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EDITORIAL

MADE TOO EASY

BEYOND doubt joining the church has been made too easy in late years. Years ago when a revival was held sinners rose for prayers, and went to a mourner's bench and knelt, and in prayer and contrition sought for pardon and regeneration, and were aided and encouraged by the prayers and instructions of friends and neighbors. When they obtained conscious peace they were different men, and displayed evidence of their change of heart by quitting their old ways and adopting different ways. Truly, "Old things had passed away, and all things had become new." They quit drinking, profanity, vulgar anecdotes, all uncleanness, Sabbath-breaking, gambling, and horse-racing, and became consistent members of the church, examples of righteousness, and Christian workers.

This is not the picture of modern revivals in the great churches. A man signs a card or merely signifies that he wants to be a Christian, and he is counted as a convert and rushed into the church, often without even repentance, and there is the same old life seen in him thenceforth. The same worldly methods in business, the same worldly practices, card-playing, dram-drinking, theater-going, and such like. The world looks on and wonders, questions, and then grows into contempt, and then into disbelief in religion. What do they see offered them better than they possess. Wherein, they reason, are they to be benefited by accepting such a religion, which means absolutely nothing to them for this world or the next? Wherein is the church worth aught more to them than their lodge? In the matter of the soul, there is a kind of intuition in man that there must be something supernatural, a transforming power, and they do not seek betrayal or deception which is so patent and so transparent. Of all things men want the genuine in religion, and when they cease to see it, and behold what to their practical, common-sense eye they know to be a fraud, there is no resort except distrust of or disgust with the church, or disbelief in the religion the churches have been claiming to teach.

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BUILDING FROM WITHOUT

THE difficulty with most of the ultra insistence upon the social side of Christianity today is that it seems to proceed upon the idea of building men and society from the outside instead of from within. You can't build men or society from without, by extraneous treatment of symptoms — ulcers, cancers, and cutaneous eruptions. You must do internal work, reaching the causes by constitutional treatment. Christ tells us that the cause of moral disorders is from within. We are informed that it is from within, from the heart, that evil thoughts, adulteries, and all evils proceed. Social ills, as numerous and dire as they undoubtedly are, are but the outward expressions of the inward, constitutional trouble whose root must be reached by other and deeper and more efficient remedies than denunciation, or reformatory efforts, or educational or philanthropic systems for social relief.

Christ's example is in point. He denounced, of course. Nobody could doubt where He stood on any great question of political or social evil. Yet He aimed always at the heart for remedial work. All around Him He saw evil ensconced behind political and social and domestic bulwarks. He saw in-

justice, oppression, tyranny, immoralities, and vices. He saw the home in its wreck, dismantled and crumbling under the cruel blows of unbridled lust. He saw the laborer enslaved, the libertine honored with positions of influence, the evil train following widespread bribery, the vulgar displays of wealth in its prodigal indulgence, the people mad with the pleasure mania, the theater crowded, brutality elevated among the popular games, youth imbruted and rendered callous by these public exhibitions, and a long train of disgusting and debauching practices which were sapping the very vital forces of the moral life and conscience of a great people. While His voice of protest was opportunely heard, this was not His exclusive or main business. Neither do we find Him engaged in forming societies for the correction of these evils. He formed no committees and started no movements for the eradication of these wrongs.

We never hear Him calling upon these evil-doers to come and enlist under His banner for social service for the betterment of the general condition in order to their own salvation. He not once offered joining His ranks for social reform as a condition or as a substitution for or as a means of securing spiritual life. In the very same breath in which He would thunder His anathema against great social or domestic sins, He would announce the great truth that "except ye repent ye shall all likewise perish." This repentance was a personal, radical, searching thing which He never diluted or compromised or toned down for any kind of offenders.

Christ was in no sense or degree indifferent to these social or political or domestic evils. No one who ever lived upon the earth was so absorbingly concerned in these things. He bore upon His heart human woes. He was oppressed with human oppression. He suffered with human suffering. He bore our burdens and carried our sorrows, but He went at the heart of things in seeking cures or remedies, and did not plaster with untempered mortar. He wasted no time upon externals, and proceeded upon the undeniable truth that the only condition of individual and social reform was *new life* implanted within. He knew that men and character could only be built from within — from divinely implanted life in the heart, from which would proceed right life, righteous conduct, justice and mercy, and peace and equity. Christ attacked everything that was personally or socially wrong; but He never stopped with mere denunciation or relied upon this for remedy. He placed the emphasis in the right place, and insisted upon the inward life — upon a revolution within, as antecedent and as prerequisite to a reformation without. His was the most tremendous and merciless attack upon the works of the devil ever made in this world's history. No blows were ever struck as hard as His. No hammer ever more ruthlessly beat against wrong than His. No thunderbolts were ever hurled so furiously against human wrongs and oppression as were His. He was an incendiary, a breaker-up, a divider-asunder, a war-beggetter, a cyclone of terrors to evil-doers. He depended not, however, upon His incendiarism, or His breakings-up, or His wars, or His cyclones, or lightning bolts of fury to save men or society. He never allowed to become obscured or beclouded or retired to the rear the foremost and transcendent fact that it was personal, individual inward life, bestowed or begotten from above, that was the initial, indispensable, invariable condition of personal or social reform.

Individual regeneration with Him must ever and invariably precede the reformation of society.

As long as this principle was recognized and strictly adhered to in the operations of the church there was real and substantial progress. If this method of building from within had been constantly relied on and practiced there would have been steadier and more rapid and permanent progress in the world's redemption. This is a point that needs stressing today. Worldly churches are trending backward in their teaching, and like Socialistic advocates are placing most emphasis where Jesus placed least. They approach the social problem from without, while Jesus approached it from within. They would clean up by washing the outside; Jesus would cleanse by purifying the heart. Their emphasis is upon new environments, better conditions, better sanitation, better housing, better laws, better wages, and shorter hours of labor as the remedy for their ills. Jesus insists upon the necessity of renewing the very springs of life. These fallen churches and Socialism declare that by changing a man's surroundings you will change the man himself. Jesus, on the contrary, reverses the prescription, and teaches that if you change the man you will change his surroundings.

We unhesitatingly prefer the method of Jesus, and believe that those churches which are preaching "another" gospel than the one He proclaimed are committing an unpardonable and an irremediable blunder from which naught but a sad harvest may be expected. Jesus is the hope of the world. He is its best, its wisest, its mightiest, its most successful, its *only Teacher*. We are in the most serious and tragic error when we dare any kind of substitution for His word and His method and His evangel.

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"NOT GRUDGINGLY"

GOD gives us very specific rules or principles for our giving, which we do well to heed carefully. Not merely the bestowing of monetary gifts on His work, not merely systematic donations to the interests of His kingdom, will meet the divine requirements He has laid down. There are subjective qualities in the matter as well as questions of size and character of the gifts. God looks at the heart of the giver before He looks at his gift. The apostle Paul gives us the comprehensive principles underlying this matter of paying of our substance for the support and furtherance of God's kingdom. He says we are to give "not grudgingly or of necessity: for God loveth a cheerful [*hilarious*] giver."

We are not to simply feel impelled by the example of others to give. This is very often done, but it carries no gracious blessing with it. It falls definitely short of the divine rule on the subject, for it is giving of necessity. It lacks the element of freedom and love and spontaneity of true benevolence. We are not to give grudgingly, with a subtle, hidden reluctance or spirit of regret that necessity is upon us to give. There must be a heart that is gloriously free in the matter, so much so that there is a real pleasure in giving. This pleasure is pictured as of a very free and exuberant kind. "Cheerfulness" in giving as enjoined by Paul, exegetes tell us, means a kind of holy "hilarity." It is a feast of joy to give out for the Master's kingdom. True apostolic givers have a fine time at it. It is a feast to their souls. It is a joy unspeakable to come thus into vital, and real, fellowship with the Lord in the material means for furthering His kingdom. We are thus co-partners with Him in this glorious work.

With ill-gotten gains a man can not reach this pinnacle of spirit or enjoyment in giving. With dirty means it is impossible for a man to enter into this fellowship. The very process of the acquisition of the money has disqualified the man for such fellowship. This process has materialized and commercialized him until he is more a machine than a man. He is gross, while God is a Spirit, and to fellowship with God man must be spiritual.

It is this feature, subjectively, of the money given, which determines its value and availability in God's sight. It is very easy to say all money is the same in God's sight, but it is exceedingly difficult to prove the statement from God's Word or from reason or common sense. God looks at the man behind the money more than to the national stamp, or the quantity, or the character of the money offered. Some becomes dross when given to Him, because it represents fraud or wrong in its acquisition. Some dwindles pitifully because it bears no proportion to the ability of the giver. Still other gifts dissipate into nothing so far as His kingdom is concerned from the improper motive prompting its bestowal. These and other elements enter in, and are observed by the Father and variously affect the gifts. Some God can not use. Some He despises. Some He pities.

There are other gifts which constitute real worship and are delightful to God and are welcomed by Him most graciously. These are useful in His kingdom, and reflect great blessing and strength upon the givers. The proper and liberal use of our means for God's kingdom is a great means of grace to His people.

A story is related which illustrates the point we would stress. A lady dreamed she went to a church where a plate was placed by the door for the gifts of the people. It looked like an ordinary plate, but she discovered it possessed the marvelous power of converting each gift into its real and absolute value in the sight of God. One man she saw put in a gold piece, which immediately was turned into brass. It had no value in God's sight, because the man gave simply to be praised of men. Then a lady put in a silver quarter, which as quickly was turned into a copper cent. God saw that she could give more, but she only gave because others gave. Then a boy put in a nickel, and this turned into a flower, because the boy had given to please his Sunday school teacher. Last of all a very poor little girl put in a penny. Instantly it changed into gold, for she had denied herself in order to give, and she gave because she loved Jesus, thus making her gifts well-pleasing to God.

Freeness, exuberance, abundance, self-denial, love—these entering into our gifts make them like the ascending incense which delights God and brings down blessings upon us.

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HOLINESS being the best thing God has for us, and our best possible possession, it is natural that we should diligently seek the best possible equipment for service for God and humanity. Holiness and culture are as congenial and seemly in their relation as the sun and heat, or flowers and fragrance, or rain and vegetation.

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A DANCE in a public school, or in any sort of a school, is about as congruous and seemly as a notorious thief as cashier in a department store, or a crew of buccaneers on a great passenger ship crossing the ocean. I would feel as safe as a stockholder in the steamship company with its vessel thus manned as I could feel as patron of a school where the lascivious dance was allowed and encouraged.

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A CERTAIN bishop in a protestant church is quoted in the secular papers as favoring the exclusion of the Bible from the public schools. This opinion can be the result of either ignorance of the issues involved; of indifference to them; or of simple cowardice in the face of what is esteemed by him as an unconquerable foe to the Bible in our schools in the Romish church. Upon the basis of any one of the reasons mentioned the prelate in question is no ornament to his church.

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"When we meet Him, we shall never tell Jesus what a hard time we had and how much we gave up for His sake."

THE EDITOR'S SURVEY

SELF-SACRIFICE

The beauty and charm as well as virtue of giving is not in the amount or the form of the gift but in the real element of sacrifice the gift expresses. Striking examples occur from time to time illustrative of this truth. There is much which passes for benevolence which is far from being entitled to the name. We have never been able to see the benevolence in money raised for church or benevolent purposes by church shows or entertainments. These contain not one element of true sacrifice. The appeal is to appetite in the people, and not to the altruistic principle. The leaders in such methods of money-raising deserve as little credit for charity in the premises as the patrons. They are engaged in educating the church downward and not upward. They are in a commercial enterprise, not one of benevolence, and not unfrequently drive some hard bargains. We deem the only proper method of raising money for church purposes to be to appeal directly to the benevolent impulse of the church, and present the claims of the cause, and rest the matter with the consciences of the members. Sometimes in such genuine appeals there occur very striking cases of the most beautiful spirit of sacrifice. An exchange quotes S. D. Gordon as giving a case of this kind:

S. D. Gordon tells of a minister who preached a special sermon on home missions, and then asked for a special offering for a needy field in the west. The interest of the congregation was not great, and the congregation itself was small. But back in the pew, from a poor family, was sitting a crippled girl. Kind friends in the church had bought her a pair of crutches. After a conflict with herself, having nothing else to give, this girl decided to give her crutches. When the plate reached her Maggie tried rather awkwardly to lift her crutches and put them on the plate. The pastor, receiving the offering, said, "Surely our little crippled friend is giving us a wonderful example." Then the plates were called back to the pews. Somebody paid fifty dollars for the crutches and sent them back to Maggie, and the offering ran up to several hundred dollars. The little girl hobbled out of the church the happiest little woman in all the world.

PERSONAL APPROPRIATION

The benefits of the glorious atonement made for man's sins in the sacrifice of Christ for us are to be availed by a personal appropriation. Man must accept by faith the blood by a personal application to his own individual case. It is not the intellectual assent to the atoning blood merely, not the mental adoption of an evangelical view of the atonement, not simply a willingness to be saved by the atoning blood of the Son of God. All these are good in their place but are not the route to a saving knowledge of Christ Jesus. There must be assent, consent, and apprehension of the blood as saving in its efficacy, but there must be a further and mightier step of faith. Faith must say, "I take Him for my own personal, and my only ransom for sin, yielding all

to Him unreservedly and forever." This is personal appropriation without which there can be no personal realization of the benefits of the atonement. J. W. Ewart, in *Herald and Presbyterian*, illustrates this truth by the case of the cabin boy, as follows:

A sea captain lay sick in the cabin of his ship, nigh unto death. He called one after another of the crew and passengers down into the cabin to tell him how to get ready to die. No one of them, strange to say, although some were professing Christians, could explain the way of salvation to the dying captain. As a last resort he thought of his cabin boy, who, at his request, read to him his favorite chapter, the fifty-third of Isaiah, from the Bible his mother had placed in his trunk before he went to sea.

"My mother taught me to put my own name into the fifth verse," said the boy, "so that I read:

"He was wounded for Harry Williams' transgressions; he was bruised for Harry Williams' iniquities; the chastisement of Harry

THE GREATER TEST

So he died for his faith. That is fine—
More than most of us do.
But say, can you add to that line
That he lived for it, too?

In his death he bore witness at last
As a martyr for truth.
Did his life do the same in the past,
From the days of his youth?

It is easy to die. Men have died
For a wish or a whim,
For bravado or passion or pride—
Was it harder for him?

But to live—every day to live out
All the truth that he dreamt,
While his friends met his conduct with doubt,
And the world with contempt—

Was it thus that he plodded ahead,
Never turning aside?
Then we'll talk of the life that he lived—
Never mind how he died.

—Anon.

Williams' peace was upon him, and by his stripes Harry Williams is healed."

"Stop," said the captain. "Put my name into that verse and read it again."

The boy obeyed, and read:

"He was wounded for John Smith's transgressions; he was bruised for John Smith's iniquities; the chastisement of John Smith's peace was upon him, and with his stripes John Smith is healed."

The hungry hearted-captain was satisfied. He closed his eyes and a look of sweetest peace took the place of the anxiety which before had distressed him. His was the faith of a little child in Christ's finished work.

Dear friend, put your name into Isaiah 53: 5!

A SURE ROAD TO SPEEDY DESTRUCTION

In modern years the devil seems to be getting impatient of accomplishing results and hence has adapted speedier and surer means for the debauchment of the race. The deadly cigarette is his happiest expedient. This, it seems, is his most successful device yet hit upon for the destruction of the race in its young life—

the very place at which such work is most fatal and tragic. If he can train a cigarette-smoking race of young men he will soon have an enervated race, at least that part of it which happens to escape the lunatic asylum. It is passing strange that a sensible adult who has the most meagre regard for his fellow man and the slightest desire for the purity of the young life of America, can get his consent to smoke the deadly cigarette. The mere fact that his superior age, and possibly his greater physical powers to resist deadly poison, are more of a security to him against the sure and ruinous effects of indulgence should not lead him to forget the universal and tragic harvest this practice is reaping among the boys and young men of the country. The *Sunday School Times* says:

Thirty billion is a fair estimate of the number of cigarettes consumed in the United States in 1912.

Cigars and the pipe yield more nicotine than the cigarette. But nicotine is not the most dangerous element in cigarette smoke.

Furfural, the principal "addehyde" in cigarettes, is said to be fifty times as poisonous as ordinary alcohol.

A single cigarette yields as much furfural as is present in a couple of fluid ounces of whiskey. It is altogether absent from the smoke of a cigar.

Harriman, the railroad king, once said: "I would just as soon think of getting my employes out of the insane asylum as to employ cigarette users."

Three-fourths of the boys over eleven years of age attending the public school in one section of our country are addicted to the use of cigarettes or tobacco in some form.

Twelve years ago the use of cigarettes was about as prevalent in the schools of Japan as it is today in the United States. And in 1900, Japan by law prohibited the use of cigarettes by boys under twenty-one years.

HIS TRANSFORMING POWER THE SAME

The most pathetic thing about the superficial work of so many of the churches and the laxity of the faith and paucity of results in the labors of so many preachers is the fact that these things come of a loss of faith in God's power to really transform men and women from sinners into saints. Too many regard this transforming power of the Father as a legend of the past with which innocent people were beguiled in by-gone years, but which the superior intelligence of this age has entirely outgrown. This is nonsense and infidelity most insulting to God and revolting to sound faith and common intelligence. This loss of faith is rooted in a more serious trouble than decay of faith even. It comes of sin. Sin lies at the door. There is moral delinquency somewhere, and faith has suffered a revision downward to become accommodated to the moral delinquency. It is not intellectual doubt which troubles some people so much as moral decay in the life. It is more decay than doubt. The trouble is more with the heart than with the head. Go any night to the slums, or to churches where

salvation work is still carried on, and you will find that God is still in the business of transforming men and women from sinners into saints. The Bowery in New York, Pacific Garden Mission in Chicago, or missions in many of our great cities, will contradict this heresy and affront of fallen preachers. In many holiness camp meetings all over the country every summer, demonstrations of God's power to really save from sin and transform human character are witnessed. The Sun of Righteousness retains His transforming power as truly as the sun retains its transforming power in nature, and demonstrates it every day in vegetation. *Quercus* furnishes an illustration of this truth in the following:

The other day a missionary in Liberia sent a clergyman in Ontario a strip of mahogany wood. One side of the strip was quite pale and colorless, the other side was a bright cinnamon, or almost a red color, but written on this side was: "Exposed to the sun for four hours." This is but an illustration of the power of the sun and how almost anything that comes in touch with its beneficent rays for even a short time must undergo some change. The effect of the "Sun of Righteousness is just as marked. Read Harold Begbie's book on "Twice-Born Men," and see how men who considered themselves, and were considered by others, "down and out" were in a few hours "new creatures;" they had taken on "a new color" even as had the strip of mahogany. It is the "same old sun" that changed the color of mahogany wood five thousand years ago and also changes its color today. As nearly as we can tell, its rays are just as powerful today as they were thousands of years ago. Some people today seem to think and act as though they thought the Sun of Righteousness had lost its power for transforming lives, but has it? Jesus Christ can still change the drunkard and the low-down person. The trouble often is that the Christian worker tries to do the transforming himself and won't give God a chance. Our work should be to bring the wood to the place where the sun will have a chance to shine upon it.

THE SECRET OF THE CHARM AND THE POWER

There is in true gospel preaching a charm and a power which impress any thoughtful hearer as coming from a source different from and superior to all human or intellectual gifts or endowments. Oratory with all its transcendent potencies and beauties, eloquence with its marvelous witchery and attractiveness, genius with its multiform tangles of power, enthusiasm, and the energy of the flesh, with its divers resources for accomplishing results—all these can not account for the influence or the results of the preached Word when attended with part of it which happens to escape the the promised power of the Holy Spirit. There is with such preaching what is denominated unction, the afflatus of the Spirit, which gives to it an unearthly charm and power. S. E. Wishard, in *Herald and Presbyterian*, dares define it when he says:

Do you ask, What is that unction upon the preacher that makes his message living truth? It is the gift of God. One has said: "It is the indefinable in preaching that makes it preaching, the sweet exhalation of the Holy Spirit" that permeates the soul and life of the preacher and grips the audience. It is not easily

described, but is easily and always recognized by those addressed. If you ask how this divine unction is obtained, God answers, by prayer. "Ask and ye shall receive, seek and ye shall find." Nothing is plainer, nothing is surer than the promise. For, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him!" Let it be known today, as never before, that "the key of promise" opens the treasure house of God's infinite grace in Jesus Christ, to every one who will claim it. Prayer is the mightiest power in the hands of the Church, and God puts no limit upon that power when employed in faith; nor may we limit that power by our unbelief, without dishonoring God and hindering His work.

OUR ENEMIES THEMSELVES BEING WITNESSES

The testimony to the worth of the Bible to all classes of citizens, to the church and the state, to the learned and the unlearned, to the high and the low, to the rich and the poor, to all men everywhere and always and under any and all circumstances of life, is superabundant. Great men with one voice practically testify to its worth. Statesmen, philosophers, poets, philanthropists, teachers, scientists and humanitarians, and men of thought and wide experience and observation, unite in attestation to its wonderful worth. We welcome this array of testimony. But there is another class of proof. To some minds, at least, testimony from enemies to the religion of Jesus Christ, from agnostics, would have special weight. A case in point is the testimony of Professor Huxley, the most distinguished agnostic of the age. His tribute to the Bible is strong and full and pointed. We gladly reprint it here for the benefit especially of a class of shallow, thoughtless thinkers who delight in cheap denunciation of the Gibraltar of all worthy civilization. Mr. Huxley says:

Twenty-two years ago, I pleaded for the use of the Bible as an instrument of education and I venture to repeat what I then said: Consider the great historical fact that, for three centuries this book has been woven into the life of all that is best and noblest in English history, and that it has become the national epic of Britain; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and finally, that it forbids the veriest hind who never left his village, to be ignorant of the existence of other countries and other civilizations and of a great past stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanized, and made to feel that each figure in this vast historical procession fills, like themselves, but a momentary space in the interval between the eternities? I may add yet another claim of the Bible to the respect and attention of a democratic age. Throughout the history of the western world, the Scriptures, Jewish and Christian, have been the great instigators of revolt against the worst forms of clerical and political despotism. The Bible has been the Magna Charta of the poor and the oppressed. Down to modern times, no state has had a constitution in which the interests of the people are so largely taken into account; in which the duties so much more than privileges of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth, that the welfare of the state in the long run, depends upon the righteousness of the citizens, so strongly laid down. The Bible is the most democratic book in the world.

THE BEST PAYING INVESTMENTS

There is great anxiety in the minds of many church members about finding the safest and the best paying investments for their surplus funds. This is a very natural anxiety with those who have surplus money to invest who are not personally acquainted with Jesus Christ or the stupendous enterprise He has inaugurated and the money required for its development. With others who profess to know Him this anxiety seems to be out of place entirely. Our Lord offers to His own the very safest and the best dividend-paying investments ever offered investors in this world. Money invested in the work which our Lord has launched and in which He has invested His all, is the only money that is invested with absolute safety. In the work of our Lord there can not possibly be anything like uncertainty or failure. Heaven and earth may pass away but not one iota of His plans or purposes or provisions will ever miscarry. These contributions we are sending up in advance of our coming for the preparation of our mansions and they will be faithfully used. Our homes here are perishing but that home is imperishable. This home and this property here is fleeting, and how quickly we must part with it, and leave it forever, even if we succeed in keeping it together while we tabernacle in the flesh. What we send up in charity and benevolence and kindness to those in need and for the extension of our Redeemer's kingdom will last forever. Really the only investments God's people make which have permanency and great certainty of immense and ever increasing dividends are those made in the work of His kingdom. Sometimes His people come to realize this in this world and get a foretaste of the coming joy in a consciousness of having devised liberally of their means for the Lord's cause. W. J. Hart tells in the *Michigan Christian Advocate* of the unexpected joy which came to one who was led to use of his means thus for the Lord's work:

Gov. Morgan was a man of great wealth, but had never given away any of his fortune until he was seventy years of age. One day, however, he sent for his old friend, Dr. Adams, the president of Union Theological Seminary, and told him that he wished to give a large sum of money to the institution. Dr. Adams was not sure whether his friend was really sincere at first, but was speedily convinced that this was spoken in earnest, and a time was set for the president to go and receive the gift. Bonds to the value of more than \$200,000 were placed in the hands of Dr. Adams, and then Governor Morgan watched the carriage of Dr. Adams until it passed out of sight. Afterward the giver said to another friend: "I am an old man. I have had a successful life and have done about all that I had planned to do, and I supposed that I had been happy. But I know now that until I stood and watched Dr. Adams drive away with those bonds I never had known what happiness was. I can not regret too deeply that early in life I did not form the habit of giving." But, though late, he came to know the joy of making an offering for God and His cause.

I had thought that Jesus came to save me from hell, but when I searched the Scriptures, I found that He died to save me from sin.—C. A. McC.

THE OPEN PARLIAMENT

MONEY FOR MASSES

THEODORE E. BEEBE

Money for Masses — to pray for the dead,
The richer one is the more will be said;
The poorer we are less attention is given,
And the longer it takes for the soul to reach heaven.

Money for Masses — No matter how poor,
How much we may suffer the means to procure,
As hard as we work for the little we make,
The Priest every cent of our income would take.

Money for Masses — or the Priest will soon tire
To pray for the souls now writhing in fire;
Give money we must, or Masses will cease,
And our loved ones still suffer, and find no release.

Money for Masses! And should you believe
Your loved ones, if suffering, the Priest could re-
Would you not give every cent you possess [lieve?]
If only their souls might soon be at rest?

Money for Masses! This must come sure;
But how few are the Priests that ever die poor!
Drink wine, smoke cigars, in broadcloth attired,
Leave their thousands behind when life has expired.

Money for Masses! Think how you gave
To the Priest all your life, and helped him to save.
Now poor, and the little ones crying for bread,
No money he'll give that they might be fed.

Money for Masses! On the years roll.
Prayers for repose of the suffering soul;
Nothing but Masses can we see ahead,
Prayers to relieve our loved ones now dead.

Money for Masses! Would God we could know
This horrible doctrine was really not so;
Our fears would depart — how happy we'd be
If the truth of this matter we clearly could see!

Money for Masses! But who ever read
Where we're told in the Bible to pray for the dead?
Or the soul after death is cleansed from its stain?
Or through Masses relieved from suffering and pain?

Money for Masses! Can penance atone?
Or suffering for sin, in the future unknown?
The thing is absurd; God's Word says not so:
Jesus' blood cleanseth us whiter than snow.

Money for Masses! Now we see well,
To die saved is Heaven; if lost, it is Hell.
It is here the blood cleanses, not after we die;
It is here Jesus saves and prepares for the sky.

Money for Masses! This purgatorial scare
Is filling the pockets of Priests everywhere.
Read God's Word for yourself and then you will
To see you've been duped to believe such a lie. [sigh]

Money for Masses! Oh what a sham!
A trick of the devil, the millions to damn;
Here only the soul from all sin is made free.
For no one can read God's Word and not see.

Money for Masses! Hang on to your purse.
Who'll pay for the Masses to carry him through?
'Tis plain, we all answer, his brother Priest
Will offer prayers freely till his soul is released.

Money for Masses! But time will expire,
And the last Priest will die and enter the fire;
And we want to know, if you can explain,
How he'll be prayed out, when no Priests remain?

Money for Masses! Hang on to your purse.
Let the Priest threaten, condemn, and then curse.
Take God's Word as your guide, 'tis safest and best.
Trust in Jesus, then, dying, you'll enter His rest.

THE NEED OF CHURCH SCHOOLS

CHARLES V. LA FONTAINE

All right-minded persons desire a thorough education, both for themselves and for their children. All persons are born without any such thing, necessarily, and whatever of education is secured must be acquired. The acquiring of an education should be the first concern next to that of

salvation. The salvation of the child can be realized even before an education is really begun, so far as the school-room is thought of.

An education is an acquirement, and should begin at the earliest possible moment. With a wise parent the training of the child begins before the birth of the child, for the pre-natal influence of the mother over the character and discipline of her offspring is not to be lightly reckoned. In these days of great hope and expectancy, impressions can be made that will live for ever with the child, and bear fruit far into manhood or womanhood, and even down to old age.

An education is acquired through a course of discipline and instruction, and should begin with the tender ministries of the nurse, or the loving attention of the mother. The infant child can be made to understand much earlier than many mothers think. They ought not to be carried, and tossed about, and fondled over until they are spoiled and it becomes their habit to expect that kind of treatment. Train the child to take the necessary sleep at the regular hours, and do not allow it to be disturbed; and it will be but a short time before its education is begun.

Begin taking the baby to church early in life. Teach him by kindness that he is to be quiet and not fussy. This can be done if the parents are kind, but firm and determined to impress upon the little mind that its part in the service is to be quiet. There is no need of children disturbing the service by fidgeting and squirming and twisting and climbing over the seats. Parents are at fault here because they allowed it the first time. At the very first indication of uneasiness the firm but gentle hand of parental training should be shown. If allowed once the child will take advantage of its opportunity of repeating the operation; but if not allowed, it will soon learn that it must be quiet, and sit still and be obedient. Of course, if the child is sick or restless and needs attention, the parent should quietly withdraw and give proper attention and bring it back and start to train again. I am speaking from an experience of a wise mother who thus trained my three children. They were taken to church at three weeks of age, and have been habitual attendants ever since, and never once have either of them given any trouble. Why? Their education was begun at the right point and in the right place with proper methods.

The training in the home should be continued without a single letup until the lesson is learned. No need of the children tearing up the house all the time. Let them have their place or room in which to play. Let them have their fullest and freest liberty to play and exercise, but teach them at the earliest possible moment that when they are through

playing that it is their next privilege to put their playthings in order and not leave them for a tired mother to pick up. You say that will take time. Of course it will. But it will take less time to properly train them than it will to keep on their trail and be everlastingly picking up after them. Surely there will be many a time when they may fall asleep at their play. This is good. Let them sleep, but when thoroughly awake show them the necessary arranging of their playthings. In a short time they will have learned that important lesson. If you will teach them that lesson they will soon understand that when they go to church and use a hymn book that the proper place for the book, when not in use is in the book rack and not to be played with. Many parents and older people have not yet learned this lesson. It's too late; for they are hopeless, so begin with the next generation. An education begins with a systematic development and cultivation of the mind and other natural powers of the body; and the proper training of the feelings, the tastes and the manners.

This development and training can be secured only by continually impressing upon the mind, by repeated and emphatic admonitions, as to teach, impress, instill and enforce the lesson.

It takes time. Of course it does. But if you do not intend to train the child you are committing a grievous crime by bringing it into the world.

The aim of an education is not mere book learning. Not the memorizing of a great quantity of material and loading the brain with facts and figures. It is the proper development of every power of the mind, heart and body.

It can be done by exercising each power along its particular line; by proper coordinating and subordinating; by taking advantage of the laws of habit, and forming good habits; by appealing to human interests; and by arousing enthusiasm and interest.

A thorough education covers the mental or intellectual powers; the physical or bodily powers; and the moral or spiritual powers.

The lack of any of these is a distinct loss. The public school has a splendid system for the mental and physical training of the child, but lacks the moral or spiritual side. Here is the serious defect. The higher the education of the person with moral and spiritual training the more dangerous it becomes. Many of the convicts of the prisons are educated men. They are there because they lack the moral training to keep them honorable, and in the path of rectitude.

The present public school does not encourage the moral or spiritual education of the child, but by the many new and modern plans the "devil-up-ment" of the children is begun.

The one prime factor that calls for the

church private school is for the moral training of the child, and all moral training is based upon the Word of God. That alone is the depository of all moral instruction. Whatever system of morals may be developed must have its tap-root in the Bible. Any plan outside of this will result only in a self-righteous morality that is offensive to God and to all rightly educated people. The church school is needed to develop Christian character, and train for usefulness in the Lord's vineyard.

The Catholic schools are a pronounced success from their standpoint. All the great denominations have their denominational schools to train their preachers and missionaries as well as for general education, and the holiness people must follow suit.

The few that are now in running order have proved a great blessing, and it will be but a few years until they will be plentifully supplied over the land.

Four important lessons must be inculcated in the training of the young people.

First is that of obedience. No more important lesson can ever be learned. Even Jesus learned obedience and was subject to His parents. The young people are woefully at fault at this point, but it probably is the parent's blame as much as their own. Parents are not firm enough nor do they exact obedience from their children. If a child does not obey the parents how can he be expected to obey the pastor or Sabbath school instructor, or even to obey God? Being allowed to be self-willed they do as they please, and when God says, "Child, give me thy heart," they do not know how to obey because they have never been taught to obey. A child not taught to obey has a serious lack in its education no matter how smart in book learning or mind development.

A second lesson to be taught and mastered is that of reverence. Reverence for parents, for old age, for authority, for the Word of God and for sacred things. The free criticism of the daily school life is largely responsible for this lack of reverence as well as the higher critic in the pulpit.

A third lesson must be that of heart submission. An obedient, reverent heart is a submissive heart.

The fourth lesson in an education is that of application to duty and to work. Genius is nothing more than the ability to apply oneself, and the young people need to understand that application to a given task must be made if success is assured.

Recklessness is not the rest of faith, and can never bring its results. Recklessness breeds presumption. It makes its own terms and demands that God come to them. It says "He is healed," as the cripple limps along the way. Recklessness is harsh; it brooks no question as to its statements. It acts not through divine pity and love, but seeks power for the sake of power. Faith *rests* upon Pisga's top and *sees* the land which was promised. —C. A. McC.

BIBLE LESSONS FOR EVERY- DAY LIVING

L. B. TROWBRIDGE

A General Review of the Bible on the Subject of Divine Guidance

In two preceding lessons we have studied how Paul, the apostle, and David, the "man after God's own heart," were led by the Spirit. These were worked out to benefit the details of our lives. In this lesson we have a hasty and general view of the whole Scriptures to find how often God has spoken to His saints and how He has "led them in paths they knew not of."

The doctrine of divine leading is, in fact, the core of all Scripture. David says of God, "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Psa. 32:8). Isaiah says, "Thine ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

Jesus Christ said He would build His church upon the rock of a divine revelation, communicated not by flesh and blood, "but by my Father" (Matt. 16:17, 18).

Paul said, "As many as are led by the Spirit of God, they are the sons of God," and "If any man have not the Spirit of Christ, he is none of his" (Rom. 8:9, 14).

That instances of direct divine leading are by no means uncommon in the Bible, note the following plain and familiar examples:

1. God told Adam not to eat the fruit of a certain tree. Gen. 2:16, 17.

2. God told Noah that a flood was coming and ordered him to build an ark, giving most specific directions how to do it. Gen. 16:13, 14.

3. God told Abraham to leave his father's house (Gen. 12:1), promised that he would inherit a certain land (Gen. 12:7:13:14-17), foretold that he should have a child (Gen. 15:1-18), changed his and Sarah's names (Gen. 17:1-8, 15), commanded him to institute circumcision (Gen. 17:9-14), foretold the destruction of Sodom (Gen. 18:17-33), and showed him that he must slay his son (Gen. 22:1-14).

4. God showed Abraham's servant where and how to find a wife for Isaac. (Gen. 24.)

5. God told Isaac where to live (Gen. 26:2-6), and showed him that Jacob, the younger, would be lord over Esau, the older (Gen. 27:29).

6. God spoke to Jacob in a dream confirming His covenant made before unto Abraham (Gen. 28:11-15), changed his name (Gen. 32:28; 35:10), and told him to dwell at Bethel (Gen. 35:1).

7. God foretold to Joseph, through two dreams, that he was to rule over his brethren (Gen. 37:9-11), helped him to interpret the dreams of the butler and baker (Gen. 40:5-23), and of Pharaoh (Gen. 41:14-36), and showed him that the children of Israel would later leave Egypt (Gen. 50:22-25).

8. God spoke to Moses from the burning bush (Ex. 3:2-6), told him to return to Egypt (Ex. 3:10; 4:19), told him specifically what to do in all his dealings with Pharaoh (Ex. 3:13), led him through the wilderness with pillars of cloud and of fire (Ex. 13:21), and showed him continually just what to do and how to govern the children of Israel (Ex., Num., Lev., Deut.).

9. God showed Joshua that he was to be the successor of Moses (Josh. 1:1-9), told him how to cross the Jordan (Josh. 3:7-17), how to overthrow the city of Jericho (Josh. 6:1-5), how to deal with the sin of Achan (Josh. 7:10-15), and directed him with a clear voice and a mighty hand in all his conquests against the nations of Canaan.

10. God chose Gideon (Judges 6:11-18), told him to destroy the altar of Baal (Judges 6:25, 26), and showed him how to overcome the Midianites with three hundred men (Judges 7:2-14).

11. God spoke to Samuel (1 Sam. 3:4-10), showed him what was to befall Eli (1 Sam. 3:11-14), told him to let the children of Israel have a king (1 Sam. 8:7-9), led him to the selection of Saul (1 Sam. 9:6-16), and later led him to David (1 Sam. 16:1-12).

12. God showed David how to slay Goliath (1 Sam. 17:32-51), how to overcome the Philistines (1 Sam. 23:2-4, 11; 2 Sam. 5:18-23), how to defeat the Amalekites (1 Sam. 30:6-8), led him to Hebron at the time he was made king (2 Sam. 2:1-4), and told him not to undertake the building of the temple (2 Sam. 7:1-17).

13. God gave Solomon wisdom (1 Ki. 3:6-14), showed him how to build the temple (1 Ki. 6:7), and gave him a covenant of blessing (1 Ki. 9:2-9).

14. God showed Elijah that it would not rain (1 Ki. 17:1), told him where to go to secure water and food (1 Ki. 17:2-9), encouraged him in his dejection (1 Ki. 19:4-18), told him to rebuke Ahab (1 Ki. 21:17-19; 2 Ki. 1:3, 4), and showed who was to be his successor (1 Ki. 19:19-21; 2 Ki. 2:1-8).

15. God showed Elisha what the king of Syria was doing (2 Ki. 6:8-12), revealed to him that food would be plentiful in Samaria (2 Ki. 7:1-2), that a famine was coming (2 Ki. 8:1), that Benhadad would die (2 Ki. 8:10), and that Hazael would become king (2 Ki. 8:13).

16. God showed Hezekiah, through the prophet Isaiah, that the king of Assyria would be defeated (2 Ki. 19:6-7), that his life would be lengthened fifteen years (2 Ki. 20:6-11), and that the children of Israel would be carried captive to Babylon (2 Ki. 20:16-19).

17. God put it into the heart of Cyrus, king of Persia, to provide for the building of the temple at Jerusalem (Ezra 1:1-4), of Darius to revive the work (Ezra 6:3-12), and of Artaxerxes to forward it (Ezra 7:11-28).

18. God put it into Nehemiah's heart to rebuild the walls of Jerusalem (Neh. 1:4-11), influenced Artaxerxes to forward his cause (Neh. 2:1-8), showed Nehemiah who was a false prophet (Neh. 6:12), and

helped him greatly in all his trials and vicissitudes.

19. God gave Isaiah a vision of Himself (Isa. 6:1-4), called and qualified him for His service (Isa. 6:5-9), told him to go to a certain place to meet Ahaz and gave him what to say there (Isa. 7:3-9), told him to take a roll and showed him what to write in it (Isa. 8:1), and gave him prophecies concerning the future of the nations and the coming of Christ.

20. God chose Jeremiah (Jer. 1:4-10), told him what to say, where to go, and what to do. He showed him that a dearth was coming (Jer. 14:1-6), that the Chaldeans would besiege and capture Jerusalem (Jer. 21:3-7), and that the Israelites would be taken into Egypt (Jer. 44:11-14).

21. God gave Daniel favor with the prince of the eunuchs (Dan. 1:9), gave him knowledge and skill (Dan. 1:17-20), and enabled him to interpret Nebuchadnezzar's dreams (Dan. 2:19-30; 4:24-27), and to read the handwriting on the wall (Dan. 5:25-29).

22. God told Jonah to go to Ninevah (Jonah 1:2), told him what to say to the people there (Jonah 3:4), and reproved him for his faint-heartedness and lack of trust by the use of a gourd (Jonah 4:4-11).

23. God told Jesus, at the age of twelve, to start about His Father's business (Lu. 2:49), and led Him by the Spirit into the wilderness (Matt. 4:1). He did always those things that pleased God (John 8:29); His meat was to do God's will (John 4:34). He said, "I can of mine own self do nothing; as I hear I judge" (John 5:30); "The Son can do nothing of himself, but what he seeth the Father do" (John 5:19); "As the Father has taught me, I speak these things" (John 8:28); "The Father which sent me, he gave me commandment, what I should say and what I should speak" (John 12:49); and "The Father that dwelleth in me, he doeth the works" (John 14:10).

24. Time and space would fail to tell of the leadings of Elizabeth (Lu. 1:13; 41-43, 60, 63); of Mary (Lu. 1:28, 38, 46); of John the Baptist (Matt. 3:1-6; 11, 12); of Peter (Matt. 16:16, 17; Acts 10:9-18; 12:8-11); of Philip (Acts 8:26-39); of Cornelius (Acts 10:3-9); of Ananias (Acts 9:10-17); of Paul (Acts 9:3-6; 16:6-10; 18:9-10; 20:25); and of many others.

25. Neither are such instances of supernatural leading limited to the records of the Bible or to ancient times. A. T. Pier-son's "Modern Acts of the Apostles" gives numerous examples of leadings equally marvelous. The biographies of Luther, Wesley, Finney, Moody, Muller, Cullis, Inskip, Bud Robinson and innumerable other spiritual worthies of recent times bear witness to the fact that the God of the Bible still lives, speaks and works wonderfully in the lives of those who know how to overcome by the blood of the Lamb, and by the word of their testimony and who love not their lives unto the death (Rev. 12:10).

MISSIONS AND THE MISSIONARY PAPER

MRS. A. A. ODENHEIMER

Look not every man on his own things, but every man also on the things of others.—Phil. 2:4.

And of ~~her~~ sheep have I which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one Shepherd.—Jno. 10:16

We ought to do everything we can to agitate the cause of missions at this time. Christian people have been praying for fifty years or more that God would open the heathen world to the hearing of the gospel, and this prayer has been heard and answered. Then is it not our place to co-operate with God, and sacrifice, if needs be, to do everything we possibly can to get the needs of this great work before the people, that a general and growing interest might be fostered among us? Don't you think God works both ways? If in answer to prayer He had opened up the heathen countries to the entrance of the missionaries, and so led those poor people that they cry out for help, longing to know about the way of deliverance, and they do, will He not also work on the hearts of the people in Christian lands to take interest and do something to help, if we, as Christians, are faithful?

There are some things to be brought to pass through the medium of a live missionary paper. 1. The needs of the work are kept before the people. 2. Some will be stirred and moved to help in some way. 3. Some might get saved through reading it. 4. Almost sure a number will get a call from God to go to the foreign fields as missionaries. 5. There will very likely be an increase of faith and encouragement for this line of work.

So it can easily be seen that the wide circulation of a good missionary paper will not only be a help to the cause of missions, but it will be a help to the church. It seems to me that there is now an opportunity to not only arouse a wide interest, but a great and effective enthusiasm in the interest of the foreign missionary work. So let us work together in the unity of the Spirit as members of the body of Christ in this great cause. The difficulties and needs of our home churches should not hinder our service to the heathen who are perishing in darkness, degradation, misery and ignorance of the way of salvation through Jesus our Savior.

I would like to offer a few suggestions which may, and I believe will, help us to get a large circulation to the new missionary paper, THE OTHER SHEEP. Let us first have a lively interest in this work. We can get ten copies sent to one address for \$1.00. By personal solicitation we may get orders for a club in our neighborhood, the papers to be sent to our address, and we can deliver them once a month, thereby giving our neighbors an opportunity to get this splendid, eight-page monthly missionary paper for ten cents a year. To circulate a paper like this, for this low price, is one of the best

opportunities I have seen, to agitate the cause of missions.

Another plan is to send sample copies—write cards and letters to friends in your city, country locations, and elsewhere, over the country, and try to interest them in the work of missions, and urge them to take the paper, giving the price for single copies and clubs to one address. Have names and addresses written plainly. Pardon personal reference. I have sent sample copies and written cards urging parties to take the little paper, and perhaps received no answer. Then I have written them a good strong letter on missions and in one case received an order for ten copies with \$1.00. Orders have come from friends in different places, in and outside of my home city, as far away as Los Angeles, in answer to sample copies, post cards and letters. Enough was ordered for our church to give one to every member, and also to the strangers who come in, and we expect to get more as the members increase. Some written to might order a club, as I have found. Then try to get a club in the missionary meetings; and try to get up a club in the young people's meetings; and then get enough for the church, so that every member can have one. Just think what an influence there would be going out for missions every month if every member, after reading the paper, would make a business of giving it to some one else and try to interest them. And there should be an exhortation from the pulpit to that effect.

Who in each church will undertake it? will push forward with a real stir of missionary zeal? Try to realize, if you can, what it would mean, the wonderful increase to this hitherto neglected cause of foreign missions, if, as a church, we would bestir ourselves and add even a little more of what God has given us—time, talents, money, etc. (may it be much instead of a little more)—that the teeming, perishing millions may hear of the way of deliverance through the atoning blood of our crucified and risen Savior. "Look on the fields, for they are white already to the harvest" (Jno. 4:35). The harvest truly is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest" (Matt. 9:37, 38).

DENVER, COLO.

BURS AND BURS OPENED

C. A. MC CONNELL

He who seeks sanctification for joy will find little wine in his cup when Satan blows off the hallelujah.

It is generally the heart that was converted to the evangelist that don't hold out until the evangelist comes again.

There comes a time in your life when you deliberately choose between crucifixion of self and the nailing again of Christ to the cross.

It is good, sometimes, to use a Winchester in your praying and let the old shotgun take a rest.

We are not called upon to step down out of the King's Highway, to make the lion shut his mouth.

Mother and Little Ones

PUT-OFF TOWN

Did you ever go to Put-off Town,
Where the houses are old and tumble-down
And everything carries and everything flags,
With dirty streets and people in rags?

On the street of Slow lives old man Wait
And his two little boys, named Linger and
Late,
With unclean hands and tousled hair,
And a naughty sister named Don't Care.

Grandmother Growl lives in this town
With her two little daughters, Fret and
Frown;
And gentleman Lazy lives all alone
Around the corner of street Postpone.

Did you ever go to Put-off Town
To play with the little girls Fret and Frown,
Or visit the home of old man Wait,
And call for his boys to come to the gate?

To play all day in Tarry-street,
Leaving your errands for other feet.
To stop, or shirk, or linger, or frown,
Is the nearest way to this old town.

THE WASTER

BEING THE STORY OF A MAN WHO HAD
HIS BACK TO THE WALL

The smithy stood at some distance outside the little border town of Exe, but that did not prevent it being the meeting place of the "heidmen" of the town, as they were known. It was, in fact, their parliament house. Regularly every Monday morning, between nine and ten, the "heidmen" took "a bit dauder," to have a crack with the smith, for this smith, like another famed one, was a mighty man—very tall, with enormous limbs and great breadth of shoulders. He was also one of the leaders of the town in matters religious and political.

On that particular Monday morning the little group comprised, besides the smith, Baillie Cross, the principle grocer and baker in the town; Mr. Jessop, the draper, a small, immaculately neat and very refined man who was generally spoken of as the Englisher; and Adam Grieg, a young farmer; the doctor also was present, but he was there on business, his mare having cast a shoe.

The previous day's sermons had been discussed, and they were in the thick of a political argument when Adam Grieg, who was leaning against the doorpost, said:

"Here comes the Waster, and not sober, though it is Monday morning."

"Oh, he has probably not got over Sabbath night's debauch," said the doctor. "I was at his house on Saturday, his wife's just had another child; the misery of their cottage is indescribable—no fire, no food, the most pitiable bed you can imagine, dirt and want and misery everywhere."

The Waster, a man as tall as the huge smith, but thin and shrunken, and with dirty face and tangled hair and ragged, foul clothes, shambled into the smithy. He took no notice of the other men, but shuffled over to Baillie Cross, and without looking up, he said:

"Len's a sixpence, Baillie."

"What do you want with sixpence, Tammas?"

The Waster hesitated a moment, then said:

"For a dram, Baillie, I'm that dry, ma mouth's fair parched."

"I'll not lend you sixpence, Tammas, but I'll tell you what I will do; I'll give you half a sovereign at this time today fort-night if you will keep sober till then."

"You're a generous man, Baillie!" the doctor said sarcastically. "You know your money's safe; he couldn't keep sober, the drunken brute; there's not enough of the man in him."

The Waster stood quite still, looking at

the ground for some minutes. Then he said, "I'll tak' your offer, Baillie. I'll be here at the appointed time. Mebbe I am a drunken brute, Doctor," he said, turning round and looking up for the first time, "but mebbe there's just a spark o' the man left in me for a' that."

He turned away with downcast look, and shuffled along the road in the direction of his home.

That night the doctor called at the Waster's home, and stared with astonishment when he opened the door. What a transformation had taken place. In the grate a huge fire blazed; he went over to the recess bed, and found his patient clean and tidy, and lying on white sheets, covered with warm blankets, instead of dirty straw and old coats upon which she had lain in the morning. In spite of her thin, care-worn face she looked almost pretty.

"Whatever has happened, Mrs. Girder?" the doctor asked. "Have the brownies been visiting you?"

"Oh, sir," she said, "I don't know how it has all happened, but about eleven o'clock this morning parcels began to come to the house—groceries and bread, and coals and meat and milk, and bedding and blankets. Oh, it does feel so nice; I had nearly forgotten what a real clean bed feels like. Mrs. Baillie Cross and her lassie came, and they were so clever taking away the old bedding and making me comfortable. And—and Tammas has been at home all day; I don't know what it means, but, there, he's been in his workshop all day since twelve o'clock, hammering away."

"That's fine, Mrs. Girder; I am glad. You were just needing a change, and I am glad, too, that the friends have rallied round to help you. I should like to do something for you, too. I'll get my house-keeper to bring you down some port wine to get up your strength."

The poor woman sat up in her agitation, terror in her face, and cried "Port wine! Oh, sir, for pity's sake not wine in this house!"

"Of course, I'm sorry; I didn't think. Don't get excited. Well, we'll find something else. Now you rest and keep quiet. The New Year will soon be here. Who knows? It may be a happy New Year for you yet."

A fortnight later on Monday morning, the same little company, with the exception of the doctor, had foregathered in the smithy. Once again Adam Grieg broke in on the discussion that was going on, with:

"Here's the Waster again."

He came along the road with a somewhat firmer step than before. He was clean, the clothes he wore were right as to length, but hung loosely on him, as though they had been made for a man of better proportions than he.

Once more he stepped up to Baillie Cross. "I've come for your half-sovereign, Baillie." He had dropped the Doric, as Scotsmen do on important occasions—when they speak in public or pray, or have something very serious to say.

Then Baillie looked at him long and earnestly, then took a half-sovereign from his pocket and handed it to him.

There was a tense silence in the smithy. The silence was broken by the smith, who said:

"I have been expecting you, Tammas."

Girder took the coin, handed it to the smith and said:

"Just drive a bit hole through it, Sandy."

The smith did as he was asked, and handed it back to Girder, who threaded a piece of black cord through the hole and fastened the cord to his waistcoat buttonhole. Turning to Baillie Cross, and holding the coin between finger and thumb, he said:

"Baillie, you have bought me with this!"

Then, turning to the others, he said:

"I don't know just who I have to thank for the good things that have filled our house for the last fortnight. You, Mr. Jessop, I know, sent the blankets. Well, they

have done more than warm the good wife's body; they have warmed her heart. Thanks to you all, I believe she's a well woman this day. I'm not going to make any promises—I mistrust myself too much—but I trust one stronger and wiser than myself, Sandy," he said, turning to the smith, "last Wednesday night I thought I would go into the meeting. I was late, and I stood outside the door. I heard you praying, and I heard you pray for the man who'd got his back to the wall. Go on praying for him, Sandy; he'll need your prayers before he wins through. It's a terrible hard fight."

A sob strangled him; he turned away and fled.

They were strong, hard-headed, practical men who stood in the smithy that day, but there wasn't a dry eye among them as they watched him disappear along the road.

Mr. Jessop, the Englisher, was the only one who spoke.

"Twenty years ago," he said, "I was a drunkard; he's got a fight before him, I know."

* * * * *

That was a good many years ago. The little town of Exe has not changed much. Baillie Cross has been gathered to his fathers; the elders are all there still. There is another Baillie, whose name is Girder. They say he is a wonderful convincing speaker on the temperance platform and at P. S. A's. While he speaks he has a trick of fingering a little gold coin that hangs from his watch chain, and there is a certain phrase which always occurs in his prayers. It is: "Lord, help the men who have got their backs to the wall."—The Christian World.

THE FIRST DAY OF SCHOOL

Polly was going to school for the first time in her life, for her mother had taught her up to this time.

"I am afraid the girls will laugh at you," said Cousin Blanche.

"Why?" demanded Polly. "I don't see anything about me to laugh at."

"O, you will see tomorrow!" answered Blanche. Blanche had been to school for three years.

Blanche called for Polly the next morning. "You must be very careful to do everything just right," she said.

"Of course," answered Polly. "I always am." And that ended her cousin's advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly's shoes.

"What makes you wear that kind?" asked one, boldly.

"Bronze boots?" queried Polly. "O, Uncle Morton sent them to me! Aren't they lovely?"

The girl looked surprised. "Nobody else wears 'em," she said, a little scornfully.

Polly glanced around on the black-booted group. "Haven't any of you bronze boots?" she asked.

They shook their heads.

"I'm awfully sorry," Polly said. "Maybe Uncle Morton will send you some if I ask him to. I'll ask him in my next letter."

The others did not know what to say.

"What makes you be called Polly?" queried the bold girl. "You told the teacher your true name was Mary."

"Yes, but I like Polly best."

The bold girl turned up her little freckled nose. "It is—countrified," she said.

"Is it?" returned Polly, innocently. "O, I'm so glad! That must be why it is so beautiful. Don't you just love the country? I do. I was there a whole month last summer."

"Haven't you ever been to school before?" asked the bold girl's comrade.

"No, never," smiled Polly.

"And don't you know how to read?"

"O, yes! I have studied with mother."

"It must be horrid to have to study at home," said the girl.

Polly opened her brown eyes wide. "I guess you never tried it," said she. "Why, it is perfectly splendid! Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we're going away in the

afternoon—O, it's beautiful! But father and mother thought school was best now, so I've come. It is lovely, isn't it?"

The girls looked at Polly in wonder.

"Guess she won't think it's lovely when the teacher keeps her in at recess; will she?" and the bold girl tossed her head.

"What will she keep me in for?" questioned Polly.

"When you don't have your lessons."

"But I shall have them," declared Polly.

"Always?"

"Why, yes, of course. Why not?"

The girl said "Huh!" and took another tack.

"Does your mother make your dresses?"

"No, she doesn't," Polly answered, smiling.

"Who does? Your dress isn't a bit like any of ours—it's awfully short."

"Isn't it?" chuckled Polly. "It's about the shortest I've had. You ought to see me run in it—it's just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they wear them short, but for here she didn't know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in I begged her to let it be, and she did."

"You see," Polly went on frankly, "my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can't wear them out; so Auntie sends them right up to me, and they most always fit. Isn't that nice? I think this dress is so pretty don't you?"

Nobody answered for a minute. Then the bold girl said, "I don't believe it's the latest style; I never saw anything like it."

"No, I never did, either," returned Polly, blithely. "Marguerite always has such pretty clothes, and they are different from other girls', too."

"I shouldn't think you'd want to wear somebody else's things, just like a beggar."

Polly looked surprised. Then she laughed.

"Excuse me," she said; "but you are so funny! I never beg for Marguerite's clothes. Did you think I did? Auntie sends them to me for a present—that's all. O, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn't have to make my things. She has ever so much more time to tell me stories."

"O, come on!" cried Blanche. "Let's play something! You can't snub Polly if you try. She thinks everything and everybody are lovely!"

"Of course they are!" laughed Polly, catching her cousin and whirling her about. Then she threw her arm around the bold girl's waist. "I like you!" she cried. "You're so funny!"—Emma C. Dowd, in *The Congregationalist*.

AN EAR TO THE 'PHONE

"Honk! Honk!"

Laura Morton glanced up from her book. A great motor was stopping by her father's door. Gay young voices were calling, and she ran down the steps, a smile of welcome on her pretty face.

"Jump right in!" sounded the cordial invitation, seconded by eager hands. "We're bound for Emerald Lake, and must be back before suppertime."

"I wish I might," Laura replied, her bright face growing wistful, "but mother's away and I have to answer the 'phone."

"Bother the 'phone! Who'd get sick in such weather as this? Jump in, Laura, and come along!"

"But—"

"But nothing! 'Twould spoil our trip to leave you! We'll take up a collection to pay your father for all the calls he loses by your not having an ear to them."

Laura was quite as eager to go as the others were to have her. For a moment she almost yielded. There might not be a single call in all the afternoon. It was very unlikely that there would be an important one. Why should she miss such a gay outing as this one on the bare chance that she might be needed at home?

The door stood open and eager hands were outstretched to draw her into the car. Then her mother's parting words sounded in her ears:

"I feel quite safe in going since I have

such a dependable daughter to leave in charge. You never disappoint me."

Instantly Laura drew back.

"I can't go," she announced with sudden decision. "It wouldn't be fair, for mother is depending on me to stay. Dr. Brown's at the convention, so father has all the work in town. Something awful would be sure to happen, if I left the house alone."

"But you could get some one else—"

"All the some one elses who have substituted for me are in the car this minute. I'm ten times sorrier than any of you, but it can't be helped. Good-by, and good luck to you all!"

She ran swiftly up the stairs and waved a gay farewell until the car was out of sight. Then the reaction came.

"Isn't it just too bad!" she moaned. "If they had only come some other day! Any day but this, I might have gone."

A whiz in the street made her look up to see Ted Harper speeding by on his motorcycle.

"That's the fifth time he's passed the house this afternoon," she frowned. "Every-one's out having fun but me."

Her book no longer interested her, and she sat gazing up the street, in the direction whence her friends had gone. If only—

A sharp ring at the telephone brought her to her feet and sent her hurrying into the house.

"Is that you, Laura?" asked her father's anxious voice, as she picked up the receiver. "I am at Fred Martin's on Green Hill. I want you to bring me the case of instruments from the right hand shelf of the secretary. Saddle Topsy and come at once. Be as quick as you can, for it's a matter of life and death."

Having secured the case, Laura dashed out of the house and went running toward the stable. The whir of Ted's motorcycle sounded again. It stopped stopped abruptly as he called out:

"What's the rush, Laura? Anything I can help about?"

"Indeed it is! Father wants this case at once, on a matter of life and death, he said. He's at Fred Martin's on Green Hill."

"Where I'll be in about two minutes," Ted interposed, starting his machine. "Now for a new speed record!"

"Of all the luck!" thought Laura, returning to the porch. "I won't be impatient about his passing the house again, though he does it fifty times in a day."

The loss of her own outing seemed a trifling thing since she had been so needed at home. She took up her book, and was soon absorbed in its pages until aroused by the telephone bell.

"Is this Dr. Morton's?" sounded a tremulous voice. "Have him come right up. The baby's swallowed a big button, and is choking terribly."

"A button?" Laura echoed. "You don't need the doctor for that! Just take him by his heels and shake him."

"By the heels? Junior?"

"Certainly, and be quick about it, too. You haven't a minute to lose."

"If Junior survives all his mother's worriments he'll be a wonder," thought Laura, as she hung up the receiver. "I'd study up a few preventives if I had the care of a baby that gets into as many scrapes as he does."

It was not long before the bell rang again, to preface the earnest thanks of Junior's mother.

"You certainly saved his life," she declared gratefully. "Where did you ever get such a clever idea?"

"Out of a book," laughed Laura; "the usual abode of clever ideas. I asked father if it was really the thing to do, and he said that it certainly was."

"Indeed it is!" Junior's mother agreed, "but I should never have thought of it myself. Another minute might have been too late."

That evening Laura sat in her favorite seat, on the arm of her father's chair.

"Isn't it wonderful," she exclaimed, when they had reviewed the events of the afternoon, "how much can happen in such a little time!"

"An afternoon like this pays for a good many lost pleasures, doesn't it?" he responded stroking her hair. "Such times don't come very often. But when they do, we'll

always be ready to meet them with such a dependable girl at this end of the line."—Mary Gilbert, in *Congregationalist*.

A NOBLE REVENGE

The Bechuanas of South Africa are divided into many different tribes. Two of these tribes carried on war for some years, each side trying to kill as many of the other side as possible.

One day the daughter of the chief of the Bakuani was gathering berries by the river-side. She was some way from her father's village, and was all alone, but she felt safe, as no enemy was near.

But there was a wicked old warrior of the Baralong tribe, creeping along the borders as a spy, and he saw her. She had never done him any harm; but he hated her because she was one of the Bakuani. So he crept like a coward, on his hands and knees, and when he was within a few steps of her he sprang upon her like a tiger, and, with his "assegai," cut off both her hands above the wrists. Then he mocked her sufferings, and asked tauntingly, "Where shall you see me again? I salute you!"

He left her, and when her friends came he was gone, and they failed to catch him.

Later on the two tribes made peace, and the very next season the Bakuani had plenty of corn, but the Baralongs were in great distress. Swarms of locusts had eaten their crops.

Among others, this cruel old warrior suffered extremely, and at last to save himself from starving to death, he started out to beg some food from the Bakuani.

When he reached the chieftain's house a young woman was sitting near the door.

The old man asked her humbly to give him food. A servant was cooking some, and her mistress turned and told her to put some out into a dish.

Then, throwing back her cloak, she uncovered her arms. There were no hands, only stumps left. The old man trembled. He thought the time for punishment had come. But she said, "Give the food to this man. He does not deserve it. It was he who cut off my hands when I was a girl, but I will not revenge myself; he is starving. He little thought that we should meet again like this."

Then she turned to the man, saying, "There, take and eat. Where shall you see me again? I salute you!"

That man suffered more bitterly from remorse because of the princess' kindness and forgiving spirit than he would if she had taken her revenge in another way. That was what the Bible calls heaping "coals of fire" on his head.—Selected.

A ROUND O

There was in Rome many years ago a rich man who lived in an elegant house, one of the largest palaces in the world. He wanted an artist to do some very fine work for him, and sent his servants to find the man who could do it best. After looking at many splendid paintings and wonderful statues, they found an artist who, when asked for a sample of his work, took a pencil and drew a simple circle. When they showed that to the master, he said, "That is the man I want!" And he gave him the work to do.

The artist's name was Giotto. He lived 600 years ago. But his circle was so perfect that even today, after so long a time, people speak of a fine circle as being as "round as Giotto's O." Isn't it great to be celebrated through 600 years for having done a perfect thing! What if it was a little thing? Perfection is no little thing.

Do you ever neglect your work because it is "only a little thing" you are doing? Life is made up of little things. And by doing them well one learns to do his best. If you do your very best with small things, you will surely have greater things given you to do, as Giotto did. You will be an artist some day, an artist in the highest of all arts, the art of noble living. Jesus said, "Thou hast been faithful over a few things; I will make thee ruler over many things."—Rev. Frank T. Bailey.

The Work and the Workers

ANNOUNCEMENTS

BUD ROBINSON'S APPOINTMENTS

Kokomo, Ind., August 24th to September 7th.
Springerton, Ill., Rte. 2, Sept. 12th to Sept. 21.
Lisbon, Ohio, September 25th to October 5th.
Telford, Pa., October 10th to October 19th.
Place City, Ga., October 24th to November 2d.

CONVENTION—Since our District Superintendent, S. H. OWENS, and his Advisory Board have decided not to hold the state campmeeting, there will be a convention held at the college chapel, Bethany, Okla., beginning the night of September 6th and continuing over the 10th. The pastors, evangelists, and singers of Oklahoma District, are expected to assist in this opening of the Oklahoma Holiness College. Registration days are September 9th and 10th. Let everybody plan and pray for this convention.—E. J. LORD.

GRAND VIEW PARK CAMP—The thirteenth annual autumn meeting of the Grand View Park Holiness Campmeeting Association will be held August 30th to September 1st, inclusive. Rev. M. E. Borders, president. Workers engaged, Rev. John Norberry, Rev. George Noble, Rev. S. W. Beers, Rev. W. G. Schurman, and others. For information concerning accommodations, write Rev. W. G. Schurman, Haverhill, Mass.

REVIVAL—Our revival with the Sunset church will begin September 6th. Rev. C. B. Jernigan, of Bethany, will have charge of the preaching. We are expecting some workers to camp on the ground, and an old-time revival.—V. P. DRAKE.

DEDICATION SERVICE—The Pentecostal Church of the Nazarene, McPherson, Kas., will be dedicated, August 31, 1913. Rev. A. S. Cochran, District Superintendent, of Kansas City, will have charge, assisted by other preachers from the district. We are praying and looking for a great time in the Lord. All who can plan to be with us. All-day meeting.—J. G. DEMORET, *Pastor*.

HOLINESS RALLY—MORE PARTICULARS: Concerning the holiness rally in Chicago, October 29th to November 2d, the following particulars will be of interest and importance: Rooms can be had from 50 cents to \$1 for a single night; by the week, for from \$1.50 to \$5; meals at restaurants, 20 cents and up. People will do well to inquire whether their train stops at Englewood (or Sixty-third Street, which is the same), and have baggage checked to that station; passengers should leave train at that point as nearest the church, where the convention will be held, which is at Sixty-fourth Street and Englewood Avenue. The following railroads pass through Englewood, and all stop there: Michigan Central, Lake Shore, Big Four, Pennsylvania (from the East), Rock Island, Frisco, Wabash, C. & O., Erie, Monon, and Nickel Plate. From downtown take South Side elevated Englewood train, or any South Side surface line and transfer at Sixty-third. For further information concerning local matters write Rev. I. G. MARTIN, 6417 Eggleston Avenue, Chicago.

DAVENPORT (OKLA.) CAMP—Rev. Lee Hamric, of Vilonia, Ark., will hold the Davenport (Okla.) campmeeting, September 6th to 22d. Those who can be invited to come and camp with us.—I. L. FLYNN.

MEETINGS—Rev. H. H. Hooker and wife, together with their singers, Bro. Houston McLain and wife, will engage in a fight for the righteousness and kingdom of our Lord and Christ at

the Nazarene church at Dora, Ala., Saturday, August 23d, to continue for several days.

DEACONESS BONNETS—All of our deaconesses should wear the regulation garb. Mrs. L. W. Blackman, 1211 Pearl St., Sioux City, Iowa, will make you one, provided you remit her \$2; These bonnets will cost you at least \$3 at the milliners.—REV. F. J. THOMAS, Marshalltown, Iowa.

ANNUAL MEETING

The Annual Meeting of the General Foreign Missionary Board of the Pentecostal Church of the Nazarene will be held at the headquarters in Chicago, Ill., October 9th to 12th. The preliminary meeting will be held in Chicago, and the board will then adjourn to meet in Kansas City, Mo., at the Publishing House, 2109 Troost Ave.

REV. H. F. REYNOLDS, *Gen. Secy.*
REV. WM. H. HOOPLE, *President.*

NOTES AND PERSONALS

LET BROTHERLY LOVE ABOUND

A private letter from Rev. J. W. Pierce, Ryan, Okla., gives the sad news of the wreck of his physical health, and of the necessity of seeking another climate at once. He needs your prayers and financial help at once to save his life. How much do you sympathize with this precious man who has given his life to the service of our God?

C. A. MCCONNELL.

DISTRICT NEWS AND ANNOUNCEMENTS

CLARKSVILLE

My last church to visit in my first round was Monterey, Tenn. My family, together with Miss Lillie Whittington, of Cincinnati, Ohio, started from home for Monterey, July 30th, and arrived that afternoon about 1 o'clock. Rev. A. P. Welch, pastor, met us at the depot and took us to the home of my old friend, Alonzo and Sallie Ledbetter, where we were entertained. Monterey is an up-to-date mountain city, 110 miles east of Nashville, on the Tennessee Central Railroad. It is on the summit of the Cumberland mountains, halfway between Nashville and Knoxville. Here I found the most beautiful church building in my district, they having recently spent about \$1,600 in improving it. Brother Welch has a fine congregation, and the confidence of the entire town. He has about 115 members, most all of which are loyal Nazarenes. They have the revival spirit. I preached twice to large congregations, and saw seven souls pray through. He told me that this was a common occurrence. Why should it not be? I found the secret of his success to be in the thorough organization of his people, nearly all departments of his church being well organized. We had a good time in the Lord, and left the pastor in the midst of a revival. God bless them and give us more pastors and churches like the one at Monterey.

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

PITTSBURGH

After the Dayton campmeeting we took our family to Lisbon, Ohio, where Sister Herrell filled the pulpit while the pastor took a much needed rest. Our next visit was with the Dayton church—Friday until over Sunday. Brother Robinson left for Columbus, Ohio, and we finished his meeting. Then we joined him at Columbus, and preached two evenings after he left. Rev. Charles Kolb had the crowd on hand. Monday evening the house was packed while Bud told his life story. These were truly great meetings. The church at Dayton, with James Short as pastor, is enjoying one of the finest growths of any church we have. When Bud says that Jim Short is one of the finest boys on earth, he says something true. We took in seven members on Sunday evening. The campmeeting was a great uplift to the church. We closed on Sunday evening with two at the altar. You will hear more from Columbus later.

The Lord is blessing on our district. We are expecting L. Milton Williams and Bud Robinson on our district for several meetings this winter. Brethren, roll up your sleeves. Let us go in for a great salvation time. All the different interests of the church move along so nicely when salvation work is done.

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

WASHINGTON-PHILADELPHIA

At the last District Assembly of the Washington-Philadelphia District, held in Philadelphia, April 22-27, 1913, the District Advisory Board recommended that our District Superintendent, H. G. Trumbauer, be paid a stipulated salary (See page 15, Proceedings of the Sixth Annual Assembly above referred to) for his services, to "cut

loose" on the district, July 1, 1913, as a traveling evangelist. Brother Trumbauer has kept his part of this agreement, and is doing a good work over the district, visiting a good many of the pastoral charges, holding special meetings, and many souls are getting saved and believers sanctified. Also several new churches have been organized.

To raise our District Superintendent's salary the churches on the district were apportioned a certain allotment to be paid monthly into the treasury of the District Advisory Board; also pledges of over \$600 were taken at our Assembly from individuals and churches. Some of this money has been paid, but a large amount is outstanding. We are praying that the Lord will assist our pastors and workers in His vineyard to send in the outstanding money to our secretary-treasurer, as our Brother Trumbauer and family are in need of it while he is faithfully at his Masters' work.

DISTRICT ADVISORY BOARD,

R. E. BOWER, *Secy.-Treas.*

CHICAGO CENTRAL

I held the Annual Church Meeting for our church at Evansville, Ind., August 15th. After Mrs. Wines had preached and a young woman was sanctified, the meeting was called to order. The reports revealed that our Evansville church has made wonderful progress during the year. Between eighty and one hundred have been seekers at the altar. Many have been converted and sanctified. We now have sixty-seven members. They have paid out on all things more than \$2,000, which is an average of more than thirty dollars per member. When the year closes much more than this will be to their credit. They have recently bought the church they have been worshipping in, which is centrally located and is usually well filled at all services. They unanimously called their able and efficient pastor, Rev. Charles A. Brown, to continue at his post for another year.

Mrs. Wines, Bertha Ward, and myself have just commenced a tent meeting near where our Breese Chapel will be built in southern Indiana.

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

IOWA

At my last writing I was at Sioux City, Iowa, in the tent meeting which has been reported to the HERALD by others. From there I went to the Chariton (Iowa) dedication and campmeeting which followed. Bro. H. F. Reynolds, our general superintendent, was on the ground and preached the strongest sermon on Christian giving to which I ever listened. At its close the people responded by giving \$2,594, \$14 above what was asked for, to clear the debt on our church and parsonage. This amount was in cash and pledges. After the dedication we went in for an old-time campmeeting and had it. Our tent did not reach us till Tuesday, but we held on in the open air in the grove and some souls were blessed before the tent was put up. There were four services a day. Bro. E. A. Clark, the pastor, was untiring in his work, and preached one fine sermon. Rev. M. T. Brandyberry and wife, our pastors at Seymour, Ind., had charge of the song service, and did their part well. Brother Brandyberry preached one good sermon and Sister Brandyberry preached twice with salvation work following.

We had to pull our tent down a day before we had planned to let the Chautauqua people put up their tent, as they had the grounds engaged ahead of us, thus leaving a number under deep conviction who did not get to God. While I did not keep the exact count, I am sure that something like sixty people professed to find the Lord as their Savior or Sanctifier. There were some visiting pastors and preachers who helped in prayer and preached a few sermons, among them Brother Overholser and wife from Ottumwa, Iowa; Brother Henderson and family from Maples Mill, Ill.; Brother Merryman from Bloomfield, Iowa, and

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

Brother Gookin, whose wife is on the Faculty as music teacher at Olivet, Ill., in our Nazarene college. On the last Sunday a class of twelve was received into the church. Your humble servant did all the night preaching, except one night, after the tent came, and preached once a day in most of the day services.

From Chariton we visited our church one night at Grinnell, Iowa. Preached to the saints and was with them in the business meeting. They gave their pastor, Bro. Charles Bauerle, a call for another year. He has done splendid work the past year, visiting over five hundred homes and numbers of them several times.

I next visited Cedar Rapids church with Bro. J. M. Sitton, pastor, and preached for them. Found them encouraged and on the go for God and the salvation of the lost. If our people stay true to God there they will be a strong class in the not distant future, as I see it.

From Cedar Rapids I hurried on to Farmington, Iowa, stopping off at Eldon, Iowa. Met Bro. F. C. Behner, our pastor, and found him encouraged. A good prayer meeting was going and the outlook for a new church building in the near future. At Farmington I found the saints encouraged, with their pastor, Rev. C. G. Curry, at the business. Brother Curry said he felt his work as pastor was done there, but he loved all the dear people who had stood by him so nobly. The church voted their thanks to Brother Curry for his work. Then then set the salary at \$10 a week for next year, and have the pastor live in Farmington and give them all his time.

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

WASHINGTON-PHILADELPHIA

Since my last report the Twin Oaks campmeeting has passed into history. It was a good camp, favored with generally fine weather and increased attendance over last year. About one hundred tents were erected, and every one occupied. The Pentecostal Praising Band, of Brooklyn, was made a great blessing as was also the stringed orchestra from our Philadelphia church. Brother Ward, superintendent of the New York District, preached several times, greatly to the edification of the saints. The preachers of the district were at their best, preaching most faithfully. There were a number of seekers and finders at the old altar which has been used for some years, and at which hundreds have knelt and prayed through to victory. The financial receipts easily covered all expenses. Let us give God all the glory. There is every indication of a greater camp in 1914. Many campers declared their purpose to return. The dates will be July 30th to August 9th. Let all pastors arrange their local work accordingly, as it is urged that all the preachers of the district attend Twin Oaks next year.

I hastened to the camp at La Plata, Md., where I found the leader, Bro. J. H. Penn, ably assisted by Brothers Sweeney, Crockett, Buckmaster, Trager, and others. This was a good camp, with some clear cases of salvation.

This writing finds us with our new church at Norfolk, Va. About ten requested prayer in the first service, and the second night brought showers of blessing around the altar. Will remain three days longer, thence to the North East (Md.) camp for their closing Sunday. We are encouraged. Go on, brethren! Press the battle! Pray for us.

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

NEW ENGLAND

NOTES AND PERSONALS

Smith's Mills camp is in session at this time. Evangelist Greenwood is preaching nightly, as well as singing the Gospel in the power of the Spirit.

Rev. H. C. McBride and wife are resting at Smith's Mills camp. Evangelist Greenwood stated publicly that it was under Dr. McBride—many years ago—at Manchester, N. H., that God sanctified him wholly, which was the time God sent him out to win souls to Himself.

A slight mistake was made in this week's issue stating that Brother Robinson was made president of Douglas camp for the ensuing year. It should have read Brother Randall.

"Bring ye all the tithes into the storehouse, and prove me now herewith, saith the Lord, and see if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." How we need such an outpouring of the Spirit upon us in every Pentecostal Nazarene church in New England! So let it be. Brethren, pray for it!

Rev. Paul Hill is reported to follow Brother Smith at Saratoga Springs, N. Y., this fall. Brother Smith returns to take up his work as teacher in the Pentecostal Collegiate Institute. Brother Smith is endeavoring to raise several hundred dollars, ere he leaves his Saratoga pastorate. Brother Smith will be missed at Saratoga, and welcomed at our school at North Scituate, R. I.

We ought to have a New England District campmeeting somewhere in the district. We need a camp where our church work can be pushed; also our missionary work, our publishing interests, our slum work—yea, where all of our interests can be vigorously pushed. Thank God for all the union holiness camps of New England—we need more. But we need a district camp for the Pentecostal Church of the Nazarene as well.

Any pastor needing a layman to supply at any time for an all-day meeting, or a Sabbath, will

MISSIONARY ACTIVITY!



Colorado Springs, Colo.,

August 25, 1913

HERALD OF HOLINESS:

Excellent missionary meetings at Boulder, Colorado Springs, and Denver. Each place will come up on its apportionment, and the District will overrun the amount asked for missions. Good campmeeting in progress at Boulder. Every member of the Kansas District Assembly will be expected at the first session, September 3d, 9:00 a. m., without fail.

H. F. REYNOLDS.

do well to engage Bro. T. W. Beers, the leading layman at our New Bedford church.

The writer and his family attended the Smith's Mills camp. The camp is in charge of Bro. John S. Kimber. God was there.

We are glad to see the unity of the Spirit being manifested among the holiness folks in New England. Some of them believe in sprinkling, some in pouring, and some in immersion. Some are pre-millennial and others are post-millennial in their intellectual beliefs; but they have that Pentecostal baptism with the Spirit in their hearts that makes them one in heart and soul, one in aim and purpose, to get people converted thoroughly and sanctified wholly.

Brethren of New England, let us each plan for a good fall convention in every one of our churches. October and November are good months for conventions.

How about having one great Pentecostal Nazarene convention this fall or winter in some one of our churches in some large city? What say you?

Why not ask God to give your small church twenty-five brand-new converts this fall and winter? Say, beloved pastor, why not have your people pray during the month of September for God to give your church fifty newborn souls? Also you dear saints in a large field of labor, ask God to give us one hundred or two hundred new converts, who never before were converted. What a great holiness convention we would have in getting them all sanctified!

Dr. Fowler (I believe) states that there will be about fifty holiness camps in one of our western states during the summer of 1914. Let the good work go on!

Evangelist Beers is helping in the tent meeting at Gardner, Mass. Pastor Strong is in charge of the work. We hope that they will soon have a strong Pentecostal Church of the Nazarene at Gardner.

It is expected that pastor Short of Cambridge will lead the spiritual forces at Douglas camp again next year. We believe that Brother Short is the best and safest leader, as well as the most intellectual preacher, we have in our work in New England. May God spare him to us for many years to come!

Deacon Morse was greatly missed at Douglas camp. He has gone to the land of eternal campmeetings. A memorial service was held there this summer. Doctors McBride and John Short, Brothers Riggs, Taylor, Briggs, Sister Cassie Smith, besides others, including the writer, spoke of the great blessing that Deacon Morse was to this old world.

Rev. John Short, D. D., will be seventy-two years old September 24th. Let all the saints, in and out of New England, remember this blessed man of God, on his seventy-second birthday. If nothing more, let us each send him a birthday card. His address is 159 Chestnut St., Cambridge, Mass.

Rev. A. B. Riggs will have arrived at his threescore years and ten on the 15th of September. Let his many friends send him a birthday card.

"KEEP ON BELIEVING."

GENERAL CHURCH NEWS

RED ROCK, TEXAS

Our meetings have been fine. Our first was at Creedmore, Texas, Sister Bessie Williams evangelist. The meeting was great in power, victory, and definite results. A number prayed through in the old-time way, and there were several additions to the church.

Our next meeting was at Lytton Springs, Texas, where the writer did the preaching. The meeting was good. A number prayed through and shouted the victory. There was one addition to the church.

Our next meeting was at Red Rock, Texas, Brother Threadgill evangelist. We had a few bright professions. If Brother Threadgill could have stayed one week longer we would have had a great revival.

Our next meeting will be up in the mountains near Buda, Texas, where we are expecting a great time in the Lord.

C. R. BLEVINS, *Pastor.*

ROOSEVELT, OKLA.

In our meeting at Glendale church God was present, and His blessings were upon us. There was deep conviction on the crowds, and many old people realized their need of God. Evangelist C. B. Jernigan did some fine preaching. We were really just getting started when he was called home.

We are now in our meeting at Wichita Valley church with S. B. Dameron, of Ada, Okla. God is blessing and the fire is falling in every service. About nineteen have prayed through to definite victory. The crowds are great and the hunger of their hearts can be seen on their faces. A. B. Hemphill is with us for a few days. He has been a great blessing to us and our people.

MRS. GEORGIA WOMACK.

DARBY, PA.

Just three years have gone since we took charge of the little church at this place as their pastor. When we came we found a few true and loyal Pentecostal Nazarenes, and a few on the church roll who came about once a year. We began to preach Christ and His power to save, and the necessity of the new birth as the most essential thing to salvation, and it caused a few to leave us rather than to get and live righteous before God and man. But the Lord honored our labors and caused those that were true to become stronger and encouraged. A few souls were saved and united with us. Last December a revival was started and continued about three weeks, during which time about fifteen souls bowed at the altar and ten were gloriously saved and some sanctified. On the first Sunday of this year six united with us in church fellowship, and the Lord has blessed us along all lines.

The chapel, which is a real cozy little building seating about 175 comfortably, needed to be completely renovated inside and out, which was undertaken. The Lord opened the hearts of the people to us in gathering the money, over two hundred dollars, which enabled us to pay for everything, including a few others bills and some back interest, and cleared up everything except a mortgage of \$600. On the first of June we began a revival with our Sister Bessie Hatcher for ten days, and the Lord blessed us with several souls being saved. On the 12th of June, Rev. John F. Roberts and wife from Pilot Point, Texas, and her brother, John D. Seal, singer, were with us until the 24th. The Lord blessed and gave us success in the salvation of a number of souls.

On July 15th we tendered our resignation as pastor of this place, to take effect on the 1st of September, and we expect to leave for Topeka, Kas., about the 22d of said month.

DILMAN H. GOTTSALK.

JESTER, OKLA.

We are in a great meeting. We pitched the battle against sin here August 3d, and from the first service we have been reminded of climbing a mountain toward sunrise. With each ascent comes new light and a greater vision of the world about us. Three things have been prominent in this meeting: the world's greatest need, the church's greatest opportunity, and the Christian's greatest privilege. The work is definite, clean, and thorough. Souls get to God with shining faces. Our dear Brother Hall, who launched the work, called me with Bro. S. C. Pritchett to hold the meeting, has already been rewarded by seeing a family of nine children all sanctified, except three boys. Many have sought and found the Pearl of great price. Brother Pritchett is a fine yoke-fellow. Miss Jewel Smith, a consecrated student of the Oklahoma Holiness College, has done good service. The meeting will continue till the 15th. We are expecting great things in the few days to come.

MRS. A. COULSON.

NEW GALILEE, PA.

Our tent meeting at Koppel, Pa., was a great success. Sinners were converted, backsliders were reclaimed, and believers were sanctified wholly. Between forty-five and fifty sought and professed to find the desires of their hearts. Seventeen united with the church. Bro. J. Glenn Gould sang to God's glory and the edification of his hearers.

JAS. M. DAVIDSON, *Pastor.*

BETHANY, OKLA.

Within the last two months Mrs. Lord and I have held two revival meetings—one at Altus, Okla., with Rev. B. F. Pritchett, and one at Enid, Okla., with Rev. D. M. Coulson. These brethren stood by like heroes and prayed and sang and pushed the battle, and God answered prayer and gave us the victory. There were a good many seekers in both services for the two works of grace, and we have good reason to believe many finders. Also there was quite an interest stirred up for missions and our school work. We are expecting a number of students for the college from both places.

We think Bethany is an ideal place for a holiness college. It is so beautiful, has fine water, sandy soil, trees for shade, and some of the best people in the world live at Bethany, who will pray for and interest themselves in your children. With a good Faculty and the smile of God resting upon us, we feel just like inviting all the fathers and mothers of Oklahoma and elsewhere to send their children this way.

We are expecting a grand opening September 7th, but we will have a meeting Saturday night, September 6th. So let all our ministers and singers and workers and teachers and students come to the opening of the college. If you can't come, pray for us. The convention will last four days. Come Saturday night and stay through.

The six Sundays the writer was away Brothers Moody, Reeder, and others supplied the city work, while Rev. J. W. Vawter supplied the church at Bethany. May God bless these brethren for their faithful services.

On Wednesday, August 13th, the writer's birthday, the students from the college and the members of the Bethany church gave him a very happy surprise.

E. J. LORD, *Pastor.*

RANDOLPH, LA.

We had a great meeting at Deadwood (Texas) camp. This was my third year with this camp. The meeting was fine. God has done a great work in that country. My next meeting was at Quitman, La. A few here claimed to receive victory. May God bless our holiness preachers and help them to stand up for the truth.

J. L. BENNETT.

MINERAL WELLS, TEXAS

At our annual campmeeting this year Bro. D. M. Humphreys, pastor of the Nazarene church at Hugo, Okla., did the preaching. Conviction got hold upon the people, resulting in an old-time revival. Several were either saved or sanctified. Bro. R. G. Peach had charge of the singing. They were called back to hold the meeting next year.

Campaigning in Alberta

L. MILTON WILLIAMS

We are spending three months in evangelism away up in this land of sunshine, rain, black dirt, and big crops. Salvation is pretty near an unknown article, and seldom heard of, except in a few places. The majority those structures known as "houses of worship" are little better than monuments, and, so far as real spiritual life is concerned, about as silent. As a rule, they have a nice, neat appearance, but the average tombstone has the same. We have visited some of these "churches" on a Sabbath morn, when the sun was shining brightly, the birds were singing their songs of praise, the air was full with the aroma of flowers and a sweet freshness that caused us to straighten our backbone, throw back our shoulders, allow our lungs to expand and drink in the pure fresh air, which put an elasticity in our steps and made us feel as though all nature was inviting the human race to gather in the house of God and worship Him for His goodness unto the children of men. When we entered, lo! and behold—instead of seeing the place even comfortably filled with worshippers, only one or two here and there scattered about the place, and the most of them with looks upon the face as though they felt it to be a condescension on their part to give even that much of their time for such things. We could see but little, very little, that spoke of the joy and happiness found in the worship of Him who gave Himself a ransom for all mankind.

We lately attended "church" on such a Sabbath morn, and being surprised at the number in attendance, counted them and found there were just twenty-three adults and seventeen children present, and that particular service had been duly announced and advertised as a "special service." The people were not there. We passed a neighboring "house of worship," and looking in through the open door saw about a dozen in attendance. Real spiritual life is rather a nonentity, and if perchance one should be aroused as to their condition they are looked upon as weak-minded or demented.

Recently one of the moving picture shows gave a number of views, said to be pictures of hell. Whether, as in the case of Balaam when the ass spake, the Holy Spirit turned from the church where He should have been welcomed to give His message of warning, and used the pictures or not, we can not say; but the fact remains that a young business man said, "If hell is like that I don't want to go there," and soon began praying to God for salvation. He was doing his praying in his own room, when a woman heard him and ran out with the news that C— had gone crazy. It caused a sensation, for he was well known in the community. He hired the opera house, and with it packed to the doors, went on the stage and spoke from the Bible to warn the inhabitants. He continued his praying in his private room. The physician was sent for and pronounced him crazy. He was hauled off like a criminal to the asylum and locked up for some months, while his business was taken by

others. We have since conversed with him on different subjects and upon the Bible, and frankly declare he is no more insane than any earnest young man who has become awakened to his spiritual condition. If there was any insanity about it, it was with those who, being so far from God and so ignorant of things spiritual, could not distinguish between a man praying to God for salvation from sin and hell, and a demented person. We do not remember of ever being in a locality where the common idea of what salvation really means was so low and meant so little or near to nothing as where these lines are being written.

We began the campaign at Red Deer, a nice little town on the Canadian Pacific Railroad, north of Calgary. The meeting had been going about a week when we arrived. The weather was wet, and scarcely a day passed that it did not rain. Still some came out, and quite a number became seekers at the altar. A number were blessed, some prayed through, and the last Sunday being a fine day the attendance was gratifying, the large tabernacle being nearly filled at night. God owned His truth, and fifteen came to the altar. Many were the expressions from all sides for us to continue, but the Provincial camp at Didsbury was beginning that week, and we pulled down the large tent and shipped for that point. The following Friday we opened the annual camp. Dr. Walker, president of the Illinois Holiness University, at Olivet, Ill., arrived the next morning, and the fight was soon on. This was Dr. Walker's first meeting up in these parts, and he soon found that there were some things very different from what he was accustomed to in the States. It took him a few days to get his bearings—but he got them, and tance, to hear him. We are sure his minthe people came, some of them a long distry was blessed and owned of God, and he was invited to return, with the writer, next year. Rev. Thomas Bell assisted in the preaching, while the resident pastors of the Evangelical and Mennonite church and others helped to push on the fight.

In some respects the resistance was stubborn. We have long ago learned that in a community where many have seen the light, and refused to walk in it and obey the truth, it brings to such persons hardness and bitterness, as well as a fault-finding spirit. We fear for some people at this place. Opportunities and chances they have had. Light they have seen, but like the rich young ruler refused to walk in the light and have turned away sorrowful. Such actions can only mean sadness, sorrow, discontentment, worldliness, evil influence radiating from their lives, which at the judgment will make them wish they had never been born. In spite of the resistance, there were a number of the seekers who "prayed through" and found salvation from sin to be real. The people of Didsbury are liberal, and the last Sunday, in spite of the stringent times, a good offering was taken by cash and subscriptions, and plans laid for the pushing of the work in the province during the ensuing year.

I have been in the evangelistic work five years; but on account of bad health I have not been able to be in the work long at a time. I feel that the Lord would be pleased for me to do pastoral work, and would be glad to correspond with any church on this subject. I want to go West, and would like to get work in New Mexico.

L. A. DOBSON.

SHAY, OKLA.

Our meeting at this place lasted about ten days. The tide ran high. There were about thirty-five either converted or sanctified.

J. W. WHITE.

HAMLIN, TEXAS

We closed the Howe camp Sunday. Rev. B. F. Neely was my co-laborer in the camp. It was a pleasure to me to yoke up with Brother Neely in another battle. Prof. A. M. Paylor had charge of the music, and he certainly did his part well. We were able to secure a list of subscriptions for the HERALD OF HOLINESS. This has been a good summer with me, and I feel like pressing the battle.

I. M. ELLIS.

UPLAND, CAL.

Our services have been seasons of refreshing. The attendance has been fine all through the hot weather, and the Sunday school, under the efficient leadership of Brother Winn, has gone on with an average well past the one hundred mark. The enrollment of the school is something like 174, with new scholars coming in right along. We recently took five into the church. The glory has been on the people and salvation at the altars. About seventy seekers since the Assembly. Quite a number of our young people are planning on going to the university this fall.

Our Japanese work, under the direction of Sister Lillian Pool, has been blessed of God. There is a fine class which meets in our Sunday school at the regular Sunday school hour, and is taught by Sister Pool. They have their own meeting at 2:30. Souls have been saved and sanctified, and a number have joined the church. We thank the Lord for the Japanese boys.

O. F. GOETTEL.

MERIDIAN, TEXAS

I have been attending the University of Chicago. It was my happy privilege while in Chicago to attend services at the First Pentecostal Church of the Nazarene. I was delighted to see the great work this church is doing. There were rarely less than twelve or fifteen seeking God at the Sabbath night services while I was there.

My first camp after leaving Chicago was at Pearl, Texas, with Rev. T. J. Carpenter pastor. Brother Carpenter and his consecrated wife have built up a strong work, and they are loved by the people of all denominations. Several were sanctified and some converted. Rev. Charlie Robison led the host in song, and all were delighted with the singing. Brothers J. B. Chapman, president of Peniel University; Stephen Hampton, and Charlie Robison brought inspiring messages during the encampment.

After closing at Pearl, I spent two days with friends at Leon Junction, then to the Waco camp, where my old Kentucky friends, Andrew Johnson, J. B. Kendall, and Charles Lear, were in charge. A number were at the altar, and God was blessing with convicting, converting, and sanctifying power. I am now at Mountain Camp, Meridian, Texas, with J. W. Bost pastor. The fire is falling, the saints are praying, and we are expecting a great break. A number have been blessed already during the meeting, and great conviction is resting upon the unsaved.

Our next meeting is at the Live Oak camp, Fairy, Texas, with pastor Cox. Then I must hasten home to open the third session of school in Central Nazarene University, Hamlin, Texas. Our new girls' dormitory will be completed by the opening of school, September 9, 1913, and we expect a large enrollment. If interested, write for a catalogue.

J. E. L. MOORE, *Pres.*

SEATTLE, WASH.

Last Sabbath (August 3d) was a great day with us. Brother Brown presented the needs of our Publishing House. Very few, if any, of our people needed to be convinced of the vital importance to the church of a strong Publishing House, or of our duty to support it. What we needed to know was how much was needed from our particular church. Over four hundred dollars (\$418.75) was raised for the Publishing House. At night the covering of the Spirit was preciously manifest. It was our first service as the new pastor, and the people seemed rejoiced to have us back and began an offering of praise to God, which wound up with the ushers taking the financial offering, while three or four people were leaping and running and praising God, the rest of us laughing or weeping: for the joy of the Lord was sweeping in waves over us. At the close of the sermon one seeker was at the altar.

Last night (Wednesday) our first prayer meeting was very precious. Many happy testimonies were given. One good sister began and testified until she became so happy she shouted. She touched the button that brought a current of glory and power and salvation upon the meeting as she said, "Brother Hadley one good preacher

The New Samaritan

The new rescue paper will start with October. We expect to issue the sample number in September. Rev. F. M. Lehman will edit the paper, and will be assisted by a splendid corps of contributing editors.

¶ The paper will be conducted on a plan unlike other journals. We believe it will fully represent the rescue work, and also will conduct a campaign of education along the line of social purity, sex hygiene, etc.

¶ *Every home should have the paper.* No Christian can afford to be ignorant of the conditions which make rescue work a necessity, nor of the teaching which will safeguard their young people.

¶ *We want a THOUSAND enthusiastic supporters who will get subscribers for this much-needed paper.*

¶ *You can get a goodly number without much effort, and in so doing you will be actively engaged in missionary work.*

A 16-PAGE MONTHLY,

Fifty cents a Year

PUBLISHING HOUSE of the
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comes and leaves us, and another good preacher comes and leaves us, but Jesus says, I will never leave you." As manifestly and as suddenly as ever an electric current started light or machinery so manifestly and suddenly did the current of glory and salvation start in its sweep over the meeting. Five people were on their feet running and leaping and praising God, while the rest were laughing and weeping for joy. In the midst of this wave of glory I noticed some evidently under conviction, and opened the altar for seekers, and they came.

Seattle church is camping around the upper springs, and expecting to go on exploring and taking the hill country.

LEWIS I. HADLEY, *Pastor.*

WACO (TEXAS) CAMP

Tonight the annual holiness campmeeting will close, and indications point to a large crowd at the concluding service. As a matter of fact, the attendance this year has been very gratifying, and many have remained on the ground since the meeting began, a week ago last Friday. As is known to all, the holiness campmeeting is never permitted to continue longer than ten days, regardless of weather conditions or anything else. This year the holiness people were fortunate in selecting their dates, in that it was arranged so as to provide two Sundays.

While it can not be stated positively, it is probable that at the service this evening a eulogy of the life and good works of Rev. John H. Appell will be delivered. It was this good man who did so much charitable work here that first attracted attention to the holiness campmeeting. For about twenty years he labored with night and main to make this annual affair one of note, not that he sought publicity, but to induce others, by precept and example, to lead good lives.

The twenty-second annual campmeeting of the Waco Holiness Association will go down in history as one of the most successful ever conducted. This applies not only to the attendance at each of the services, but also to the interest manifested and the results that have been obtained. Revs. Andrew John and J. B. Kendall, both of Kentucky, have had charge of the preaching, and many interesting and able discourses have been delivered by them. The singing this year has never been excelled, and this feature of the work was in charge of Prof. C. D. Lear, of Kentucky.—*Daily Times-Herald.*

CADDO, OKLA.

The campmeeting at Caddo commenced last Sunday night, and the Lord is blessing in every service. Bro. C. B. Jernigan will be here the 14th to do the preaching. The meeting will continue until the first of September. The work here is getting along fine.

H. P. HUFFMAN *Pastor.*

KENNESAW, NEB.

The camp at Atlanta closed last night with victory and a congregation of possibly five hundred people. A goodly number were saved, reclaimed, and sanctified during the ten days. Brother Cain, a strong preacher of the great and full Gospel, who hews close to the line and uncovers sin without fear or favor, and also sings the Gospel to the

ILLINOIS HOLINESS UNIVERSITY

As the time for the opening of the school approaches the prospects, according to promise, grow brighter. Our correspondence is heavy and quite a number of catalogues go out each day. Since our last report six lots have been sold. Two houses are now in course of construction. It looks as though it would be difficult to secure places for all the people to live, who are coming.

A few days ago we received word to rent two houses for two families who are coming to us from Kentucky; a few days later we were instructed to rent a good-sized house for a family from Wisconsin; and a family from Missouri, for whom we have rented a house, writes that they will be here this week. Last week a man from Kansas visited us to make arrangements to locate here, one of his neighbors having already rented one of our houses for the school year.

We are also hearing from a number of last year's students, who tell us they are working for the school, and are having success in influencing students to come to the Illinois Holiness University. A satisfied, interested, working student-body is certainly a good advertisement for and recommendation of the school.

Last week a number of ladies of the community gathered in the college kitchen and put up 170 cans of apples for the boarding department. They expect to do likewise when other fruit ripens.

The Sabbath services continue to grow in interest and power. The attendance is most gratifying for the vacation time. The midweek prayer meeting is also well attended and very helpful. Olivet is certainly a very remarkable place. God is wonderfully with this people. We had a beautiful service last Wednesday night out in the grove—"God's first temple"—under the large oak and maple trees. Chairs were carried out, and some sat on the grass, and the Lord blessed us good as we sang, prayed, testified, and shouted. The grove is well lighted for the campmeeting.

We have a good bargain for some one who has about \$5,000 to invest, half of it cash. This will secure a nice home and a business now clearing \$30 per week. It is a business anyone with ordinary ability can soon learn to handle.

Professor Hester arrived last week, and is now settled in his own home on the corner of Main street and Indiana avenue.

The members of the Board of Trustees and of the Faculty, who are here, hold a prayer meeting every Monday evening for the work of the school. While we believe in planning and working, we believe more in prayer. We must move men through God if we succeed. The meeting last night was one of peculiar victory. The Lord drew wonderfully near and gave great assurance of His favor upon the work.

We solicit an interest in your prayers that we may have continued and increasing success in the great work of training young men and women for useful Christian lives. There is no greater work in the world than this, and surely you will be glad to help.

E. P. ELLYSON.

delight and blessing of all, was the leader of the meeting. Mrs. Ludwig and myself assisted in the battle.

Our work at Kennesaw is going well. Some are undergoing heavy trials of affliction, others heavy firing from the enemy of their souls. We are praying and trusting that none will turn traitor to the Master. The Lord is still doing business with us. Some time ago two girls were saved in our prayer meeting, and last night a boy came to the altar and found Jesus. We praise God for all that has been accomplished during this Assembly year.

THEO. and MINNIE LUDWIG.

CANASTOTA, N. Y.

The missionary society of the Pentecostal Church of the Nazarene at Canastota was organized May 29, 1913, with the membership at four-

Revival Number of the Herald of Holiness

As we announced last week, early in November we will issue a Revival Number of the HERALD OF HOLINESS. It will be especially valuable as an evangelizing agency, and every Pentecostal Nazarene ought to become an enthusiast in securing for it the largest possible circulation. ¶ It will contain splendid articles on every phase of Christian life and experience, from Repentance to Sanctification. ¶ It is marvelous to think that you can get such a mine of evangelical truth for

Only One Cent!

¶ The paper will contain as much matter as the ordinary fifty-cent book, and you CAN GET FIFTY COPIES FOR THE PRICE OF A FIFTY-CENT BOOK.

¶ If ALL go at it with a will the Pentecostal Church of the Nazarene can circulate

Two Hundred Thousand Copies

of the Revival Number and not feel any strain.

¶ To circulate Two Hundred Thousand copies would do untold good.

¶ LET'S DO IT!

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teen. It was decided to hold the meetings the first Thursday of each month, and to use the envelope system. The first regular meeting of the missionary society was held June 5, 1913, with an attendance of eighteen. The meeting opened by singing, followed by a season of prayer. Mrs. Christman, the pastor's wife, as leader, read from the 28th chapter of Matthew, beginning with the sixteenth verse. After singing, a testimony meeting followed. As the envelopes had not yet been received, no collection was taken.

The second meeting of the missionary society was held August 7th. On account of the campmeeting at South Bay the July meeting was omitted.) This meeting opened by singing. The president, who had charge, read the first eight verses of the second Psalm, after which a season of prayer followed. After the secretary had given her report, the treasurer collected the envelopes, contents of which amounted to five dollars. Following this two of the members sang a duet, "I will follow Jesus." One of the members read some news from India, written by Mrs. Blanche Hamilton, a missionary there. After this a writing from Japan was read by the secretary. Just before a testimony meeting the envelopes were distributed by the president. The meeting closed by a season of prayer around the altar.

There were five new members received into the society at this meeting, and we are trusting God to give us more. This is a young church, organized March 17, 1913. The Lord is abundantly blessing us, and we are trusting Him for victory.

RUTH D. COOPER, *Secy.*

EVANSVILLE, IND.

We will soon close our second full year here with this people. God has prospered us along many lines. Since January 1st of this year no less than half a hundred souls have found the Lord in either pardon, reclamation, or the experience of sanctification at our altar at our regular services. We have purchased the church, paying \$1,000 on it, and are making efforts to pay off the debt in the near future.

On July 31st we baptized ten candidates by immersion in the river, one of these being a very precious young man who has been saved but little over a year, but whom God is wonderfully using in the vineyard in the spreading of the Gospel. God's hand is evidently on him to preach the Word. May the Lord bless that group who went down and were baptized as they in their opinion believed the Lord would have them! May they let Him keep them baptized with the Holy Ghost and fire, which is that that makes the life stable and fruitful.

Yesterday (Sunday, Aug. 10th), notwithstanding several of our people were away in campmeetings, etc., the Lord gave us a good day. The Sunday school was full of life, the offering, amounting to about \$4.50, being given to missions. Then in the evening the young people's society gave a missionary program, and also took an offering for missions. Then by the help of the Lord we preached to a very attentive audience a missionary sermon, and again gave the people a chance to give to the cause of missions, the collection result-

MISSIONARY RECEIPTS

Comparative statement, showing receipts for the first ten months of the missionary year, 1911 and 1912, and receipts for the first ten months of the year 1912 and 1913. There is occasion for thanksgiving. Truly it has been a good year, and we believe the remaining weeks shall be the best. With the united prayers of all who have a burden for the foreign work, we will close the year in a sweep of victory both in the foreign and homeland.

DISTRICT.	1912-1913	1911-1912
Abilene	\$ 1,031.53	\$ 288.76
Alabama	29.00	6.00
Alberta	304.95	43.00
Arkansas	500.00	340.23
Chicago Central	907.47	977.41
Clarksville	127.75	50.00
Colorado	442.22	327.98
Dakota	262.35	83.16
Dallas	585.02	305.38
El Paso Mission	37.22	New
Idaho	52.01	New
Iowa	178.27	175.12
Kansas	667.06	386.94
Kentucky	117.11	53.90
Louisiana	144.92	19.95
Missouri	122.94	82.95
New England	1,599.56	1,616.83
New York	687.37	686.60
Northwest	1,004.28	980.00
Oklahoma	520.25	207.00
Pittsburgh	496.91	390.00
San Francisco	365.23	557.43
Southeast	352.62	332.64
Southeast Tennessee	142.12	29.43
Southern California	1,778.00	1,686.00
Wash.-Philadelphia	290.51	205.00
Totals	\$12,747.27	\$9,831.71

E. G. ANDERSON, Gen. Miss. Treas.

ing in \$3.59. We closed the service, praying and trusting the Lord of the harvest to let the Word bring forth fruit to His glory and the touching of the hearts of His people with reference to their obligation to the mission work.

CHAS. A. BROWN, Pastor.

WALD, KAS.

I am in a great battle against sin. The meeting at Wely was a great meeting in many respects. The last service was a powerful one; forty-three saved or sanctified in the meeting. We closed there on Sunday night. I came by Henryetta and spent three nights with the saints there. Had three good services; one saved. Arrived at Kansas City next morning, and having two hours to wait went out to the Publishing House, where I found them busy printing holiness literature, to help us in preaching holiness. I am going to circulate the literature all I can.

This is a hard place to get the truth home to hearts. Join me in prayer that God will break in on hearts.

A. F. DANIELS.

FROM BUD ROBINSON

My last report left me in Dayton, Ohio, well at the close of the campmeeting. I went in to the city and preached for ten days in the Pentecostal Church of the Nazarene for the Rev. James Short, the pastor. We had salvation and grace and glory. The people of God were blessed and built up, the devil was defeated, and our Christ got the victory. We had a number blessedly saved, and a fine class was taken into the church. All expenses were met without any trouble. Nobody on earth gives like the holiness folks, and nobody seems to enjoy it as well. We had some scenes at the altar that were wonderful. The people right there in that old wicked city shouted just like we used to down South in the woods, when we had a campmeeting. Brother Short has some fine folks; they are real Nazarenes. You remember that the apostle Paul was the ringleader of the sect of the Nazarenes (see Acts 24:5), so to be a real Nazarene you have to be a St. Paul Christian. I think that St. Paul is a kind of New Testament standard and his track was clean from the day that he met Christ on the road to Damascus to the day that Nero had his head taken off. For a man to lose his head and save his soul is much more than to lose his soul and save his head. Well, the Nazarenes at Dayton are not ashamed to dance before the Lord and shout and give Him glory. With such a man as James Short for their leader there is a fine outlook for the Nazarene church in Dayton. His work is going forward in a most beautiful way. While in Dayton one Monday morning Brother Short and wife and little Martha and the writer boarded the trolley car and went out twenty miles to a campmeeting run by the Mennonite Brethren in Christ, where we had a great day. The Huffman Brothers were in charge. One of them is the editor of their church paper, and the other their district superintendent. The pastor is Brother Moore. I preached twice for them during

the day. Seven or eight were at the altar during the two services. They are as straight holiness people as can be found in the country. There are a number of branches of the Mennonites; they are as badly split up as the Methodists, but this wing is pure gold. I closed my meeting in the middle of the week, August 7th, and Bro. N. B. Herrell, our District Superintendent, came in on Friday and took the meeting over Sunday, receiving the members on the last Sunday. Eight came in, and four more gave their names. The last night of my meeting was a great time in the Lord. The shouts linger with me yet. We put the HERALD OF HOLINESS into fifteen new homes while we were in Dayton.

CHOCTAW, OKLA.

Our meeting at Choctaw closed in a blaze of glory, and a great victory for God and holiness. We had great opposition in the beginning, but it was completely swept away as the Lord stood mightily with us in preaching the Word. Great power was given in the altar services. Every one that came to the altar prayed through, and shouted the victory. We don't know just the number of professions, but we believe in the neighborhood of forty prayed through either at the altar or in the home. We organized a church of fifteen members.

L. L. ISAACS.

OZARK, ARK.

The Paw Paw (Okla.) meeting closed Wednesday night, August 6th. The meeting was well attended, and there were about forty professions of pardon or purity. Eighteen good members came into the Nazarene church. This was a victory in every way. We were invited back another year. Bro. A. T. Powell and wife, of Ozark, Ark., helped to push the battle in song and prayer. We go next to Almyra, Ark., August 15th-25th.

JOHN D. EDGIN.

CASTLE, OKLA.

Our meeting at Fentress closed with victory. Twenty-five were saved and three sanctified. Straight holiness preaching brings results. God bless the HERALD OF HOLINESS and its staff. I am greatly burdened for the lost of our country.

W. H. LOGAN.

DEXTER, TEXAS

The meeting at the church known as Burrows Chapel has but one more day. It has been a stubborn battle, but there has been a measure of victory in every service. People have sat under deep conviction as the messages were given; shouts have been heard in many of the services; but heaven and earth have not kissed one another, neither has the devil signed a contract to not tempt those of God's saints here. There has been some salvation. As we turn to other fields, confident of having done the best we could, we find no disposition to murmur or complain, remembering that Paul said, "Love suffereth long and is kind."

J. E. BATES, Evangelist.

GRAY SPRING, ARK.

Our meeting at Gray Spring, Ark., was blessed in many respects. Beautiful harmony prevailed throughout, and many were the seekers and finders. The three Methodist churches and the Baptists all united in pushing the battle. It was with ease and liberty we preached to them the Gospel of full salvation, and many were the seekers and finders. Sixty-eight prayed through to definite victory at the altar. Gray Springs is located near Cave City, a nice inland town, fifteen miles back from the railroad, in the mountains of Arkansas. They have a large shed surrounded by a number of camp houses, and one of the best springs of water I ever drank from. The beautiful shade, mountain scenery, and abundance of cool water for both stock and campers make it a delightful place for a ten days' outing. The crowds were great, and yet the very best of order. I never saw better behavior in my life, and never had better attention anywhere. They sent us away blessed and happy, with a nice purse to make our groceryman smile when we came home. God bless the good people of the Gray Spring camp. I shall never forget them. I am blessed and happy, and see nothing but victory ahead.

I. M. ELLIS.

ALTUS, OKLA.

My last two meetings were at Hester and near Chattanooga. The first one was with my brother, S. C. Pritchett. We had a real good meeting. We did not have time enough to finish the work. Hester was one of our rundown churches. Among the number that were blessed were two Campbellite women who were gloriously saved and the husband of one was sanctified. All united with the church. We received nine fine members into the church on the last night. Closed there on the 31st and began with Rev. Lester Jurey, one of Asbury's boys, who is with the M. E. people, and a fine character. We had a revival. A goodly number were blessed, both in pardon and purity. Sunday at 11 two men about fifty years of age came to the altar and prayed through. Seven or eight entered in the last night. We are here at Hedrick; began last night. Good crowd and a good service last night; several manifested an interest for prayer. One man came to the altar and

OKLAHOMA HOLINESS COLLEGE

* *

Our school will open September 10th. Judging from the number of inquiries in regard to our work, and the demand for catalogues, we will have the largest attendance this year in the history of this school. Great numbers of people are awakening to the numerous undesirable conditions surrounding godless and worldly schools, and are seeking more elevating influences for their sons and daughters while in school.

We have a strong Faculty of teachers filled with the Holy Ghost, each one being in other ways well qualified for his line of work; and we are praying for and expecting God's abundant blessings upon our school work during the entire year.

The campus has been cleared of weeds, grass, and underbrush, and the nearby streets have also been cleared off. The Town Council has passed an ordinance requiring all vacant lots cleared of weeds, underbrush, etc., so our college community is beginning to present a more inviting appearance.

We recently purchased forty bushels of Elberta peaches; a number of the good ladies, and some of the men, girls, and boys, of Bethany gathered in and canned one hundred and ninety-six gallons of peaches for the use of the boarding department of the school.

We are seriously in need of \$50 or \$75 with which to finish putting a coat of paint on the buildings, and to beautify the interior of the rooms. We wish to have this all done by the time school opens. Anyone who may wish to help on this collection may send in any amount and it will be very gratefully received, and we are sure our Father will reward you abundantly.

J. W. VAWTER, Business Mgr.

prayed through this morning. We go from here to Brother Short's, near Marlow, Okla., the 21st, then return to my church at Altus and close our year's work. I will then enter the field in revival work.

B. F. PRITCHETT.

NORTH ATTLEBORO, MASS.

After an eight weeks' trip in tent and campmeetings we reached home on August 2d, refreshed in body and soul. Our first meeting in Minnesota was at Sherburn in the district tent with our pastor and wife, Brother and Sister Irwin. Brother Brough, our District Superintendent for North Dakota, etc., was in charge of the meeting. Some discouraging features frowned on us, but we forged ahead and did our best, trusting in God to give the increase. Threatening storms and hordes of mosquitoes kept some people at home; but others came, and had a feast for their souls. Prejudice was broken down somewhat in the public mind, and this means an easier victory for the next special effort. The pastor and wife and people stood by us nobly. God bless them and their work in that needy field.

Our next meeting was at Fergus Falls, Minn., on a new field with a faithful band of Nazarenes. Brother Martin and family entertained us royally and stood at their post untiringly. He is our pastor there, and drills wells to pay expenses while the work is growing and rising upon its feet. May God raise up more Martins who, Isaac-like, will dig again the wells of salvation which the Philistines have choked with earth! There were a dozen or so of earnest seekers; some prayed through and reached the victory side. Just before the afternoon service of the closing day, a tempest arose that threatened to destroy the large tent; the brethren took it down, and at that juncture two Adventist women came by and offered us the use of their chapel to which we repaired and there God blessed us, good and saved a soul.

From Fergus Falls we went over the Great Northern Railroad to Brother Brough's home at Surrey, N. D., where we spent several days resting and recuperating for the next conflict. Besides his faithful wife and precious children, Brother Brough has many spiritual sons and daughters that rise up and call him blessed. God has rewarded him and his for their labors of love and sacrifice, having put into the work all that they had.

We all went to Sawyer for our state campmeeting, July 3d to 14th. Bro. C. F. Weigle was to have been my co-laborer there, but was prevented by sickness at home, so Rev. W. H. Streitenberger, of Whitehouse, Ohio, was engaged to preach in his stead. He is an old friend of both Brother Brough and the writer, and a great soul winner. This was the fifth year of the camp, which is steadily growing. About fifty families camped on the grounds this year, and a beautiful spirit of

harmony and perfect love pervaded the place throughout. The morning and evening prayers made it easy for the workers to preach and sing. A company of holy saints, like those, do surely know how to praise the Lord in the beauty of holiness. They made His praise glorious. Some ninety persons sought Him for pardon and purity and many rejoiced with them. The finances were easily and happily raised, and the camp closed in triumph about midnight, July 13th. Three and a half hours later Brother Streitenberger and I boarded the Soo-Pacific Limited for Chicago, and the next evening found us at Minneapolis viewing the renowned Falls of Minnehaha and their enchanting surroundings, recalling kindred scenes and experiences in the life of Hiawatha.

In Chicago, Frankfort, and LaGrange, Ill., we spent several days with old friends and acquaintances, and then went on to Whitehouse, Ohio, the home of Brother Streitenberger. He is pastor there of two churches in the Methodist Protestant denomination, where he had a gracious revival at each place last winter. He wanted me to preach and sing to his people of full salvation, which I did six times during my ten days' visit and apparently much good was accomplished. In the second service twenty-four or twenty-five hands were raised requesting prayers for the baptism of the Holy Ghost, that sanctifies wholly and prepares one for service, among them being four ministers. We would have remained longer, but the duties of the pastorate called us home, and we left those hungry hearts in the care of their faithful shepherd, trusting in God to help him water the holy seed and reap a glorious harvest ere the season passes. I might add that Brother Streitenberger sought for the "second blessing" (as taught by Wesley) while at the campmeeting at Sawyer, N.D., last month. The sermons of the writer backed by the burning testimonies and shining faces of the victorious saints, made him hungry for the blessing. Brother Streitenberger publicly confessed that our little company of Nazarenes there had an experience to which he was a stranger, and began seeking God for a holy heart. Please remember him in your prayers that he may come forth a clear and unflinching preacher of the second work of grace—the grace that establishes the converts in holiness and fortifies them against compromise and backsliding.

ARTHUR F. INGLER.

OLNEY, ORE.

Since our last report we have closed up our year as pastor of the Pomona (Cal.) church. From there we went to Copperopolis for a meeting. This is a mining town in Calaveras county, and one of the most godless places we have ever been in.

Our campmeeting with Dr. Bresee and Seth C. Rees, at Oakland, was a most blessed time of refreshing. A large number were saved or sanctified, and some were reclaimed. The preaching by Dr. Bresee and Seth Rees was in the demonstration of the power of the Holy Spirit, and the people sang as only those do who have the blessing.

We are now here for a needed rest. We covet the prayers of the saints that God may sustain us by His might in this holy war.

Our mail will reach us at Olney, Clatsop County, Oregon, until about October 15th.

HALDOR and BERTHA LILLENAS.

MADISON, WIS.

The writer just closed a successful meeting at Madison in the American Volunteers hall. The first night of the meeting there were fifteen at the altar, and at every service there were from six to twenty. The standard of Christianity in that country is low. Holiness is unknown to many, and wanted by but few. God gave the victory in the salvation of several souls, some to pardon and some to purity. I organized a holiness prayer meeting to be run every Thursday night in each week. They earnestly desire that I shall come back this fall and hold them another meeting. There are hungry souls in that part of the country that want to know about full salvation. Any Nazarene preacher passing through Madison, Wis., will find an open door with Captain Griffith in the American Volunteers hall, to preach salvation from all sin.

J. H. VANCE, Evangelist.

Ft. Scott, Kas.

ROSCOE, TEXAS

God has given me some good meetings and a number of souls in the fountain. My last meeting was in the Rice community, near Winchell, Texas. Though we were a little late in getting started off, on account of being rained out two nights the first of the meeting, yet God heard and answered prayer and gave us a good meeting and a number of professions. We were assisted in the meeting by Rev. F. O. Burdick and Jennings. They both did good work in the meeting as well as the pastor, Rev. Frank Denman, who is just a young preacher, yet we feel if he keeps true he will make his mark in the world for God.

The Rice people know how to pull, and they pull together. Such fellowship and harmony prevailed throughout the meeting as you rarely find. In fact, the Rice church has in it some of the salt of the earth. They also know how to remember a preacher's family at home, and how to make them feel good when the evangelist comes home. I found the footprints of Rev. M. V. Dillingham and wife, G. W. McCluskey, J. E. Bates, Uncle John Friar and others whose names are in the book of life.

The MANUAL at Reduced Prices

In order to induce every member of our church to own a MANUAL, and to encourage the circulation of it among enquirers, we have reduced the price. We have not considered the question of profit in this matter, but have sought to do what would further the interests of the church. We can not give discounts from the prices noted.

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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City
Mo.

I believe it was Bud Robinson who said that "holiness seed didn't never rot." We also received a number of subscriptions for the HERALD OF HOLINESS. I feel, brethren, that we as pastors and evangelists, must stand by our church paper. We go next to Sanco, Texas, and then to Oklahoma.

J. C. HENSON.

SANTA ANA, CAL.

Sunday, August 10th, was a good day at the Nazarene church in Santa Ana. Pastor Hutchins preached in the morning and the writer at night. God the Holy Spirit was manifestly present, and the saints were fed, fired, and we believe more unified and better established in the faith. There are intricate problems and peculiar difficulties to be met, but Brother Hutchins, as we believe, is a young man possessed with splendid qualities necessary to success in pastoral work, and God has given him such a help and comfort in his wife and darling children, together with a band of Nazarene supporters and co-workers that we feel confident of a successful work being accomplished under his ministry. Our prayer is that God will continue to raise up young people who are willing to sacrifice for the cause of organized holiness obtained only through the blood of Jesus Christ.

T. S. MASHBURN.

TOPEKA, KAS.

I am on my way to my last meeting for the summer, the camp at Miltonvale, Kas. This summer's meetings have been the test of my life. I have had advice from a number of good doctors, begging me not to try to hold even one meeting; but this will make four—Concordia, Kas.; Vashti, Texas; Cherry Hill, Ark. This last meeting was great in one way: Folks who had been rejecting holiness—pastor and members—said privately and publicly that they wanted me to come and hold them a meeting in their church. The majority of them say they wanted to reach the place we call perfect love or Christian perfection. Numbers knelt at the altar, while we offered prayer. I am not accepting meetings or work of any kind, for I feel that I must have rest. However, I am in as bad shape to take it as ever in my life. My family moved to Oklahoma on account of health, and I bought a farm, largely on time. I had to buy team, wagon, farm tools, and seeds, besides the expense of moving. My boys have worked splendidly, but the drouth has made the crop a complete failure. But I can say with Job, "Shall a man receive good at the hands of the Lord and not

evil?" I have already had a good time, for which I praise God. I will either go to California or Corpus Christi, immediately when my meeting closes at Miltonvale. I never needed your prayers more in my life. I send love and best wishes to all readers.

J. W. PIERCE.

WINNFIELD, LA.

On July 25th I began a meeting at Goldonna, La., and on the 28th Rev. S. D. Slocum, pastor of the Nazarene church at Jonesboro, La., came to my assistance. The meeting was a grand success from beginning to the close, and the Lord blessed His truth. The church was wonderfully revived, and we had five accessions. I went from these to Bulah church, one of my appointments. The meeting here had been in progress two days. Bro. John Pruitt, a member of the M. P. church, was holding the fort. He is a young man who was reared in this neighborhood. Two years ago he was saved from a life of sin and shame, and God called him to preach. The Lord surely put His approval on his efforts among his friends and relatives. The results were not as manifest here, as they were at Goldonna, but we had a good meeting. We only received one member into the church, although there were a good many more professions.

G. W. ROCKHIELD, Pastor M. E. Church.

BRIDGEPORT, TEXAS

In our meeting at this place quite a number were justified, some reclaimed, and a goodly number received their Pentecost, the second blessing properly so called. Brother Ellis preached in the old-time way with the Holy Ghost power sent down from Heaven. Men and women fell under its power and got to God. The church has been revived at this place, and a goodly number joined the Nazarenes. We called Brother Ellis back to hold our meeting in 1914.

S. P. COFFMAN.

FELICITY, OHIO

The meeting at Felicity began Saturday, August 2d, and has increased in interest at every service. We found here a little band of faithful holiness folks, together with a number of the Cincinnati Bible School students, who were eager for the battle. God has graciously poured out His Spirit on us at every service. Last night not more than half the people were able to get inside the tent, some came, bringing their own chairs, and sat on the outside. Eight were at the altar night before last,

and ten more last night. We are looking for greater things to follow. Bro. R. R. Sharpe is with us, and is leading the host to victory in song. Bro. I. Haratani, from Japan, is also with us for a missionary service. A number of other preachers and workers whom the Lord has sent in are lending a helping hand. The testimonies of those coming through are clear.

HOWARD W. SWEETEN.

HAVERHILL, MASS.

Good day Sunday, August 17th—hottest day of the year, 97 in the shade. Many churches were closed or running only one service. Our people want three preaching services, and had them Sunday. In the evening we had a blessed time, a regular Pentecostal meeting. When we closed at 10 p. m., there had been thirteen seekers at the altar. The week-night services bring out about seventy persons to each meeting, and the man that can stop them from running and succeeds in closing them before ten o'clock can do better than I can. Bless God for the Pentecostal Church of the Nazarene! May she keep on fire until every city and town in our country may be blessed with such a company of people within its borders. It can be done. *He is able.*

Our church orders 75 copies of THE OTHER SHEEP.

W. G. SCHURMAN.

BIVINS, TEXAS

I have just closed a fine meeting with the pastor, Brother Coughran, at Alba. The crowds were immense, the interest good, and souls blessed at most every service. I am now at Bivins to join Brother Land in the campmeeting here. The Lord is blessing, and we expect great things from Him.

P. L. PIERCE.

PENIEL, TEXAS

Since June 2d I have spent the greater part of my time in the southern parishes of Louisiana, trying by song, prayer, and the preaching of a living Savior to lead the many hungry souls of that dark and sin-cursed region to the light of full salvation in Jesus Christ. Since last August I have evangelized in quite a number of the leading parishes of that state, and have found whisky and immorality on every hand. In some places during divine service where full salvation was being preached, man and wife sitting together, both Roman Catholics, they would talk out and disturb the services if they thought you were speaking of the "Father" (?) or if they could bother you in any way. These cases are among the incorrigibles. On the other hand, there are some fine people in Louisiana, and some excellent holiness people—French Creoles, soundly converted, genuinely Protestant, and enjoying and preaching a full salvation free from sin, and that the only way out of Purgatory is to live a life of real holiness, and thereby avoid the landing in that awful region. I leave in a few days for that ripe field to labor until about Christmas.

W. P. PINSON.

BLUM, TEXAS

In our Kingston (Okla.) meeting a few souls were definitely blessed. This place was like Red Rock, Texas; we did not have time enough. When the meeting ought to have continued we had to close; but good was done. The pastor, Rev. A. O. Dumcan, is a fine man. My daughter Ethel was with me there. My next meeting was in the Buffalo Gap campmeeting in Taylor County, Texas. Here Rev. H. G. Land is pastor. My son-in-law, Rev. H. B. Wallin, was with me. The Lord gave a great meeting; many were the shouts of victory. Sister Lillian Pool's brother was saved and sanctified. Buffalo Gap camp is a good meeting. Some of the salt of the earth are there. This is the home of Brother and Sister Cagle. Whatever the Buffalo Gap folks may think about holiness they believe in Brother and Sister Cagle. Brother Land is one of our best men. His daughter was blessedly saved in the meeting. Brother Wallin is a fine all-around help. Miss Armeta Neesmith gave good service at the organ, and Miss Bessie Howard on the violin. There were fifty-two professions. The outlook at Blum is good for a revival.

J. E. THREADGILL.

ABBYVILLE, KAS.

We left Newberg, Ore., on Monday morning for Abbyville, Kas., where we were to begin on Thursday night. Crossing the Rockies at the Tennessee pass, at an altitude of 11,000 feet, called the top of the world, we came down the eastern slope and struck the Arkansas river and followed it, passing through the noted Royal Gorge, where we had rambled in sin more than twenty years ago. We arrived at our destination on time and housed in the home of Brother Schrock where we were entertained last year.

We were soon in the battle, and for ten days the war was hot, and the weather was hot too; but our God led on to certain victory. The crowds were smaller than last year because the meeting was out of season, being much later than they have meetings; and two threshers were in the community and kept many from coming. But thank God, souls found pardon and purity. There are many fine saints there in the Nazarene and Mission church, and they all enjoyed the meeting greatly. Brother Ball, the Nazarene pastor, is among the finest young men we have met in all our travels. The pastor of the Mission church is a

Superintendents' Directory

□ □

GENERAL SUPERINTENDENTS

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

1126 Santee Street

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

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

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Kansas District Assembly, Kansas City, Missouri.....September 3-7
Iowa District Assembly, Kewanee, Ill.,.....September 10-14
Oklahoma District Assembly, Ada, Okla.,.....October 22-26
Kentucky District Assembly, Newport, Ky.,.....November 13-16

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

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

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

Gaines (Mich.) Campmeeting.....August 22-28
Cleveland (Ind.) Campmeeting.....August 29-September 8

Olivet, Ill., Opening of school.....September 10
Kansas City, Mo., Missionary Board, October 9-12
Delight, Ark., Arkansas District Assembly.....October 14-19
Olivet, Ill., Chicago District Assembly,.....September 30-October 5

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

DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

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

ALBERTA (CAN.) MISSION

W. B. TAIT.....Box 694, Red Deer, Alta., Can.

ALABAMA

C. H. LANCASTER.....Jasper, Ala., 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
Falmouth, Mich., All-day meeting.....September 10
Harrietta, Mich.....September 11
Hope, Mich.....September 13
Grand Rapids, Mich.....September 15
Chicago, Ill.....September 17
Hammond, Ind.....September 17

Mansfield, Ill.....September 18
Fithian, Ill.....September 19
Fairmount, Ill.....September 20
Butler's Ford, Ill.....September 20
Danville, Ill.....September 21
Georgetown, Ill.....September 22
Olivet, Ill.....September 23
Seymour, Ind.....September 24
Indianapolis, Ind.....September 25
Connersville, Ind.....September 26

CLARKSVILLE

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

COLORADO

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

DALLAS

W. M. NELSON.....Texarkana, Texas
Nash, Texas.....August 28-September 15

DAKOTAS AND MONTANA

LYMAN BROUGH.....Surrey, N. D.

IDAHO

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

IOWA

B. T. FLANERY.....Olivet, Ill., Galesburg, Ill.....August 20-30
Kewanee, Ill.....September 2-14
Iowa District Assembly, Kewanee, Ill. Sept. 10-14

KANSAS

A. S. COCHRAN.....Kansas City, Mo., 3440 Wayne Avenue

KENTUCKY

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

LOUISIANA

T. C. LECKIE.....Hudson, La., Barham, La.....August 23-31

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.

OKLAHOMA

S. H. OWENS.....Sulphur, Okla., Liberty Hill (near Wister), Okla.....August 27-28
Hill, Okla.....August 29-31
Paw Paw, Okla.....September 1-3
Sallisaw, Okla.....September 4-5
Wann, Okla., (Dedication).....September 7
Bethany, Okla.....September 8-10
Sulphur, Okla. (At home).....September 11-12
Amos Okla.....September 13-15
Lone Grove, Okla.....September 16-17
New Burg, Okla.....September 19-21

PITTSBURGH

N. B. HERRELL.....Lisbon, Ohio
Millersport, Ohio.....August 28-September 7
Celina, Ohio.....September 8-14

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.

WASHINGTON-PHILADELPHIA

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

DODSONVILLE, TEXAS

[DELAYED TELEGRAM.]

The fire is falling. Twenty have prayed through. We are asking for a hundred souls.

W. E. ELLIS.

DULUTH, MINN.

In a meeting with Brother and Sister Plumb. God led them to this city to open a mission, and He is blessing them and their labors. They called me to give them a meeting, and souls are coming through in the good old-fashioned way. We are looking forward to a great time of soul saving; also planning on organizing a church here. It is a great field for our church.

LYMAN BROUGH, Dist. Supt.

SOUTH BLOOMINGVILLE, OHIO

We began a campmeeting here August 8th. We are having good crowds every service, and the very best of order and attention; plenty of conviction and a few requests for prayer. Only about one out of every twenty make any profession. We have been preaching on the need of the new birth that must precede entire sanctification. This is a very needy field, and Bible holiness has been preached very little in this section.

A. R. WELCH, Evangelist.

fine, sanctified man, and stood nobly by us. We closed Sunday night at ten o'clock, and our good Brother Rich had his auto ready and we stepped in and he took us to Hutchinson, fifteen miles away, to take the midnight train.

Sister Helen Hoke, of Hutchinson, rendered valuable help at the organ and in song. We took the train, and went to Newton, and from there we went south to Royce City, Texas, where we spent the night with our father. We went up to the Greenville campmeeting and spent two nights and one day, and met old Peniel friends and enjoyed hearing Rev. R. T. Williams preach two great sermons; also heard Father McCulloch preach one of his great holiness sermons. It was the first time we had looked on the Greenville camp in full blast in fifteen years, although we had spent ten years right on the grounds. This is one of the great camps in Texas, and is blessing thousands of hearts with a full gospel. Brother DeJernett, the founder and manager, is still at his post, and in his silent way doing more than any one man to push holiness. We left Greenville for Cleveland (Miss.) camp, and are now on the ground, and the glory is on, and many souls are finding pardon and purity. We go next to Pasadena, Cal.

J. B. McBRIDE.

Pasadena, Cal., Rte. 1, Box 222.