen to be most fitting and divinely apt to introduce a treatise dealing chiefly with the life and walk of believers, since Christ's literal incarnation was the presage and preparation for His spiritual incarnation in the Christian's life. And this is the master passion of God.

Hence, preparing at once to unfold the theme he links the introduction to the body of his subject by showing that it is the believer's high-born privilege to have

fellowship with the revealed Christ and with the Father who sent Him, and that this is the beginning of the believer's existence in Christ, and the source of its manifestation and outworking in all His life and attitude in and toward the world (v. 3).

Pursuant to the facts stated concerning the privilege of fellowship with the Father, he at once proceeds to show just how that fellowship may be maintained, which discloses one element of the believer's proper attitude. He shows that this fellowship both brings into view and necessitates a walking in the light that shines upon his pathway. That with all the divine fellowship we are supposed to have, if we simply profess it, or if we really begin it, but turn away when the true light begins to shine, and walk in darkness and do not the truth, our fellowship is spurious. But on the other hand, if we walk steadily in the light, and do not swerve, we not only maintain our fellowship, but assure to ourselves the continued efficacy of Christ's blood, of which we were at first made the recipients. He says (v. 7), "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanses us from all sin."

The believer is now logically brought to see another phase of his attitude, not toward outward obedience but toward inward conditions of his nature that need further change. Through the light revealed and the consequent obedience rendered, he is made conscious of a deeper need of his heart and a distorted condition there for which he is not originally responsible, but toward which he now must have a specific remedial attitude. To his surprise he finds indwelling sin, deep rooted and pervasive in his nature, and he is therefore warned lest by its unlooked-for revelation he be surprised into a denial of its real existence or beguiled into some distorted attitude toward, or treatment of, it. They are advised not to say, "We have no sin," for if we do, he says "we deceive ourselves, and the truth is not in us." And to further reveal the true attitude toward, and remedy for it—the sin nature of which they are now made conscious—he says they need also the blood which they had already appropriated for the cure of their sinfulness. Thus he states the whole truth, pointing the mind back to blessings already received, and forward to the deeper blessing in which they are still in need. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (v. 9). Thus it is seen that so far from declaring we must have sin, and that he is a liar who claims otherwise (as some affirm that he teaches), he proves to the contrary, we must get rid of that very sin nature, and that only he is a liar who disclaims the original possession of it, and that faith in the cleans-

ing blood completely eradicates its deepest stain.

He further proceeds to show a truth which sometimes, we fear, is overlooked or somehow underestimated by some of the teachers of the deeper things of God. While he declares the believer to be now in a place where he need not sin—"These things write I unto you that ye sin not"—still he provides for the contingency of sin, and gives an "emergency promise"; "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

And now all the necessary provision being made for the complete restoration as well as the perpetuation of the inner life, so far as its primary relation is concerned—the Godward side—he proceeds at once to give them that outward view and attitude toward walk and service, without a proper understanding and practice of which, the inner life will sicken and die until it is thrice dead, plucked up by the roots. He goes so far as to make this the test of knowing God. He says, "Hereby know we that we know him, if we keep His commandments. He that says I know him and keepeth not his commandments is a liar, and the truth is not in him, but whoso keepeth his word in him verily is the love of God perfected." Ah, there it is—"Whoso keepeth his commandments, in him is the love of God perfected." This is the note that needs to be rung out clearer than ever, and more than ever before. In whom is the love of God perfected? In him that keepeth His commandments. There is a vital relation between the doing of the will of God and heart holiness, which, it seems to us, is rarely seen or emphasized enough. Not merely the trumpet blast of high profession alone to keep alive the coals on the holy altar, but the patient and persistent doing of the commandments, however hard or toilsome; this is the fuel that keeps a steady and undimmed glow on the altar of sanctification. We might profess and profess, and we might exert ourselves in ever so many strained spiritual demonstrations, but without the active life and service of love we would but gather back into our heart and life a death stagnation that would form a breeding ground for the old carnal nature once extricated and put away. Some one has said, "We have not seen in the holiness movement that ethical development which we would naturally expect." And just here the apostle amplifies on this outward phase of the life so important and essential, when he insists on the absolute necessity of loving our brother. He is so bold as to make the pointblank statement that he that loveth not his brother abides in darkness, and that means that the light of spiritual and eternal life, if it ever burned in the heart at all has gone completely out. "He that loveth not his brother whom he hath seen, how can he love God whom he hath

not seen?" Nor is that cynical spirit of general criticism possessed by some seemingly good people, consistent with perfect love; even when the criticisms are leveled against the wrongdoers. For we are in danger while hating the sin of forgetting to love the sinner, and perhaps of trying to kill some sin of intemperance with the sin of intolerance, with the result that we kill only our influence over a precious, blood-bought soul that Christ has sent us to save. Then

*"Let me be tender toward the meanest soul to Jesus dear,
Lest these rough hands inflict a wound
Where Jesus' mercy dropped a tear."*

The above-mentioned fault and snare may be the first one into which Satan would try to inveigle the soul of those who have come into the deeply spiritual life. The apostle anticipates this danger, and lays down his warning. Then upon their successful escape from this danger he clearly sees another peril in which they might be caught. Those who are brought deeply and quickly into the fulness of love, both to God and man, in the rapt ecstasy of things divine and an utter oblivion to the lower earthly lights and enticements, may easily fall into thinking themselves wholly out of danger, which assumption brings them into most imminent danger; and it is of this that the Father is warning His little children. For it is to be remembered that there are babes to be found, even in high planes of religious life. Hence the warning not to love the world: "Love not the world, neither the things that are in the world, for if any man love the world, the love of the Father is not in him, for all that is in the world the lust of the flesh, the lust of the eyes, and the pride of life, are not of the Father but of the world" (vs. 15-17). As a wise and tender Father he appealed to them in the most effective way by showing them that the love of the world is naturally antagonistic to the love of God, in which they are now rejoicing. And he further appeals to their spiritual desires and longing for eternal life by telling them that the world and they that love it must pass away, but he that doeth the will of God abideth forever.

What unspeakable need there is for the Christian to be not only harmless, but wise and awake. The most deeply spiritual by virtue of their very nature and attitude are placed as a susceptible foe to all the opposing forces of our spiritual and all but omnipotent adversary. But He that giveth wisdom to the simple and strength to them that are ready to faint, can surely succor His beset and tempted children, and lead them through the perilous path of life, whose end breaks off on the plane of eternal peace, where all the subterfuge of satanic planning and all the forces of satanic power shall be swept back for ever into night's dark oblivion by a Hand that is mightier than his—that Hand which alone was able to break the seal in heaven, and by its bleeding wound redeem the many that were lost.

BUTLER, MO.

BIBLE LESSONS FOR EVERYDAY LIVING

L. B. TROWBRIDGE

GOD'S ESTIMATE OF WISDOM AND FOLLY

It is hard to bear when man condemns and calls us bad names; but it is worse when God does, for He calls us what we really are. On the other hand, it is sweet when our fellow-men approve and speak well of us; but it is far more precious when God smiles, for He may approve the one whom man condemns; and He often unmercifully condemns the one whom man most approves. (1 Sam. 16:7; Luke 16:15.)

1. God says, the man who believes there is no God is a fool. Ps. 14:1, 53:1.

2. God says, the man who refuses instruction is a fool. Prov. 1:7, 22; 15:5.

3. God says, the man who gets riches by wrong means or stores up his goods selfishly is a fool. Jer. 17:11; Lu. 12:20.

4. God says, the man who speaks unadvisedly or slanderously is a fool. Prov. 10:18, 19; 19:1; 29:11.

5. God says, the man who trusts in his own heart is a fool. Prov. 28:26; Eph. 5:15.

6. God says, the man who boasts of his own wisdom is a fool. Rom. 1:22; 1 Cor. 3:19; Lu. 16:15.

7. God says, the man who makes light of sin is a fool. Prov. 14:9.

8. Jesus said, he that knows God's will and refuses to do it is a fool. Matt. 7:26.

9. Jesus said, the hypocrite and the false religious teacher is a fool. Matt. 23:17-19.

10. Jesus said, the man who trusts in ceremonies, creeds, churchanity, and mere outward religion is a fool. Lu. 11:40; Gal. 3:1-3.

11. Jesus said, the man who doubts and fails to comprehend or appropriate the promises of Scripture is a fool. Lu. 24:25.

12. Christ said, the man who fails to prepare for heaven is a fool. Matt. 25:2-3.

Whatever man may think or say, these are the characteristics of a fool as God sees him; but, turning to the other side of the sheet, let us see who is a wise man, as God estimates him:

1. God says, the man who hears and obeys his commandments is wise. Deu. 4:5, 6; Matt. 7:24.

2. God says, the man who understands and know Him in a personal way is wise. Jer. 9:23, 24.

3. God says, the man who fears Him and departs from evil is wise. Prov. 1:7; Ps. 111:10; Job 28:28.

4. God says, the man who hearkens to reproof is wise. Prov. 12:15; 13:1; 15:31.

5. God says, the man who studies and meditates upon His Word is wise. Ps. 19:7; 119:98-100; 2 Tim. 3:15.

6. God says, the man who looks beyond the present into the future is wise. Deu. 32:29; Matt. 25:4.

7. God says, the man that wins souls is wise. Prov. 11:30; Dan. 12:3.

The kind of wisdom that God gives is entirely different from that which is learned in human schools.

1. God's kind of wisdom is a thing of

the heart—not of the head. Ps. 51:6; Prov. 16:21-23; Ex. 28:3; 35:25, 26.

2. God's kind of wisdom is free from envying, strife, pride, pomp and vain show: it is pure, peaceable, easy to be entreated, gentle, meek, mild, and genuine. James 3:13-17.

2. It is spiritually discerned. 1 Cor. 2:6-14.

3. It is better than gold, silver, precious stones or anything else that man can desire. Prov. 3:13-15; 8:11; 16:16.

4. It comes in answer to prayer. 1 Ki. 3:5-14; Prov. 2; 6, 7; Dan. 2:20, 21; James 1:5, 6.

5. It is the result of receiving Christ and being baptized with the Holy Ghost. 1 Cor. 1:24, 30; Col. 2:3; Eph. 1:8, 9; Acts 6:3, 10.

6. It gives one insight into the will of God for individual guidance. Col. 1:9, 10; Is. 30:20, 21; Ps. 32:8.

7. It opens up before the vision of the child of God vistas of glory, power, and usefulness which are entirely incomprehensible to the unspiritual mind. Eph. 1:17-19; 3:8-10, 18, 19.

THY FIRST LOVE

EARL D. HINCHMAN

"Nevertheless I have somewhat against thee because thou hast left thy first love."

—Rev. 2:4.

This Scripture comes as a rather startling finish to a delineation of the character of a church otherwise very commendatory; the Ephesian church is first in a list of seven churches chosen of God to show the varying conditions in which such bodies may find themselves; to warn against the evil and commend the good, giving promise to them that overcome.

This church was first of all a working church, a patient, plodding church, "And hast borne and hast patience, and for my name's sake hast labored and hast not fainted."

They were a clean people; they abhorred hypocrisy and sin—they could not bear them. They had enough of discernment and knowledge of the gospel to be able to prove the preacher, and if he were sent of God. Truly a remarkable church; equipped apparently with almost or quite everything that makes for usefulness—active, steady, sound in doctrine, and above all else, pure, and yet God said, "I have somewhat against thee." James tells us that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

But there is something more than this; something more than Christian charity as expressed in activities; something more than separation or obedience or even a clear discernment as to His will or plan. A bride has become a wife and family cares have come to press her for time. She is loyal, faithful, efficient, true. Conscious of her husband's integrity, she knows when people misrepresent him and resents it. But there appears a loss; she does not realize it, but he does. He can

hardly define it, but he seems somehow to be crowded into the background. Bridehood has faded rather than blossomed into motherhood. He wanted the mother; he did not want to lose the bride. She might have had the joy of being both. She had lost her first love. This is the Ephesian church. Since God first became your "Ishi" the Bridegroom of your soul, has your love continued to burn with the old time fire? Do the stately steppings of His conscious presence still bring the thrill of the lover to your heart? Or has He become again just the Father to whom you go for your own and the children's need; still having some affection, but with the old passion for His presence gone?

God made man because His great heart hungered for love and fellowship, and with longing arms stretched out through the years, He wrought until at Pentecost the Bridehood was accomplished in the hearts of His people, and He is not satisfied with anything less since.

There was a flame of zeal and holy fire begotten in the "upper room" that sent His children to the uttermost parts of the earth, but there was also begotten a passion for the Divine Presence that still abides on all those who really prevail. His presence is power.

PASADENA, CAL.

LOVE FOR SOULS

MRS. ANNIE T. ARMOUR

Love for the souls of men, begotten by the Holy Ghost, is at once the passion and power by which the gospel has ever been propagated in the world. Nothing else could impel and constrain the gospel heralds and the witnesses unto Jesus to go forth and endure hardness as good soldiers of Jesus Christ on the one hand, and nothing else could reach men and woo and win them to God on the other.

Love for souls ought to be a passion in the heart of every Christian. No one can create this love; but each one can be in the condition of heart in which it can live and flourish. This is a very lowly condition—an unmixed state in which the heart is filled with love in the artlessness and simplicity of the Holy Spirit, and not occupied with itself at all. One of the first things the Spirit imparts to the saved man is concern for the salvation of others, and when the baptism with the Holy Ghost is received it serves but to intensify and deepen this holy travail. But if the believer becomes taken up with self-interest and secondary things and thus loses the earnestness and simplicity of the Spirit, this sacred passion will subside and finally pass away altogether, to the soul's "shameful failure and loss."

The Holy Spirit is very sensitive. His desires and passions in the Christian may not be lightly treated. The holy love and zeal for souls which He at first imparts must not be ignored or given a secondary place, or the believer will be stripped of his power to woo and win souls to God. Nothing but the most intense and implicit loyalty and obedience to the Holy Spirit's wishes, can keep the heart in condition to retain the God-inspired love for souls.

This is a most conscious, controlling and divine affection. It is painful, yet sacredly sweet—a burden, yet a holy joy. It is an experience which links one on to Christ in the nearest and most delicate relationship, imparting "the fellowship of his sufferings." Without this the greatest gifts are valueless in winning men to God. We have all heard brilliant and logical discourses, characterized by the most careful sermonizing, and delivered in almost faultless rhetoric, without the least suggestion of love for the lost or concern for the salvation of men, and as far as the revival spirit and element in awakening consciences is concerned, the whole elaborate deliverance was cold and dead and impotent. How little of the passion for souls is manifest in the regular and ordinary preaching of the day! Without doubt the holy fire of love for souls once burned in the hearts of many who are now cold, some alien thing, alas! having been permitted to quench it. When this heaven-born love is allowed to dominate the heart and life, all other desires and impulses sink into their native insignificance. It was this holy passion for souls that constrained the Apostle Paul to pray men, "in Christ's stead, to be reconciled to God." It impelled John Knox to pray, "Give me Scotland or I die." It made Wesley declare, "The world is my parish," and to cry, "Behold! Behold! the Lamb." It made James Caughey, that mighty evangelist, spend nights on his face on the floor before God, pleading for the salvation of souls; and God answered with thousands of converts. It was this love that controlled and inspired Finney and Moody and a host of others with unquenchable zeal, and made them soul winners of the Pauline type. And all down the ages, and across the years, this same passion has led martyrs, and missionaries on far off fields, to lay down their lives; while many a precious one has burned up and burned out on the home field, because of this all constraining love for lost men.

Oh! Christian man! minister! witness! private Christian! if you possess this love for souls, guard it as the most precious treasure of your life, next to your own salvation. If you have it not, prayer will bring it. If God sees He can trust you with a share in the travail of our Savior's soul, He will give it to you.

May this passion fire the hearts of the hosts of God as never before, as they assemble at this summer's camps and conventions, and may the results be glorious.

LOS ANGELES, CAL.

PREVAILING PRAYER

REV. J. F. HARVEY

Much has been said and much has been written on the subject of prayer. There is much that is called prayer, but we fear there is very little real prayer—prayer that prevails, that gets answers, that glorifies God, and blesses souls. Such praying is more than saying words, more than noise, more than pounding the seat or the altar, and working up a feeling until we laugh or cry or shout. May the Lord de-

liver us from all lightness and foolishness and truly "teach us to pray."

There is nothing greater in the Christian life than prayer. The people who pray are the ones who are doing the most for God. We do not mean those who talk about prayer, or those who believe in prayer, or those who *say* prayers, or read books on prayer; *but those who pray*. The most of us have not thought of it in that way. We have thought that the preacher or teacher or missionary was the greatest. But not so. The great people of earth today, or in any day, are the people who pray.

At one time God looked down upon the earth and saw that there were many prophets and priests, but no intercessor, and he wondered. God wants people who will talk to Him, who will unite with Him in bringing things to pass. God wants to do things for us, He wants to do things for others, but He does not do them because we do not pray and ask Him. He has made His plan, and His plan is, "If ye ask I will do." And it is just as certain that if we do not ask He will *not* do. God answers prayer, and prayer changes things. That thing comes to pass that otherwise would not come to pass. God wanted us to have it all the time, but His plan is that we pray and ask Him for it. He is far more eager to give good gifts than we are to receive. But as James says, "Ye have not because ye ask not."

The divine encouragement to pray is as strong and definite as anything in the Scriptures. The promises of the Word are very simple, and it would seem that their very simplicity has staggered us. It dawns on most of us slowly that Jesus really meant what He said about prayer. Such promises as Matt. 18:19, "Again I say unto you, that if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father, who is in heaven." It does seem that with such a promise, God's children ought to get into that relationship where they *can* pray, and then couple off and go to praying and *get things* from God.

Then take John 15:7, "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you." And John 14:13, 14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it." Notice the *unlimited sweep* of what may be asked, and the *positive assurance* of the answer. Neither is there any limitation as to *who* shall ask. He may be rich or poor, educated or uneducated, old or young, black or white, preacher or washer-woman—it matters not who he is or where he is, he can ask and it *shall be done*. Let us read one more verse, in Matt. 21:22, "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." With such unlimited and sweeping statements we feel we must call attention to two or three conditions on the man-side. First, the asking must be in Jesus' name. All that we receive comes through Him. The

Father hears and answers because we ask in the name of His dear Son. The name Jesus is the all-prevailing name. Second, the one who prays must be fully saved from sin. "If ye abide in me and my words abide in you," said Jesus. The heart and life must be in fullest accord with Jesus and His words. This is the normal standard of life which Jesus set for every child of God, and should be the experience of every one. Third, the

prayer must be with faith. The "whatsoever" and the "asking" will come to naught unless there be "believing." But *whosoever* meets these simple conditions can ask *whatsoever* he will, and he shall receive. There is no doubt about it.

O for much, very much of this kind of praying! O for the children of God to sit down at Jesus' feet and, looking up into His blessed face, saying, "Lord, teach

us to pray." He knew how to pray, and He prayed. And He prevailed in prayer. He is our great example in the prayer-life. He can teach us, not only about prayer, but to pray. As Andrew Murray puts it, "Jesus has opened a school, in which He trains His redeemed ones, who especially desire it, to have power in prayer. Shall we not go to the Master and ask Him to enroll our names in the school?" May many so do. Amen.

Mother and Little Ones

TEN LITTLE DUTIES

Ten little duties! Does no good to whine;
Skip about and do one, then there are nine!
Nine little duties! It never pays to wait;
Do one quick, and—presto!—there are only eight.
Eight little duties—might have been eleven;
One done in no time, now there's only seven.
Seven little duties! 'Tisn't such a fix;
Do one more, and—bless me!—there are only six.
Six little duties, sure as I'm alive!
Never mind, one's over; now there are only five.
Five little duties knocking at your door!
Lead one off to Doneland, that leaves only four.
Four little duties, plain as plain can be!
Can't be shirked—one's over—leaving only three.
Three little duties! Like a soldier true,
Meet them and vanquish one, then there'll be but two.
Two little duties between you and fun!
In just a minute longer there'll be only one!
One little duty! Now what will you do?
Do it! Why, surely! Now you are through!
—Pathfinder.

THE HEART OF THE ROSE

He was her brother. The thought gave her the same thrill this morning as it had given her on a morning seventeen years back, when the old family doctor had laid a tiny bundle in her arms and said, "You'll have to be his sister and mother both, Elizabeth."

Her twelve years then hung heavily on her; her little face, stained with the marks of recent tears, took on a warmer glow as she touched the baby's hand. She had unfolded the baby blanket and slipped on his first little clothes. And as she dressed him, she felt a sense of loss, with every fresh garment he seemed to become less of an angel and more of a human being. The same feeling of loss was now in her heart as she folded his great Indian blankets, slipped his photographs into the case and filled the nooks and crevices of his trunk with "little surprises" to drive away the first bitter longing for home. She lifted a thick white wool sweater; it brought the memory of a little flannel shirt. She buried her face in its folds and murmured in a tearful voice, "Why, he is my man brother, and I am sending him from home to college."

His foot sounded on the stairway; his clear, boyish voice called, "Beth, where are you?"

Before she could answer he entered the room. Throwing several bundles on to the bed, he gave a sigh of relief. He tugged impatiently at the strings as he explained: "These are some things the girls made me. It's great to be going away, isn't it? Why I feel just like I was getting out of a cage; I feel like I was going to fly. Say, what is this, anyway?"

He held up a small book, shaped to resemble the bud of a flower. It was made of white color paper and every leaf was fast-

ened to the other leaves by small white cords. On the front was the picture of a baby; on the back was a pair of black kid doll shoes.

"Where did you get it?" his sister asked.

"Rose gave it to me; she told me a long time ago that she was making me a book of memories; that I was to open just one page a week. That's my baby picture, all right, but why on earth has she put those doll slippers on the back? And why is it shaped in this funny way? What makes girls such queer creatures, anyway, Beth?"

She laughed. "I guess, Floyd, if this is a book of memories, that last page is to picture the last great event of your life—your graduation night. Don't you remember how your new patent leathers pinched your feet, so that you limped across the platform after your diploma? It is shaped like a rosebud, for it is like that. Every week you will open a new petal, and finally, when you have opened them all, it will be a full-blown rose. When you come back Rose will have unfolded a few petals, too.

"Well, I am going to unfold every one of these right now. I never could wait that long to see what is in the center. Of course I have a vague idea, but I want to be sure. So in two minutes we will know this mystery."

"No," she said firmly, taking the book from his hand. "What would the book mean to you then, Floyd? Every particle of the pleasure—the expectation—would be gone. It took Rose a long time to make this book and you surely would not destroy its value in a few minutes. She even formed every leaf like a petal, so that it would give you the pleasure of watching it unfold like a real rose. It is just a symbol of herself—a little bud of promise."

"She's great to think of all that; I like her. Oh, she and Dorothy are going to stop a minute tonight; Dot has something for me, and I want them to see some of my things. But I do want to open this book. I guess I will give it to you to keep until I am ready to shut this trunk, so it won't be such a temptation. But let's eat pretty soon; I am simply starved."

At the supper table he talked incessantly of his departure. One moment he wished that she could go along; the next he exulted over the idea of being in a house with a crowd of fellows. While he talked a boy came to the door and was dragged in by a ruthless hand. While they ate quantities of hot waffles they talked of the "fellows and girls." For the most part they talked of the girls. The sister heard new phrases—a new language; he had always used a different one to her. They spoke of girls as "four-flushers," as "easies," as "stiffs," and "standpatters." Occasionally Floyd stopped in the center of a remark and nodded his head warningly toward his sister, but the talkative John rambled on, speaking in a free and easy way of the girls he had grown up with.

During the last year Floyd had ceased to talk to his sister about his girl friends, and they seldom came to his home. In her presence his comrades talked continually of school; but if she was busy near she could hear them laughing and chatting in tones

different from the ones they used when she was there. She had tried in every way to attract them to her home, for formerly they had come in great crowds. But Floyd did not seem to want them; he preferred going to their homes. At times she wondered if she had been in their way when they had come.

When the two girls came she greeted them warmly; they had belonged to the crowd which had come in the past often for cookies and for help in long, knotty problems. Then, thinking they might not remain if she was present, she went into the next room. Through the open door she watched them. She could not help watching; she had been deprived of all her girlhood, and now she wanted to enjoy theirs.

Dorothy, a dimpled, laughing girl with great brown eyes and masses of curls which were always ruffled, threw her hat into a chair and was soon seated between the two boys, showing them the posters she had made for Floyd. The sister saw Floyd move very close to the girl and lay his hand on her shoulder with a caressing movement; she caught the glances that he gave—a glance full of bold admiration and meaning. Rose stood near the table, watching the other girl. In her eyes was a look of longing, and yet it was mingled with fear. The three on the sofa drew her into their circle. John was open in his admiration of both girls; he tried to distribute his caresses with an impartial hand, but the little Rose drew away with that expression of dread in her eyes. Floyd was not so bold; he lightly laid his hand on her hand, and when she did not resent it clasped it more firmly. Her face flushed, but she suffered her hand to remain.

Elizabeth was called from the room by some visitors. When they had finally gone she came back to her former seat. She saw a new brother, a different one from the one she knew. He was talking in a boisterous tone.

"When are you going to kiss me good-by, Dot?" he asked.

"Right at the station," she answered laughingly.

"Honor bright?" he asked.

"Honor bright," she promised.

"You are right," he exclaimed, "Rose is too bashful for that." Then he hinted, "But you see I am going to take her home tonight."

Rose colored as he gave her a significant look. She pushed his hand from her arm and walked to the piano. But there was a wavering, an uncertainty in her face. He had been her comrade so long and she really liked him.

The watching sister made a quick decision. When the girls rose to go, she stood up, saying, "Floyd I want you and John to watch the house. I have to see Rose's mother tonight; tomorrow you can see the girls again."

There came a flush of annoyance on the boyish face, followed by one of anger. He knew his sister had been listening. But he was still too loyal to criticize her to John who, when they were alone, openly denounced her for her meddling.

When she returned Floyd was alone. He sat sulky and silent. She busied herself with the household cares for a few minutes. Soon she went over to the lounge and sat down beside him. She put her arm around him and kissed his forehead. "Let's don't be angry on our last night," she begged.

"Why did you do it?" he asked. "I know

you heard what I said to Rose, but what is she to you?"

"A great deal," she responded, "but not so much as the boy I love so dearly—the boy I have been a mother to, and yet I haven't been a true mother, for I never have talked to you of these things because they were hard. You see I have failed in my duty."

Instantly he was all tenderness. He drew her down into his boyish long arms and laid his head against hers. "You have not failed in anything, you darling!" he cried. "But it wouldn't hurt me. I'm a man. All the fellows do that way."

"How do you know?"

"They tell me about it. We don't all talk about it in a crowd, but just when we are together, like John and me."

"Does John treat Rose that way?"

The boy grew warm in a minute. "He'd better not; he went too far to suit me tonight."

"Why did he?" she asked quietly. "You were rather free toward Dorothy."

"Dorothy is different; she's—a she's—well, she's a jolly good fellow, but Rose—well, I like Rose, and every fellow better keep his hands off her. I don't want a girl all the fellows can love; but I'm different. Those things don't hurt a fellow; he's coarser and—well, it's expected of him."

"But they do hurt you," she said. "The little book of memories that Rose gave you this afternoon told a story of its own. I am going to tell you this story."

He looked away into the distance, and she began:

"Once there was a man who went into a garden. All around him were beautiful roses of all colors. But he chose a little white bud for his. He chose it because it was pure and white, but most of all because it was closed. No other person could see into its heart. While he was waiting for it to unfold he walked around to enjoy the other flowers. He studied their coloring and he breathed their perfume. For a long time he enjoyed this: then he wanted to get nearer to these roses to handle them. Other travelers were handling them, and they seemed to enjoy themselves more than he did. So he touched one rather timidly; others he was not so careful with. At last he grew tired and wandered back to his own rosebud, and lo! it had opened. It stood the whitest and most fragrant rose in the garden, and its heart was dewiest and most tender. But he remembered the crimson roses, and it seemed too white. Then he could not detect its fragrance, for he had killed his sense of smell by its abuse with the other roses, some of which stood as high and beautiful as before, but others were left bruised and broken by his ruthless desire to please, yes, to indulge himself. As he plucked his own rose, he was aware of no sense of joy over it, except from pride, for many travelers cast him envious glances. But he could not see its unusual beauty; he could not get the fragrance from its heart, because his sense of sight had been dulled by the brilliancy of the other flowers and his sense of smell by their odor.

"Nor did he think of the little buds in the garden that he had touched and then left. They would perhaps open, but the petals he had touched would always be brown and torn. The passers-by might not see them when the flowers had opened and revealed their hearts, but the men who had plucked them would—not at once, but when they had become less entranced and were seeking for defects. Then perhaps they would throw the roses away. But the man who had the perfect rose—the one which was perfect because it had been well protected—did not know of the havoc he had wrought. He was too much interested in wondering why he did not enjoy his rose, why it seemed so commonplace and really tiresome. He did not know that it was he who had become unable to appreciate it, through his own indulgence begun in an idle moment, while he had waited for his flower to blossom."

She paused to look into his face. He was listening. Then she went on:

"You say you are a man; you have only thought of one side; you have only wanted the perfect rose. You may get one, but if

you do it will be one which has been carefully guarded. You are not intending to break or bruise the other roses; you are just going to handle them because the other boys do. You will enjoy their fragrance, but you will leave wounded petals. Then after a time, if you travel far enough into the garden, you will grow indifferent to the havoc you are doing and will carelessly crush the flowers. You may grow so cruel that you will enjoy it. There are men who do, and they started out as free from intention to harm as you were tonight. You caressed Dorothy; John caressed her. The next boy who comes along will find it easier to be free with her, and unless there is someone who cares enough to guard her she will be torn from the stem before she has blossomed. If you had kissed Rose tonight it would have been easy to kiss her again. You haven't yet, have you?"

He shook his head.

"I am so glad," she continued. "It will be so much better for her. If she permits you these familiarities she will permit others the same ones. She may soon become as reckless as Dorothy, and then we dare not think of the future. You can see now what a wonderful flower she promises to make. She is a perfect little bud. Would you not hate to think that you were spoiling the promise of that bud?"

"Forgive me for being so cross," he begged.

"Yes, dear," and she kissed his lips. "But we are going to look at your side now. God made you so that you have certain desires, certain cravings, that you are to control. Many men will say that they are only to be satisfied, but we know better. The first kiss you give a girl thrills you—really it is one of the greatest minutes of your life. The next girl you kiss seems less of a pleasure. Then after a while it becomes a mere habit; it loses all sense of enjoyment—the holliness has long since been done away with. Stronger desires than kissing arise and soon you are not the man God intended you to be. You will have a low idea of women. Even your wife, if you get the sweetest and purest in the world, will not seem so to you. Marriage will not be a sacred fulfillment; it will be a commonplace event."

"And," she continued, "your future career as a man will be touched. You can not think clearly or act quickly when any of the senses of your body have been impaired. Lust kills ambition, ability, and power. I do not mean that every boy who starts in this way has the same fatal ending, but a great many do. There is the halfway place where many men stop; yet you will find they are not real men. It will be so much holier and better to stay at the beginning."

She sat silent, waiting for him to speak. At last he did. "Of course, Beth, I wouldn't want to go even half way, now; I wouldn't even want to touch"—and a tender smile played around his lips—"any roses but one. But I can not see yet why I can't let her know that I care for her; I will be constant. I want to like her and I want her to like me."

She drew a sharp breath. "You mean you will crush the petals of your own rose, and then enjoy the heart when it is opened. When you come back you may not even want to see that heart; you are just a boy. If you do, there will be times when you will see those crushed petals and be sorry. You may blame yourself, but you will probably blame Rose. You may grow so discontented that you will blame another man. If you know she allowed you these caresses, these little familiarities, you will think she would allow others."

He spoke with pride. "I know Rose."

"We will look at it from her side. After she realizes those petals have been crushed by you she may be afraid of the future. She may be afraid that you have wandered far into the garden and come back to her a wornout traveler. She may be afraid that you will not appreciate her, and that you will not deal rightly with her."

He laughed. "I am not afraid of that."

"Other girls just as constant in their friendships have felt that way," she said in a low voice.

"What do you mean?" he asked.

"My dear boy, I have a few wilted petals

and I know how they feel. You see, I was like you are. There was no one to guard me and I did just what any girl will do who does not think. But I realized in time to save myself from only a few brown ones, and I want to save every girl I can. We were young and thought we knew our hearts. My, how they changed! But they couldn't change those bruised petals."

He gave a hurt cry, but he saw a face free from suffering. It held only love for him.

"Floyd, I want to give the world a noble man. That is the dearest wish of every woman. I want to give some woman a pure husband; and oh, my darling boy, I want to give you life in its best and purest forms. I put the first little garment on your little body; I changed you from a little angel to a human being, and I must care for that human being."

"You angel!" he murmured.

She lifted his chin and looked into his clear eyes.

"I promise," he said in a low tone.

TWO OLD SOLDIERS

The committee, numbering a hundred prominent citizens, was laying plans for the exposition. Most of the work was parceled out among sub-committees, but certain important questions concerning the policy of the enterprise came before the whole body. One of these was under discussion, and the committee was divided in its opinion.

"It is not wholly a financial question," said Colonel Ainsworth; "it is a moral question. We may lose money, but we must keep our moral standard high."

Not every one present agreed with him, and the advocates of the other side were many and strong. The colonel sat down and wiped his forehead with a handkerchief which he held in his left hand. His right hand was gone.

Just then another man with an empty sleeve rose, and in clear and strong words supported the colonel's resolution. "We are public-spirited men," said he. "We are Christian men, many of us, and all of us ought to be. We must settle this and every other question as in the sight of God."

The colonel did not know his ally, but went to him at the close of the meeting, and a common friend, who was standing by, introduced them. They shook hands, Colonel Ainsworth with his left hand, and Major Hemphill with his right.

"Where did you lose your arm?" asked the major.

"At Perrysville," said the colonel. "Where did you lose yours?"

"At Vicksburg," said the major.

"Who was your commander?" asked the colonel.

"General Pemberton," said the major.

"Oh!" said the colonel. "So you were in the Confederate army?"

"I was," said the major. "But we have fought on the same side today."

It was not the last time. At subsequent meetings of the committee the two men stood side by side on every moral issue. The other members soon noticed it; nor did the united opinion of the two men, who had once been divided, but who now stood shoulder to shoulder, fail to have its weight with the committee.

One day after a strong argument on the question of the Sunday opening of the exposition, the two men went out arm in arm, the right arm of the one entwined in the left arm of the other. When next the committee met, the major came in early, and found the colonel already there.

"Colonel," said he, "I stopped to buy a pair of gloves this morning, and I've got one to spare."

He handed over the left glove.

There was something in the act that brought tears to the eyes of those who sat about.

"God bless you, old comrade!" said the colonel. "We'll buy our gloves together from this time forth!"

And so they did till one day not long ago the major was mustered out; and the colonel stood beside his grave.

"My enemy once," he said, "but my faithful friend and fellow-soldier in the army of the Lord."—Youth's Companion.

The Work and the Workers

ANNOUNCEMENTS

RALLY AND REVIVAL

The Little Rock, Ark., church will conduct a tent meeting on their church grounds June 12th-29th, led by the pastor, Rev. Jos. N. Speakes, assisted by the sweet singers, Rev. J. E. Linza and wife, our pastors at Jonesboro. Meetings will close with a rousing rally over the fifth Sunday, led by District Superintendent G. E. Waddle. Come up to this feast of tabernacles. Great time ordered. Amen.

JOS. N. SPEAKES, *Pastor.*

ANNOUNCEMENT

I wish you to make formal announcement through our paper that I have resigned my work as teacher in Nazarene University in order to more fully enter the work of the ministry. My work here has been most pleasant and were I going to continue teaching, I would not think of leaving Pasadena. This is a school of great promise. Nowhere have I enjoyed working more than here. But the time has come when I feel I must enter the field as an evangelist. It has not been easy to break away from the school room with its happy associations. The call to evangelistic work has been upon my heart for four or five years. The pressure upon me has become such that I must go. I begin work with Rev. S. M. Stafford, pastor at Donaldsonville, Ga. I shall be in the field constantly after the first of July. I would be glad to correspond with any of our brethren anywhere in regard to meetings. It might not be out of place to refer you to some whom we both know. There is L. Milton Williams and Bud Robinson and Seth Rees and Charles McConnell and W. C. Wilson and more if you like. Address me at Pasadena, Cal., 1252 Sierra Bonita. Yours for the lost.

FRED MESCH, JR.

It gives me the greatest pleasure to recommend Rev. Fred Mesch as an evangelist. He is a rarely gifted preacher, a splendid evangelist and a fine man. A most clear exponent of Bible truth and a deeply pious minister, I feel sure he will be a genuine Godsend to any church or campmeeting which may be able to secure his services.

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

Southern California District.

APPOINTMENTS

The following is a list of my summer appointments: Bluff City, Ark., June 13th-23d; Grayson, La., June 27th to July 7th; Lufkin, Texas, July 11th-21st; Newburg, postoffice Atwood, Okla., July 25th to August 11th; Bowie, Texas, August 15th-31st; Hico, La., September 5th-14th; Wichita Falls, Texas, September 19th-29th.

W. F. DALLAS.

Peniel, Texas.

SPRING LAKE, LA., CAMP

The Spring Lake Camp (Homer, La.) will be held from July 18th-28th. Rev. R. T. Williams, with our local preachers will do the preaching, and Rev. H. B. Wallin will lead the singing. For information concerning arrangements address Mrs. H. C. Walker, Homer, La.

SPECIAL CALL

Feeling a special interest in the colored people, I would like to spend the summer in meetings for them in company with a man and wife engaged in that work. Would be pleased to correspond with such parties concerning same.

(Miss) ORA LOVEFACE.

Des Arc, Mo.

CAMPMEETING NOTICE

One of the district campmeetings on Iowa

District will be held at Stockton, Ill., July 9th-20th. Evangelist U. E. Harding and Evangelist B. D. Sutton and wife are the special workers engaged. We are trusting and praying for other preachers and workers to attend and help make this a mighty time of saving and sanctifying power. Stockton is in Jo Daviess county, on the Chicago Great Western R. R. For tents and further information address Pastor E. J. Fleming, Stockton, Ill.

TABERNACLE MEETING

The Pentecostal Church of the Nazarene of Bloomfield, Ia., will hold a holiness tabernacle meeting July 3d-20th. Place, High School Park, Bloomfield, Ia. Workers, Rev. B. B. Sapp, of Connerville, Ind., evangelist; Miss Grace McLemore, of Olivet, Ill., leader of song. Hours of service: July 4th, 10:00 a. m., 3:00 and 7:45 p. m.; Sunday services, 10:30 a. m., 3:00 and 7:45 p. m.; weekday services, 2:30 and 7:45 p. m. Come thou with us and we will do thee good.

W. D. MERRYMAN, *Pastor.*

REPORT OF TRIAL COMMITTEE

We, the undersigned court, appointed by the advisory board of the Washington-Philadelphia District of the Pentecostal Church of the Nazarene, met in Washington, D. C., May 21, 1913, to hear the charges preferred against Rev. H. B. Hosley. The accused failed to appear, and offered no satisfactory excuse for not appearing. We heard witnesses and evidence submitted, and after carefully and prayerfully examining the same, rendered the unanimous verdict of guilty as charged in specifications one, two, three, four, five, and six, and expelled him from the ministry and membership of the Pentecostal Church of the Nazarene.

Signed,

J. T. MAYBURY,
E. C. KRAPP,
H. N. HAAS,
J. C. DENIGHT,
J. R. BUCKMASTER.

EVANGELISTIC

Please announce that I have entered the evangelistic field and that I have evangelist's license from the Nazarene Assembly at East Palestine, Ohio. Rev. N. B. Herrell, of Olivet, Ill., is given for reference.

Rev. W. M. ZIMMERMAN.

319 Ogier Ave., Cambridge, Ohio.

IMPORTANT NOTICE

The time is now at hand when our general superintendents are greatly in need of funds to pay their traveling expenses to the different assemblies. A large number of the churches have failed to respond to the different letters and notices. We are sure it is not that they

want to be indifferent, but possibly have been up to this time, unable to arrange for the necessary funds. If at all possible, we would ask that the churches make their remittances immediately so that we can provide our general superintendents with their traveling expenses. All remittances should be made either to the district treasurer with instructions how to credit, or to the undersigned as treasurer of the superintendent's fund.

E. G. ANDERSON, *Treasurer.*

6356 Eggleston Avenue, Chicago, Ill.

DISTRICT NEWS AND ANNOUNCEMENTS

NOTICE

The examining board of the Northwest District desire to meet all those who are to take the examinations, at the First Church in Portland, on Tuesday morning, June 17th, at 9:00 o'clock. There are a large number to be examined, and we do not want this work to interfere with the business of the following sessions, so the greater part of this work must be done on Tuesday. Let all those who have former grades bring them with them.

R. L. WISLER, *Secy. of Board.*

SAN FRANCISCO DISTRICT CAMPMEETING

The annual campmeeting of the San Francisco District will be held in Beulah Park in the city of Oakland, Cal. This is a beautiful park, an old camp ground. There is a large frame tabernacle in which the meetings are held. Arrange to come and stay through this meeting. Date, July 25th to August 3d. Tents may be secured by writing Rev. H. H. Miller, 2328 McKinley Ave, Berkeley, Cal. Apply early or it will be difficult to supply you, for the crowd is larger each year. Board on the ground at reasonable rates. Preachers boarded at half the regular price. Every charge on the district ought to be represented. Let the preachers urge their people to come, and come with them.

The evangelists are to be Rev. Seth C. Rees, and Dr. P. F. Bresee. They will be supported by the ministers on the district. Dr. Bresee will preach each morning on "The gospel of holiness preached by Isaiah." This will be a rare treat for all, but especially for the young preachers. Laymen should see to it that their pastors be provided with means to attend this camp. Often they can not go because of lack of funds. Brethren of the laity see to it that your pastor gets to this camp meeting. It is to be a feast of rich things. Brother Seth C. Rees is too well known to require any commendation from us. He was with us last year and rendered most excellent service. Come to this meeting. Yours in Jesus.

E. M. ISAAC.

NORTHWEST DISTRICT NOTES

The camp meeting at Walla Walla, with Evangelists Shepard, Lewis and Matthews, is in progress, in demonstration of the Spirit's power.

Rev. E. B. Fish, assisted by Brother and Sister Edwards, has just begun a meeting at Marysville, Wash.

Rev. Fred St. Clair, assisted by Miss Greene, will begin meetings at Ashland, Ore., June 1st.

The district superintendent has visited the classes at Pleasant Prairie, Hillyard, and Lincoln Heights (Spokane), Monroe, and Bellingham, with much pleasure, and not without manifest blessing.

Rev. H. J. Elliott is in a meeting at Sequim, Wash.

Rev. E. P. Ellyson and wife will be with us at the district assembly, and we expect them to be of great blessing to us all.

All elders, licensed preachers or evangelists should at once write to D. L. Rice, district secretary, 11 E. 9th St., Portland, Ore., giving

HERALD OF HOLINESS

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

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him name and address, in order that their names appear in the roll of members of the Northwest District. It will only cost you a postal card, and will save us much valuable time on the first day of the assembly. Now don't depend upon the fact that this is already known to him or the district superintendent, but send the card, as it is to be kept for filing of addresses. If you are changed later, he will get the change noted all right.

DEL. WALLACE, *Dist. Supt.*

DISTRICT ASSEMBLY

The Southern California District Assembly convenes June 18th at 9 a. m., at the University Church, Pasadena, Cal. Let much prayer be offered for the special blessing of God on the assembly. We expect the anniversaries to be times of special blessing and profit to all who attend. The work moves triumphantly on in the district.

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

CLARKSVILLE DISTRICT

Our first annual evangelistic convention of the Clarksville District will begin in Nashville, Tenn., June 17th, and continue till June 30th or longer, God willing. The leading evangelist for the convention will be Rev. Isaiah G. Martin of the First Pentecostal Church of the Nazarene, Chicago, Ill. All evangelists, pastors and soul winners of Tennessee who will join heart and hand with us in bringing men to God are most cordially invited to help us. Besides those who can and will attend we want a thousand saints to meet us at a throne of grace in intercessory prayer for and in behalf of this great metropolis of the south. Nashville needs and must have a real Pentecostal-Nazarene work. God grant that we may have it, for Jesus' sake. Who will be a power medium in this great cause?

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

SAN FRANCISCO DISTRICT

Stockton, Cal., where this district assembly was held, is a city of 40,000 people in the great Sacramento Valley. The cities in this part of this great state seem generally prosperous, but the religious life is by no means at any flood tide. They all of them have great need of the Pentecostal Church of the Nazarene; though the desire for it seems confined mostly to a few hungry souls, who long for the outpouring of the Spirit of God. Our work is new in this city, and the holding of the assembly here, was in the hope that a larger interest might be awakened in the work. We have no church building here, and the sessions of the assembly were held in the hall of the Woman's Christian Temperance Union. It was commodious, nicely furnished and convenient, and made with the adjoining rooms an admirable place. Here also the more public services were held except the night meetings, which were held in a tent where our people have been worshiping. The assembly was entertained largely at the Commercial Hotel, where everything was done for their comfortable provision. The little heroic band of our people here, with their pastor, did everything possible for the success of the meeting. This was the eighth annual meeting of this district, and was thought in some respects to have been the best. It was well attended; great unity and love prevailed; the business was carefully attended to; four anniversaries, viz.: missions, publishing interests, education and rescue work, were full of interest, and informing and impelling. The services, more especially called "the religious services"—though no more religious than the rest, as business was liable to be interrupted by fresh anointings from the skies—were of great power and blessing. The preaching was in the power of the Spirit. Seekers were at the altar and at times great glory. The arrangements for the year were very satisfactorily adjusted. Rev. E. M. Isaac was unanimously elected to succeed himself as district superintendent. He is also pastor of our church at Oakland, which seems a matter of necessity. If we had an en-

dowment or some provision by which he could be turned loose in this great empire, which this district comprises, we believe he could establish, right soon, a centre of fire in every city. This is the great need, and plans are being made to enter some of these waiting fields.

The assembly closed on Sunday night with a great and effective sermon by the district superintendent on the anointing and indwelling Holy Spirit.

MILTON

I was permitted to visit this place and preach on Monday night subsequent to the assembly. It is near thirty miles from Stockton—an hour's ride on the train. This is a village in Calaveras county. Here we have a heroic and aggressive band of Nazarenes. They have a nice church and a good parsonage. We had the pleasure of having at the meeting both the retiring and the incoming pastors with a gathering of earnest people.

One of the peculiar and especially hopeful things about this church is their interest in the university. They have four students in the Nazarene University at Pasadena this year, and seven are expecting to be there next year. Nearly a third of the membership of this band of heroes will be thus in school for the larger preparation to spread holiness over all lands. They have a campmeeting of their own beginning June 19th, led by Brother St. Clair, and we pray that their number may be multiplied. These bands of Nazarenes here and there are the salt of the earth.

P. F. BRESEE.

NEW ENGLAND DISTRICT

Following the close of the New England District Assembly we found it necessary to remain at home a few days that we might be in direct communication with churches without pastors, hoping to effect arrangements whereby they might be provided. We then started out to visit the places most needing our services, and the churches on our line of travel.

We held a very satisfactory service at Davenport, being assisted a portion of the time by Rev. F. W. Domina, a former pastor of this church.

Preaching three times Sunday, May 25th, we closed a blessed day. Several seekers found the "second blessing." This church contains several members who have enjoyed the blessing of holiness for many years. It was a real pleasure to preach to them as well as to others of less experience who eagerly drank in the truths of holiness. They are without a pastor at present and we felt it would be no hardship for

us to cast our lot with this people were we at liberty to do so.

We also visited our Portuguese church at Harwich, Bro. J. P. Bento, pastor. It being Monday night and the people scattered at this season of the year, the congregation was small. We however received an earnest invitation to hold services with them at a more favorable time. Brother Bento has labored faithfully with his people and many of them enjoy salvation.

Our next stop was at East Wareham, Rev. Gordon G. Edwards is pastor of our church here and being a live man he has a lively people. The church under our brother's ministry has had a rapid growth. They are now considering the sale of their present property and the building of a more commodious church to meet the needs of this increasing society.

After giving a service each to our Beverly, Peabody and Salem churches, where we found the work going well we started for northern Vermont where we were called to look after the title to our East Middlebury property, which had been disputed.

We found the work at Leicester prospering under the ministry of Rev. A. J. Myers. We preached twice Sunday, June 1st, and saw several souls break up at the altar and trust the blood to cleanse them from all sin. Brother Myers is the right man for the place.

On our return we visited Keene, N. H. This people were fortunate, a year ago, in securing the services of Rev. R. H. Jones, who has greatly helped and strengthened the church in this place. Last year the attendance, membership and finances greatly increased. Brother Jones has returned for another year, and has the situation well in hand, and with the blessing of God, expects a steady growth in this church during the year.

We arrived in Salem, Mass., Wednesday, June 4th, in time for the preachers' meeting being held with the church here, Rev. T. W. DeLong, pastor. We found the pastors awake to the needs of the district and ready to give assistance to the superintendent in opening new fields. We urge all our preachers to definitely and explicitly preach the doctrines of our church and to emphasize entire sanctification as a second work of grace.

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

NOTES AND PERSONALS

District Superintendent Washburn has begun to "make good" his work on the New England District.

Pastor Martin, of Lowell, has been holding special meetings at our Salem church.

The last district preachers' meeting for the season was held at Salem, Mass., June 4th.

"Pentecostal Praises"

Is the BEST Song Book
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SPECIAL RATES TO CAMP MEETINGS

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C. J. KINNE, *Agent.*

Kansas City, Missouri

Brother L. D. Peavey is pushing the work for a gracious meeting at Grand View Park Haverhill, Mass.

"Holiness unto the Lord" is the motto of all the preachers and churches on the New England District.

Revs. John N. Short and A. B. Riggs who are to lead the spiritual forces at Douglas camp, are getting ready for a good meeting.

Pastor Borders and Brother Peavey are working hard to reduce their great mortgage at the Malden church. They certainly deserve great credit. God bless them!

The next preachers' meeting will be held in October. The place will be announced later.

The regular Boston Monday holiness meeting, held every week in Wesleyan Hall, will close this month for the season.

It is the purpose of the preachers on the New England District to hold a series of "tent meetings" this summer, with the view of organizing new churches in large cities. A committee has been organized to that effect. The Lord bless them.

There are several of our New England churches not yet supplied with pastors. Have those in authority been doing their duty in the last six months in this regard? It seems that these several churches ought to have been snupplied with preachers, till these churches finally called a settled pastor. Brethren, let us wake up!

Several new members are to be received in membership at the Emmanuel Church, Providence, R. I., during this and next month. Just now a blessed series of open air meetings are being held. Rev. E. E. Angell, and "the singing evangelist," Lawrence B. Greenwood, are assisting Pastor Norberry in a spring convention.

Pastor DeLong and wife, together with their people are to be congratulated on their good labors in securing such a good church building, and having it so nearly finished. They did good service in entertaining the last district assembly for this season. We would that all our societies were able to "rise up and build," and do as well as this dear people. "Let the good work go on!" Amen!

Pastor Bryant and people of the South Providence (R. I.) church are looking forward with pleasure to entertaining the next New England District Assembly. They are thinking of repairing their church basement to help entertain the people and thus save the expense of hiring a hall.

Sister Martha Curry has been affected with her old throat trouble since her return from the Pacific slope. She therefore had to cancel her engagement with Brother Norberry's church at Providence, R. I. She has taken Portsmouth, R. I., and Old Orchard, Maine.

Rev. F. W. Domina, New Bedford, Mass., and Rev. G. G. Edwards, East Wareham, Mass., have both written Brother Norberry that they, with many of their people, will be at Portsmouth, R. I. camp meeting. Come on, beloved.

The Rev. W. H. Hoople, of New York, has spent much of his time the last year in the south on business. His many friends will be glad to see him in camp meeting work this summer. Come to Portsmouth camp, Brother Hoople.

The Rev. Dr. H. C. McBride, of Ocean Grove, N. J., is to be at Portsmouth, R. I., campmeeting this summer. Brother McBride is the conference evangelist of the New York East M. E. Conference. Brother McBride belongs to the old school.

The board of directors of the Portsmouth, R. I., campmeeting association held a board meeting on their grounds last week. They have made "special inducements" to all holiness churches and pastors to be there at the coming campmeeting. All pastors and wives are to be entertained free of charge. All societies bringing five and more persons who otherwise would not come to the camp, will be given free lodging, providing that they bring all their bedding, soap and towels, etc., also that they

Obituaries: What the Publisher Thinks

The question of whether or not to publish obituaries in the HERALD OF HOLINESS gave us some concern during the first few months of our work in the new paper. The question practically settled itself from the fact that it became impossible to give space to the many and lengthy obituaries without crowding out considerable news or other valuable matter. Some of our people are displeased because we do not publish obituaries, but the majority with whom we have talked readily see the unreasonableness of expecting obituaries of all our departed members.

We invite your attention to the plain facts as we have to deal with them. The HERALD OF HOLINESS is published to spread and conserve scriptural holiness, and to officially represent the Pentecostal Church of the Nazarene. As the representative of all our people the paper can not discriminate. If its columns are open to obituaries they must be open to all alike. In this connection we would ask a question: How many pages of the HERALD OF HOLINESS could we profitably devote to obituaries? If we publish obituaries of all deceased members of our church it would average twelve a week. The obituaries which are sent to us range from one-quarter of a column to a half of a page. We have received as many as three in one week from one church. It may seem to some an easy question to deal with, but there are many problems connected with it which are unknown to any except those who have to deal with it directly.

We who are responsible for the conduct of the paper must act in accordance with the facts and their bearing on the main question. If we thought that the publication of obituaries would bring more glory to God and more good to His people than news of active soul-

saving work or general articles, we would gladly give half of the paper to them. The facts in the case do not justify such a course. While many send in obituaries containing from five hundred to a thousand words, the real facts which could possibly interest any one outside of the immediate circle of friends could all be stated in fifty words. In many of them the only statement is such as one could readily make regarding every human being: such a man lived and died and was buried. Of course many of them are different and speak of religious experience; but the great majority of all obituaries received are given to matter which is purely personal and only of special interest to the immediate friends of the deceased.

After careful consideration of the matter we have decided to open a column for DEATH NOTICES. In this column we will insert notices concerning the death of any of our people. These notices must not exceed one hundred words, and must be signed by the pastor.

The above rule will not prevent the publication of facts concerning the life and death of any person where such will be of general interest to the church. Any pastor is at liberty to include in his regular correspondence or news items special incidents which are calculated to be a blessing to our people. In fact, we urge our people to send such news to the paper. In the case of a triumphant death or of any unusual or blessed experience connected therewith the church will be glad to read the good news; but not as an obituary giving history.

We trust you to help us make the paper efficient and also to be considerate of us if your judgment does not coincide with ours in these matters where there may be a difference of opinion.

be given ten per cent discount on all food bought at the dining-room. It is hoped that many pastors and churches will avail themselves of this special offer.

JOHN NORBERRY.

TO CHURCH SECRETARIES MISSOURI DISTRICT

At the last assembly of the district, held at Des Arc, Mo., the following apportionments were made for the district superintendent's support for the year. To date but seven churches of the nineteen on the district have made any response. If you have neglected this, please get in touch with the treasurer of the advisory board, FRED GEITZ, JR., Ellington, Mo., so that the Missouri work may proceed without hindrance. Following is the apportionment:

Des Arc, Mo.....	\$ 24 00
Ellington, Mo.....	24 00
Malden.....	24 00
Caruthersville.....	12 00
Gads Hill.....	6 00
Redford.....	6 00
Lancaster.....	6 00
Hadley.....	6 00
Annapolis.....	12 00
St. Louis.....	48 00
Sabula.....	6 00
Coffey.....	6 00
Coldwater.....	3 00
Millspring.....	3 00
Irondale.....	2 50
Fiske.....	1 00
Corridon.....	1 00
Birehtree.....	1 00
Total.....	\$101 50

"Not a supply of grace once for all, but a constant supply equal to our needs, is the Master's way of giving. 'As thy days, so shall thy strength be.'"

GENERAL CHURCH NEWS

PORTLAND, ORE.

We are glad to report progress in First Church. We are on the upgrade, and advancing steadily forward. The recent meeting held with Evangelist J. B. McBride proved a great blessing to this church. We feel that the spiritual tone is better and our people are more determined than ever to press the battle against sin and give no quarter to the adversary. We are also glad to report an increased membership. Our Sunday school is enjoying a real boom these days. It begins to look like we would need more room very shortly to accommodate our scholars. The Lord has blessed us financially during the last year, enabling us to meet nearly all our obligations on time. Sister Della Brandenburg, as deaconess is doing splendid work, and we feel that her call to this work was a most providential one. At the last monthly board meeting our beloved pastor, C. Howard Davis, was voted a unanimous call for another year. He has toiled tirelessly and earnestly for the upbuilding of this church since he came to this city two years since, and it is clearly evident that the blessing of the Lord is upon pastor and people. Amen.

D. L. RICE.

BEN FRANKLIN, TEXAS

Our revival services at this place begin the third Sunday in June, conducted by Rev. W. L. Fulbright, of Peniel. Just a few women of us have been fighting the battle for holiness here, and we need the help of some men who are sanctified, pocketbook and all, to help push the cause. We believe there is a God in Israel who answers prayer.

MRS. M. E. STUDIVANT.

Peniel: Fourteenth Annual Commencement

At the close of one of its most successful years, Peniel University held one of its most interesting commencements, May 24th to May 28th.

Although examinations closed on Friday afternoon very few of the students left until the commencement exercises were over. Quite a few visitors were present, also, to enjoy the occasion.

On Saturday night the annual oratorical contest was held in which five young men from our oratory department participated. These young men gave clear evidence of their efficient training, as they delivered strong orations of their own composition. The diploma of honor was won by Mr. Virgil Fisher, who had for his subject, WHY WOMEN SHOULD VOTE.

Our oratory department has been large and possessed of much enthusiasm throughout the year. Miss Annie Whitehurst, a pupil in this department, represented Peniel University in the State Prohibition Oratorical Contest, and won first place over all the colleges in the state of Texas.

Professor Benj. F. Sutton, the principal of this department, has good reason to be well pleased with the progress made during the year. It would not be too much to say of him that he is one of the most successful oratory teachers in the country. Also Miss Clara Jernigan, the assistant, has shown herself highly efficient, and closes the year with a class of well-satisfied pupils.

At eleven o'clock on Sunday morning Rev. R. T. Williams, president of the university for the past two years, preached the baccalaureate sermon. His text was 2 Cor. 6:1, and his subject, "Workers with God." This sermon was indeed a masterpiece, as all who heard may testify. Professor Williams has made a successful schoolman, and as he retires from the presidency of Peniel University to enter evangelistic work, he will be followed by the love and prayers of our people. He has an unusual evangelistic talent, and this, together with his thorough

educational training under the blessing of God, promises great success in his new field. Sunday night Prof. James B. Chapman, the newly-elected president of the university, preached the evangelistic sermon. The message was well received, and there were clear manifestations of the Holy Spirit's presence in the service.

Monday night, the nine graduates from the Academy department delivered orations. Tuesday night the University Conservatory, under the direction of Dr. D. S. Arnold, gave one of its high grade programs. Dr. Arnold is one of the greatest music teachers in the South. His special calling seems to be the training of music teachers, and every teacher sent out by him during the twelve years that he has been director of our conservatory, has proved efficient. The Arnold family is known all over this section of the country for its superior musical ability. It has often been said that no one can make a mistake in taking their musical training under the Arnolds.

Wednesday night was college graduation. The five graduates from the college department delivered orations, the diplomas were presented, and another year of successful work for Peniel University was gone into history.

Prospects for Peniel University were never brighter than now. The Faculty for the new year is strong. A canvass of the student-body showed that nearly all are planning to be back next year, while letters are coming in from prospective students in a very satisfactory way.

Prof. B. O. DeJernett, the new business manager, will give his entire time to looking after the temporal interests of the institution.

We trust that all who are interested will write for our new catalogue, which is now ready for mailing.

We invite our friends to visit us whenever possible. We have accommodations for about four hundred students, and shall be glad to open with a full school next September ninth.

JAMES B. CHAPMAN.

SHAMROCK, KY.

I am up in the mountains of old Kentucky among the coal miners, preaching to them the full gospel of holiness. God bless the HERALD OF HOLINESS and its readers.

J. D. POFF.

SPOKANE, WASH.

The last few weeks have been full of blessings from above. Souls have been seeking the Lord every Sabbath. Last Sabbath we had eight seekers, and baptized three. We are very busy these days getting ready for the Assembly and our move to California.

A. O. HENRICKS.

BONHAM, TEXAS

I am praising God for victory here. Large crowds; good attention. The break came last night; the people tarried, wept and shouted until past ten o'clock. Have four more days here yet, and am expecting the tide to rise even higher.

W. F. DALLAS.

NEW BEDFORD, MASS.

We are marching on in the triumph of the Cross, spreading Scriptural holiness as we go. The New Bedford church is in a healthy spiritual condition, believing God for greater things. Our prayer meetings are extraordinary. The tide runs high, while the glory breaks in upon us, like the waves of the sea. Sunday night we held a farewell missionary service for Brother and Sister Wilson, who are now on the way to the Island of St. Croix, West Indies, to win souls for the Master. Our loss will be their gain. A basket offering was taken to the amount of \$42.00. It is wonderful

how our folks give! Thank God for the privilege of giving to send the full gospel to the ends of the earth, and thus hasten the coming of the King. We do not believe God wants missionaries to go until they have received their Pentecost. This our brother and sister have done, we believe. God bless them in their undertaking. Remember them in your prayers.

F. W. DOMINA.

BAKERSFIELD, CAL.

Since our report of the meeting held at Surrey, N. D., we held a meeting for our church at Sawyer, N. D. How the Lord blessed that meeting! We shall ever carry the remembrance of those days in our mind. The pastor at Sawyer, Bro. R. Kunze, and his good wife are a host for God, and surely know how to get hold of God in prayer. It was a common thing for the folks all around the church to hear Brother Kunze praying "in secret" as he went to God alone for the meeting. God heard and answered his prayer, for the fire fell and souls prayed through. This was the last of the series of meetings on the Dakotas and Montana District, under the direction of Brother Brough, our district superintendent. Surely God has a man in Brother Brough that few can equal. He has practically "dug up" all the work there is in North Dakota and Montana, and endeared himself to the people. He also has a corps of preachers on his district that has gone through water and fire, and are men of faith and prayer. God bless them all!

From Sawyer we went home to Portland, Ore., and had a short rest of two weeks with our dear wife. This was the first time we had been home for seven months.

From home we went to Bakersfield, Cal., to hold a meeting for Rev. C. W. Welts, pastor of our church, and God gave us another fine meeting with a number of souls.

From here we go to Los Angeles to spend a few weeks visiting old friends; also to attend the district assembly of the Southern California District, at Pasadena. We expect to stay in the southern part of California for some time, and shall be glad to hold meetings for our church while there. Address me, care Professor Wiley, Nazarene University, Pasadena, Cal.

AUG. N. NILSON.

OKLAHOMA CITY, OKLA.

We are glad to report the good condition of our church here. God is continually with us. The membership of our little band has doubled, but the better report is that each individual is growing spiritually. God, through our pastor, has been giving us light, and by His grace we are walking in it. We feel that He is getting us ready for a big battle against the powers of darkness. Pray that we may come out victorious. God is blessing in the finances so that we have never been short when means were needed to carry on the work.

MRS. BILDERBACK.

THE DALLES, ORE.

I had the privilege of being with the saints at Condon, Ore., for a while. Came up there on Saturday while Brother McBride held special meetings with Brother and Sister Smith. Conviction was on the people; some came, and I hope prayed through. Many young people would not yield; some of them are backsliders. New faces were seen after the meeting closed, and some held up their hand for prayer, so the revival is going on, and I hope will never stop. Pastor and wife have stood by the work bravely in self-denial that God's work may be established in that town. They had hoped to get a church building up before the assembly. They have a lot all clear. Pray that Brother and Sister Smith may be abundantly rewarded for their labor of love among the saints.

MRS. ANNA C. OLIVER.

DECATUR, ILL.

Sister C. T. Boyse, pastor of the First Pentecostal Church of the Nazarene, Decatur, Ill., has returned from Milwaukee, Wis., improved somewhat from the winter's illness, and is at her post again. Praise the Lord for answered prayers. Boys and girls who found the Savior during the meetings of Brother B. F. Sheline here, are to join the church family soon, as sanctified workers for Him.

WALTER E. TROESCH.

DEMING, N. M.

The blessed Master has been doing so much for our little church, we feel it would not be giving Him glory if we did not tell it. The 16th of April our Brothers Lewis and Mathews came to us for a meeting, and from the first there was such searching out and fixing up that it took the first part of the meeting to get the church where they could be used in the work. But, bless God! the fire fell upon some honest hearts, and things were made right so that the real work could be commenced. Then things went true to the mark, and the glory filled some, and it began to catch around. Over twenty heard from the skies, and most of them went all the way, and came out pure white with the glory in their souls. It was a great time for our little church. It is the third week since the evangelists left, but the glory abides and the revival is still on, especially among the young converts. There has not been one prayer meeting since but that some one has gotten through to God. We write to help others take courage; for if we faint not we will surely be conquerors, as this proves. Praise our Father for the best holiness paper published!

Brother THOMPSON.

BREWSTER, ORE.

The Lord is blessing us here and giving us souls. We have had to enlarge our church building to accommodate the Sunday school, and the congregations have enlarged on our hands so that we could hardly manage them in the church as it was. The prospects are good, and we are encouraged to push the battle for holiness more than ever. We have just closed a meeting with Bro. J. B. McBride. He was with us twelve days, and we had victory from the start to the finish. The congregations were good, although the weather was bad most of the time. The meetings were a great blessing to us all, and Brother McBride's clear, old-fashioned, uncompromising preaching got to the hearts of the people. The services were marked by the power of God. Waves of salvation and power would sweep over the congregation until some would shout and some sing, some leap for joy, and others do as the Lord would have them do. On the last Saturday night the preacher did not get a chance to preach, as the praise service would not close, and everybody seemed to be inundated with divine love and glory, until they were past control.

In many respects this has been the best meeting we have had here, and a goodly number of souls were saved and sanctified. We can recommend Brother McBride as a safe, Spirit-filled man, who does not fear to preach the truth as it is in Christ Jesus, and while he gives it out in power, yet he presents it in such a manner as to make it go to the hearts of the listeners and bring results.

A. WELLS, Pastor.

KEENE, N.H.

Pastor Harry Rees Jones arrived in Keene one year ago, and found a small company. Piled up on one side of the church were a part of the chairs used in this church, and which had been there for years. Pastor Jones had faith to have the chairs put in order, and went in on the line of faith, and his prayers were answered by the doubling up of class and prayer meetings, and church services. Brother Jones enters upon his new year's work expecting a wonderful year of victory. The pastor is well taken care of. This is one of the most promising fields we have had the privilege of visiting.

ARTHUR J. MYERS.

COWAN, MONT.

Our dear Dr. Bresee, when he made his Northwestern trip a year ago, failed to find the frontier. The hostile Indian, the emigrant in his prairie schooner, the adventurous miner with the accompanying gambler and road agent, the hardy rancher with his numerous herds of cattle or bands of sheep have disappeared, or have ceased to be the controlling factor in the life of the great West. The rancher and the miner, and, no doubt, the gambler, survive, it is true; but under changed conditions, caused by the coming of the dry-land farmer, the settler on the irrigation projects, and the new business conditions which have jumped to meet the demands of this great host of new settlers.

This is a country postoffice in the Milk River valley, northern part of Montana, sixteen miles from Malta, on the Great Northern Railway. When I came here, over nine years ago, it was strictly a ranching country, and sheep and cattle by the thousands were in evidence on the ranges and the trails. Ranching is still here, but considerably circumscribed in its operations, and dry-land farming is rapidly coming to the front. Today the grain elevator, rather than the stockyards, is one of the most conspicuous buildings in the railroad town, and the settler's shack and the schoolhouse dot the prairies where sheep and cattle once grazed. It is a time of transition from the old frontier to the new agricultural state.

But what of religion: the church and the work of the kingdom of God in this new country? The ranchers, with few exceptions, were ungodly men, their assistants, the cowpunchers and sheepherders, were among those to

MEXICAN MISSIONS

EL PASO AND JUAREZ

We have just closed a year of successful gospel work among the Mexican people of El Paso and Juarez. When we first came from Los Angeles to take charge of this work, conditions in general were far from being pleasant. We have experienced some trials, difficulties, and battles, but our God has brought us through victoriously, and we give Him all praise and glory.

We are laboring among a people whose hearts are hard as stone through the deceitfulness of sin and the blighting effects of pagan Romanism. By the help of God we can say that we have preached to the many and to the few a full and a free gospel salvation. We have preached in the mission hall, on the street corner, in the jails, and from house to house. We have not tried to keep exact account of the numbers that have sought and professed salvation. Scores have bowed at the mercy seat, and the recording angel alone knows how many have really "passed from death unto life." We have with us some people who had been redeemed from sin and superstition through the blood of the Lamb, whose faces shine with the glory of God. The word of God is being preached in this great center, hundreds of tracts are being given away, and He will give the increase in due time. We are greatly encouraged and full of faith and hope for the future. My co-laborer in the work is Sister Santos, our native missionary. She is a woman of much faith and ability to do things. We also have with us Brother Hunt and his wife, returned missionaries from Mexico. They are a great help to us in the work.

We have an English school in connection with our mission work; it is well attended. There are some fine young men and women, and almost all the public school teachers from Juarez, who are studying the English language. Some of them are Catholics, but are friendly to us, and are beginning to manifest a desire to know of the efficacy of God's Word. Help us pray these promising young men and women into the kingdom. What a mighty force they would be in bringing the gospel among their own people.

We have tried to introduce the monthly missionary envelope system among our folks, and their first offering amounted to \$12.82, which amount we remitted to our general missionary treasurer in Chicago. We believe that in the near future this work will be self-supporting.

S. D. ATHANS,

Supt. Northern Mexico District.

whom the wide-open town, with its saloons and brothels, was filled with temptations in the days when drinking was preferred to sobriety, playing cards to the Bible, the dance to the prayer meeting, and the churches maintained a precarious existence through the donations of the general storekeepers and large ranchers, supplemented by the bazaar, the chicken supper and the magic lantern exhibition.

Since I have been in this country I have known of no revivals and no cases of salvation except in the work of holiness preachers, while the church and the ministry generally hold themselves aloof from the doctrine and experience of salvation from all sin in this life. Today, while there are more church organizations, yet but few of the older ones are much stronger than they were nine years ago, and the newer ones are not getting souls saved from sin and building up the community in righteousness. Every town has its saloons on the one hand and its whist club and various organizations for promoting balls and dancing and Sabbath desecration on the other, and every country neighborhood has its school house and house-to-house dances, and the few church members make no effort to maintain even a prayer meeting, many of them have no

family altar, and the feeble Sunday schools which are organized now and then, are often broken up by the bickerings and prejudices of unsaved people who attempt to run them.

As I think of these things I am constrained to cry out, "How long, O Lord, how long?" Will there not a change come? Will there not be a time when the Gospel of Christ in its fulness and its simplicity shall be preached in this country, and prove the power of God unto salvation to many believing souls?

There has been in the past considerable holiness preaching in this community; but it was rejected. There was once a church and Sunday school here, a prayer meeting was maintained, and revivals were held. But holiness as a second work of grace was refused, and today conditions are such that the way seems closed up for this writer to get a hearing upon the subject of salvation, or to conduct any religious service at all.

I am, therefore, praying that God will open the way for some holiness preacher to come to this country and preach the gospel of full salvation. Some man who will venture as into a heathen land, with no expectation of sympathy or encouragement on the part of the people (except that I will surely stand by such a one), and who will not be troubled by doubts and questions about what he shall eat, where he shall sleep, and wherewithal shall he be clothed. Let him come with the blessed experience of full salvation, and with open Bible and hymnbook preach and sing and pray, testify and shout and shine for Jesus in the midst of moral and spiritual darkness that is truly appalling, and I pledge myself, as God gives me ability, to provide him with a bed and food, and to stand by him with a hearty "Amen!"

H. G. COWAN.

GARDEN CITY, KAS.

These are days of precious victory. Jesus is nearer and dearer to our hearts. We have just closed a three weeks' meeting. Rev. R. S. Ball, of Hutchinson, Kas., was our helper in the battle. District Superintendent A. S. Cochran was with us four days. While he was not strong in body, God was blessing his soul, and we enjoyed the Word from this man of God. Brother Ball rendered valuable service, both in song and in preaching. There were those who sought and received a glorious experience. Garden City is one of the places where indifference prevails greatly, but God is helping and we are looking for better things. Remember us at the throne of grace. We are now enjoying the blessing of a clean heart, received through sanctification of the Spirit.

Rev. THOS. KEDDIE and WIFE, Pastor.

DANBURY, CONN.

I have good reports to give for Danbury. It is a time of special refreshing from the Lord, and the saints are believing for better days. Our church is being filled with people, and the presence of the Lord. The last two Sundays were mighty through the Holy Ghost in the pulling down of the strongholds of Satan. It seems good to again be among a fire-baptized people. Next Sunday we go to the lake for baptism, and we are going to have some new additions to our church. If you have any spare time, pray for Danbury and the big camp we are expecting to hold this summer. Will give notice later.

Evangelist F. E. MILLER and WIFE.

WICHITA, KAS.

The campmeeting at Kingsdown, Kas., closed Sunday night, June 1st. What a ten-day refreshing! What a period of digging! Rev. L. Milton Williams and Rev. W. R. Cain were the workers. Besides the large tabernacle, there were twelve tents occupied. This feature of itself not only added to the general attraction, but meant a regular force for righteousness and true holiness on hand to labor, watch and pray. Needless to say, it was easy to preach. This crowd was hungry also for the bread and meat from heaven and helped themselves accordingly. Satan nor any other

creature could keep them away from the table nor prevent their eating and drinking. After the first few days of preaching without an altar call, an opportunity was given and an altar full responded. From that to the close there was not a barren service. Concerning the souls saved, reclaimed and sanctified, God alone knows, but unless Bible signs are misleading, there were many. One testimony will not soon be forgotten. It was that of a good woman who said she had been professing sanctification for eleven years, but under the close, heart-searching preaching discovered she did not have it. She sought and received it. Then there was some real shouting on exhibition. Some of the scenes in the altar were heart-breaking as confessions were made and the other times, what heavenly manifestations! We praise God for putting it into faithful hearts to pitch the tents, perfect the arrangements and call full salvation preachers of the radical type to preach it, and for the blessed result. The meeting was held by the four Nazarene churches of Ford county, and is on record in God's books as precious.

W. R. CAIN.

WOMBLE, ARK.

We are here in a tent meeting. Opened Saturday night. Good congregations are attending and there are prospects of a revival. We have no Nazarene church here, but there are a few good substantial men and women who have full salvation and they have made arrangements for the meeting. We are to be here for at least two weeks and are expecting victory. We are out for our summer's evangelistic campaign. We will spend the first two months in Arkansas, Tennessee and Kentucky. The last of the season we will be back in Texas and Oklahoma.

JAS. B. CHAPMAN.

EAST WAREHAM, MASS.

We are still on the upward grade praising God for full salvation. Since the assembly we have been having great meetings. Our church is on fire for God. Had a call from our district superintendent last week. Lord bless our precious Brother Washburn. He gave us the best sermon I ever listened to, which was a great blessing to our church. Our meetings are well attended. The average attendance in class meeting last year was forty-five. We have, besides, six other meetings a week. Sunday, June 1st, was a great day. God richly blessed us in our first communion service in a sweet, melting spirit. In the evening God gave us a landslide of glory which increased in power until the close—no time for preaching, or offering, or to give out notices. Never saw anything like it at campmeeting. Some nice, quiet, reserved people got let loose. I would like to go to heaven from a meeting like that. God will bless when there is unity. We are planning for our new church. Expect this to be the best year of my life. Expect to walk by the same rule and mind the same thing and keep on believing.

G. G. EDWARDS, Pastor.

LUBBOCK, TEXAS

The Lord is blessing us on this charge. We are walking uprightly and God is giving us all the good things to enjoy. Our meeting at Plainview begins June the 21st and runs to July 6th, Brother Hatfield in charge. As chairman of the board of examination, I will say to all concerned that we will have a written examination all the way through. So let the board and the candidates all come prepared.

T. C. EASON, Chairman.

POMONA, CAL.

We are still forging ahead in the Pomona church. God is graciously blessing in the meetings. Yesterday was a blessed day. In the morning the saints testified and shouted the praises of God and one hungry backslider was reclaimed. There was no time for a sermon, but thank God we are always ready to follow the order of the Lord whether it be according to our plans or not. After the altar service

we celebrated the sacrament of the Lord's supper. It was a blessed service, a time of rejoicing and one of those times when the sun of righteousness seems to break through the clouds of the physical and the human and we are face to face with the supernatural and the divine. We are closing our year here with grateful hearts and with high anticipations for the future.

HALDOR and BERTHA LILLENAS, Pastors.

BLACKWELL, OKLA.

The church at this place is still enjoying prosperity and the blessing of the Lord. Sunday, June 1st, was a great day. We asked the church for \$105 in cash to pay a bill and they quickly gave \$108.50. If you knew the financial struggle we have had and how poor our people are you would better appreciate this victory. Three new members, Brother Greenber and wife and Sister Bertha Scotthorne, were received into the church. We have now doubled our membership since December, having now a church of some fifty members. In spite of hard times, failure of the wheat crop, lack of money, and in spite of the devil, we will either buy or build a church this summer and pay for it in answer to prayer. Our tent meeting will be July 10th-27th, with our district superintendent, S. H. Owens, as the preacher. We will furnish lodging free to all who come for the meeting and meals at a good place for sixteen and two-thirds cents each. This is about as cheap as you can live at home, so come to the meeting. Our deaconess, Mrs. Imhoff, the pastor's wife, is doing efficient work that is telling for good. Altogether we feel that God is richly blessing and leading on from victory to victory.

C. A. IMHOFF, Pastor.

BETHANY, OKLA.

After a four weeks' stay in Bethany I can heartily say that although the contest may be keen, the Lord is giving sure and definite victory for the Oklahoma Holiness College. Within a radius of fifteen miles I have seen several beautiful imposing structures closed for some little time on account of the three years' drouth, and it makes our hearts rejoice to know that our humble college has struggled on; but if we only knew we might see a few little homes heavily mortgaged that the school go not down. The outlook for crops is favorable, and that means the people of Oklahoma will soon be able to put up the proposed administration building so sorely needed. The school year ended in a real blaze of glory, as the first preachers' meeting was held in with the commencement exercises, making it a great season of refreshing to our souls. One very pleasing feature was the simplicity and modesty in the girls' gowns—quite a contrast from the village schools. The musical department is headed by a woman of experience and rare ability, one who knows how to take one of her boys into the music room and pray in the old-fashioned way with him until it sounds like music from the hills of heaven. The papers read and sermons preached in the preachers' meeting were such as to fill each soul with a fresh determina-

tion to go but and follow more closely Him who gave His life a ransom for us. The missionary meeting was one of rare sweetness. The prospective missionaries, about fifteen, sat on the platform while our professor, who hopes to go to Japan, poured out an earnest appeal for our individual responsibility and a world-wide need. He showed us that if two hundred people would pledge ten cents a month it would nearly support a missionary on the foreign field. As a result the young people's societies of Oklahoma have assumed the support of Brother Keihn in China. Brother and Sister Keihn have spent six years in China, and this last year they have studied in our college and have been a great blessing and inspiration to us. God bless our new work in China. As we disbanded we all felt that it was good to have been at such an old-time commencement and know God was with us.

L. T. COLE.

CANTON, OHIO

We are in a battle here for God and holiness. This is my third evangelistic meeting in this historic old town, the home of our last martyred president. Rev. Frank Metzler is my co-laborer, leading the hosts in song, and he does it well. We have a big tent right in the heart of the city, well seated, well lighted, under the auspices of Stark County Holiness Association. There are large crowds and conviction is settling down on the folks. Thank God, a holiness preacher can act manly, and be natural, and chaste in his language without partiality, and command the respect of the best of people. Pray for this meeting. I go from here to Minerva, Ohio, June 12th-22d; Mt. Judah, Ark., camp, July 1st-12th; Shields, Tex., camp; July 17th-27th; Shilo Tex., camp, August 1st-10th; Chester, W. Va., Oct. 1st; Lawton, Mich., November 1st; open August 15th-28th and September.

T. J. ADAMS.

REVIVAL AT BUNKER, MO.

The Bunker meeting was a revival of the old-time sort, conducted by the Deboard Brothers, two God-called, Spirit-filled preachers, assisted by the writer and his wife, which resulted in the pardoning and purity of sixty-one souls during the ten days' services. This is a large sawmill town with its attendant evils. God gave us victory, however, from the first service, and each service brought penitents to the altar, who wept their way through to victory.

We found a few holiness believers, but a very much abused standard of the Holy Ghost power to clean up both heart and life. After these boys put the old gospel plow down deep, men and women began to see themselves in the light of coming judgment, and were willing to lay down idols and cleanse themselves from the filthiness of the flesh. Brother C. I. Deboard is pastor of the Ellington work, and his brother Will I. Deboard, is pastor of the Woodward, Okla., work. A good class of ten were taken into a band who will stand by the work, and which we expect will result in a well-organized church in the near future. Brothers Deboard

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C. J. KINNE, Agent, 2109 Troost Ave., Kansas City, Mo.

and Geitz were called to look after the work and returned to Bunker a week after the revival, when we found the fire still burning. The visit resulted in eight more professions during the three services. Afternoon song services were held by the writer and wife, who had a junior choir of nearly fifty children, and these services resulted in the conversion of many of them. We praise God for this band of young workers also who are making the devil run in Bunker. We go to Poplar Bluff, Mo., June 17th, to assist our district superintendent, Mark Whitney. Pray for this place; and we invite you to attend while passing through or in the vicinity.

FRED GEITZ, JR., Secy.

ONTARIO, CAL.

Since our last report the Lord has been wonderfully blessing us. Sabbath, May 25th, was a day of victory and power. At the eleven o'clock service Rev. J. F. Sanders brought the message. At the close six came to the altar, and went away with what they came for. In the evening Rev. C. V. LaFontaine preached to a good congregation. At the close the saints gathered around the altar and praised the Lord for His wonderful blessings to us. Sabbath, June 1st was another blessed day. At the close of the morning service a young man and his wife came to the altar, sad and sorrowful, with tears of repentance streaming down their faces. The Lord met them and put the kiss of pardon on their souls, and they went away rejoicing. At the close of the evening service three young men and one young lady came to the altar. All prayed through to victory, for which we give the Lord all the glory and praise. We are going on with Him. We see nothing but victory ahead.

C. W. GRIFFIN.

CLOUD CHIEF, OKLA.

I took measles in my last meeting and was unable to do any work for some time, but am up and getting strong again, and am in a real pitched battle here. Have a good band. Brother and Sister Nelson from Michigan are with me, and they are fine workers. Also Brother Charles Davis, a student of O. H. C., is leading in song. The fire is falling on every service. People are getting under conviction. We can see a little cloud the size of a man's hand—we are expecting an abundance of rain. A real campaign is on with us for the summer. Our dates are all made until September 15th. Anyone needing a revival may have our time from September 18th to October 18th. Can give two meetings in this time. Address me at Bethany, Okla.

D. J. WAGGONER.

DISTRICT MISSIONARY TREASURERS AND ADDRESSES

- Abilene—Mrs. W. F. Rutherford, Hamlin, Tex.
- Alabama—Mrs. Hattie Lancaster, Box 311, Jasper, Ala.
- Alberta—Mrs. T. W. Campion, 824 Fifteenth Ave., West, Calgary, Alberta, Can.
- Arkansas—Mr. O. H. Beasley, Cabot, Ark.
- Chicago Central—Rev. Herbert Hunt, 520 W. Sixty-fifth Pl. Chicago, Ill.
- Clarksville—Mrs. E. W. Sloan, Stewart, Tenn.
- Colorado—Rev. L. E. Burger, 1505 Ninth St., Greeley, Colo.
- Dakota—Rev. W. M. Irwin, Surrey, N. D.
- Dallas—Rev. E. C. DeJernett, Peniel, Texas
- Idaho—Rev. O. A. Overholzer, 902 N. Jefferson St., Ottumwa, Iowa.
- Kansas—Thos. Keddle, Jr., Garden City, Kas.
- Kentucky—Rev. C. J. Quinn, 210 W. Seventh St., Newport, Ky.
- Missouri—Fred Geitz, Ellington, Mo.
- New England—Tom M. Brown, 32 Hampshire St., Lowell, Mass.
- Louisiana—T. C. Leckle, Supt., Homer, La.
- New York—Rev. John Caldwell, 305 Clifton Pl., Brooklyn, N. Y.
- Northwest—Mrs. E. M. Tanner, 574 Spokane Ave., Portland, Ore.
- Oklahoma—Rev. W. H. Roberts, 231 American Natl. Bank Bldg., Oklahoma City
- Pittsburgh—O. D. Stone, 18 Central Ave., Warren, Pa.
- San Francisco—Mrs. Mary E. Mabee, 1333 E. Twenty-sixth St., East Oakland, Cal.
- Southern California—Leslie F. Gay, 2880 Idell St., Los Angeles, Cal.
- Southeast—Rev. L. McLendon, Box 32, Adrain, Georgia.
- Southeast Tennessee—Cora J. McGowan, Rt. 3 Santa Fe, Tenn.
- Washington-Philadelphia—H. N. Haas, 440 E. Third St., Bloomburg, Pa.

Superintendents' Directory

GENERAL SUPERINTENDENTS

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

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

H. F. REYNOLDS, Oklahoma City, Okla.
R. F. D. No. 4

Kansas District Assembly, Kansas City, Missouri September 3-7
Iowa District Assembly, Kewanee, Ill. September 10-14
Oklahoma District Assembly, Ada, Okla. October 22-26
Kentucky District Assembly, Newport, Kentucky November 13-16
Alabama District Assembly November 20-23
The first service in connection with each assembly will begin on Tuesday, night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

E. F. WALKER—Glendora, Cal.

Colorado District Assembly, Colorado Springs, Colorado June 12-15
Northwest District Assembly, Portland, Oregon June 18-22
Idaho District Assembly, Boise, Ida. June 25-29
Didsbury (Alberta) Campmeeting July 4-13
Alberta District Assembly and Campmeeting, Calgary, Alta. July 14-22
Portland (Ore.) State Campmeeting, July 24-August 4
Dakota-Montana District Assembly, Sawyer, North Dakota August 6-10
Gaines (Mich.) Campmeeting August 22-28
Cleveland (Ind.) Campmeeting, August 29-September 8
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

DISTRICT SUPERINTENDENTS

- ABILENE
I. M. ELLIS—Box 175, Hamlin, Texas
- ARKANSAS
G. E. WADDLE—Box 245, Beebe, Ark.
- ALBERTA (CAN.) MISSION
W. B. TAIT—Calgary, Alberta
Room 413 Grain Exchange
- ALABAMA
C. H. LANCASTER—Jasper, Ala.
Quinton, Ala. June 20-23
Sargossa, Ala. July 2-13
Vin, Ala. July 15-24
Red Bay, Ala. July 25-August 3

TEXARKANA, TEXAS

It has been my privilege to be associated with Rev. G. M. Hammond, of Springfield, Tenn., in a revival with Rev. E. G. Theus, the efficient pastor of the church at Homer, La. We were there in a conflict for two weeks. The preaching was of the highest type, producing good results. The pastor stood nobly by us, in the promotion of God's cause. He secured the co-operation of all the pastors of the town, who stood faithfully by us. Brother Theus and his excellent wife have won the confidence of the people of Homer and are doing a commendable work. They have as fine a class of Nazarenes as I have ever met, and they certainly appreciate their pastor. Brother Hammond and the writer were extended an invitation to the Spring Lake camp nearby, for 1914. It will be a great pleasure to be associated with this genial man in other meetings. I shall be with them at Spring Lake with Rev. R. T. Williams the last two Sundays in July, D. V. The people of Homer are faithful subscribers to the Herald of Holiness.

H. B. WALLIN.

SAN DIEGO, CAL.

Sunday, June 1st, was a day of victory and blessing. The pastor preached in the morning from the 13th chapter of 1st Corinthians, and

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

CHICAGO CENTRAL

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

CLARKSVILLE

J. A. CHENAULT—Chestnut Mound, Tenn.

COLORADO

C. B. WIDMEYER—Colorado Springs, Colo.
212 North Walnut Street
Colorado District Assembly, Colorado Spgs., Colorado June 12-15

DALLAS

W. M. NELSON—Texarkana, Texas

DAKOTAS AND MONTANA

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

IDAHO

J. B. CREIGHTON—Boise, Idaho

IOWA

B. T. FLANERY—Olivet, Ill.
Olivet, Ill. June 2-13

KANSAS

A. S. COCHRAN—Kansas City, Mo.
3446 Wayne Avenue
Dodge City, Kas. June 9-12
Langdon, Kas. June 13-15
Pekin, Kas. June 17-19

KENTUCKY

HOWARD ECKEL—Louisville, Ky.
2303 Madison Street

LOUISIANA

T. C. LECKIE—Hudson, La.

MISSOURI

MARK WHITNEY—Des Arc, Mo.

NEW ENGLAND

N. H. WASHBURN—Beverly, Mass.

NEW YORK

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

NORTHWEST

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

OKLAHOMA

S. H. OWENS—Altus, Okla.
New Hope (Davenport, Okla.) June 11-12
Davenport, Okla. June 13-15
Edmond Church, Okla. June 16-22

PITTSBURGH

N. B. HERRELL—Olivet, Ill.

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

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

SOUTHEASTERN

W. H. HANSON—Glenville, Ga.

SOUTHEAST TENNESSEE

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

WASHINGTON-PHILADELPHIA

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

the meeting closed with four seekers at the altar. The afternoon service was one of unusual blessing. The Lord poured out His Spirit in a special manner and some of the more quiet ones who are seldom seen to demonstrate, walked the floor and praised the Lord out of a full heart. While this wave of blessing was sweeping over the congregation a number of young men who had been drawn to the services through the street meetings made a break for the altar and were clearly saved. The evening services closed with four more at the altar, making fourteen seekers during the day. We trust the blessing of God may continue to rest upon us in the conviction and conversion of the unsaved and the sanctification of believers.

L. M. WRIGHT.

CARBONDALE, PA.

I am in the midst of a glorious revival in a Congregational church with Rev. G. V. Hamilton, pastor. He is a holiness preacher, and has opened his church to holiness preaching. One hundred, at least, have sought Christ for either pardon or purity. Souls are finding at each service. The church is transformed into a holiness church, and the Congregationalists are shouting and praising God just like others who have the blessing. THEODORE E. BEBEE.