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EDITORIAL

MISINTERPRETING GOD'S AIM

IT IS sadly true that we often misunderstand God's aim concerning us. We seem slow to get away from the conception of God as a tax-gatherer, or an exacting Master who is ever on our trail seeking something of us. Whereas, He is really our kind and loving heavenly Father, ever seeking us for something pleasant, and ever seeking something for us which will prove delightful and enjoyable. The trip away from the pagan conception of the deity as an avenging and cruel judge or monster is a tardy one. Why not take this trip at a leap and exult in the truth that He is our Elder Brother, our Father, our Comforting Mother?

"As one whom his mother comforteth so may God comfort thee," is the spirit and way of God. Not "How much owest thou me?" but "What can I do for thee?" expresses God's spirit and plan for us. The world, the flesh and the devil desire very earnestly to indoctrinate us with this cruel conception of our God, and once they get the falsehood believed they proceed at once to oppose and traduce such a God as unworthy of our loyalty. The Scriptures do not reveal to us any such God. This is the devil's God he seeks to palm off on us, that he may have somewhat to urge against Him with truth. Having no case in court, the devil seeks to make one at any hazard, and this accounts for this travesty of a God he seeks to impose upon us.

No our God is a God of infinite love and inflexible justice. In the blood of the blessed Son of God these marvelous principles are found reconciled and harmonized, and God can be just and yet the justifier of the sinner who repents and trusts and commits himself to the arms of his Savior. What a government where sin is not looked upon with the least allowance, but where the vilest sinner may return to his God and find peace and pardon, and heaven at last. In this government or kingdom the subject is not living in a state of fear and dread, but of faith and hope and filial love; he is conscious of the watchful eye of a fond Father being evermore upon him for good, and angels guard him against hourly dangers unseen to mortal eye.

Spurgeon's incident is illustrative of the point under discussion. He said there was an old woman who hid in the garden behind her cottage when she saw the landlord coming. The landlord was passing a few days later, and, seeing his tenant, greeted her, and said he had called a few days before but had not found her in. Then the old lady confessed. She had not been out; but she supposed he wanted the rent, and she had no money with which to pay it, and she had hid from him. Her landlord laughed kindly, and said, "No, Margaret: I was not after the rent. I happened to have a sovereign I thought you might like to have, so I stopped as I passed to give it to you. Now, unfortunately, I haven't got it; I gave it to someone else."

This tells the sad tale of too many of God's children. We are so slow to trust Him for all He longs to do for us. There is a song about God having His "best" for all who will trust Him for it, and His good for such as will trust only for the good. Why not trust Him for His best, as this is equally for all who will trust for it? We limit God by our unfaith or our partial faith. He challenges us to open wide our mouths that He may fill them. He tells us to ask largely, assuring us that He is able to do "exceeding abundantly above all we ask or

think," and surely with such blessed assurance we are without excuse if we go lean, or halt along the way of the kingdom.

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SERIOUS MISTAKES

THERE are very serious mistakes that can be made in the matter of procuring help in revival meetings. By all means the evangelists or pastors called to assist in a meeting for our Pentecostal Nazarene Church should be men and women with some recognized and accredited standing in some branch of the church of God, and not in the least antagonistic to our own church. We do not propose to proscribe and read out of the Kingdom independent, anti-denominational people who go over the country proposing to hold meetings in any church where they can get permission, but who are responsible to nobody, and make warfare on all organized methods of work for the Master. If they have a work, it is not to assist our Nazarene people in meetings. These people will do great harm in a community by sowing seeds of discontent and restlessness among the church membership, and will leave a condition which will give any pastor untold trouble.

Worse even in their results are the labors of those who especially antagonize our own church. There is only the grosser inconsistency in having a co-laborer who openly or secretly works against the denomination whose pastor he is assisting. It matters not how fine a preacher he is. The more gifted he is, the more evil he can do our people in trending them away from us and disrupting their peace of mind and their loyalty. It matters not what great reforms he may champion. He may be distinguished for his antagonism and exposure of Romish intrigues and encroachments and errors. We welcome all the work done along these lines, but ability and success and even sincerity in this work are no palliation for a man's using his influential position as helper to one of our pastors to disrupt his people's loyalty, sow seeds of discord and possibly to organize some other church better suited to his own peculiar notions. The preacher in question may be a great temperance reformer. His record may be clean on the question of prohibition. His life may have been largely given to the laudable and needed work of exterminating the open saloon. This, however, does not qualify a man for being a helper in meetings in any and all churches. If he accepts a call to assist in a meeting in a denominational church and uses his position and influence to undermine such congregation and establish some other movement or church, he has violated a very high law of propriety, and should be avoided by our people. Connection with some great and worthy benevolent cause should not give a man entrance into our pulpits as helper in meetings, if he be out of sympathy with our work or methods and dare work against them. We stand for temperance, for benevolence of the broadest and most varied type, and for undying antagonism to Rome as a political institution, whose intrigues and schemes and aims are un-American and unpatriotic and dangerous to our liberties. But the espousal of any one or all of these noble causes gives to no man release from the ordinary courtesies which should prevail between people, and can never be accepted in requital for stabs secret or open at our church which God has so signally blessed as a means for spreading scriptural holiness over these lands.

Our pastors should be very careful in employing men and women for help in revival work to know they are at least friendly and not antagonistic to us. We should be broad, and not consider that we alone have men who are worthy of such calls. We should not have breadth enough for our own destruction. We are not pleading for narrowness. We like breadth, but we like consistency also. No pastor has a right to call a man to help him who he knows will tear down what he is giving his strength and life to build up. This is inconsistency and folly.

We urge with great seriousness and earnestness that our pastors and campmeeting committees exercise very great care in selecting preachers to conduct or assist in meetings. We have a wonderful work to accomplish to which God has called us. We need to conserve our forces and to present a united front in our work, and can not afford to wink at much less allow anything like disintegration to go on among us without serious fault on our part. To all who do not endorse or approve our methods and our character of organization or our faith we can say, "God bless and be with you and use you to the utmost possibility: as for us, we will work best on separate lines."

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OPPOSITION GROWING

IT IS with the profoundest pleasure that we note the growing opposition to the American saloon. The most noteworthy phase of this growing opposition is the fact that a hitherto unfelt influence is coming to the front in the warfare against this pagan infamy. Some great secular papers like *Collier's Weekly*, and some great dailies like the *Kansas City Star* and *Times* are pronounced in their antagonism. Some of these leading papers refuse liquor advertisements in their columns, and thus turn down an enormous income. All this is encouraging.

We have noticed of late frequent remonstrances against the licensing of saloons in resident districts in Kansas City, on the part of the citizens of these districts, and in some cases licenses have been refused. In one case two prominent saloons have had their licenses annulled or refused through petitions of leading business men on our most prominent business downtown streets on which these saloons were located. The charges made were that these saloons were centers of lawlessness and crime, and were such institutions as injured and jeopardized other lines of business. The police commissioner of Kansas City has come out in a public statement against saloons in residence districts, on account of the women and children of such districts. Thus on all sides the coils are tightening around this doomed and deservedly outlawed outrage of modern civilization, and the day is coming when its destruction will be accomplished, root and branch. We only wish the velocity of its merited abolition could be accelerated, and can hardly see why it is not.

Some very natural questions arise anent these new opponents and their reasons for their antagonism to the open saloon. We have never seen a single reason alleged for their opposition in resident districts that would not hold equally against their existence anywhere under the shining sun where human beings lived or did business, or even visited occasionally. If it makes slums of nice resident districts so quickly and surely as has been credibly charged by residents of the complaining districts, what is the saloon doing in congested business districts but making them slums, and then sending out the debauched victims from the business houses thus cursed with the presence of the saloons to sadden and shadow homes which otherwise would remain happy places of domestic peace and contentment? If the saloon is a curse it is a curse everywhere its foul and slimy trail is allowed to be seen and suffered. The policy of segregation is a confession of the utter diabolism of the open saloon. Its work is one and the same

anywhere and everywhere. It is no respecter of persons or places. It destroys and despoils recklessly and ruthlessly always and everywhere. There is no method for lessening the nature or the policy or the character of the work of the saloon. It is only a question of degree or amount of spoliation. Its maw is remorseless and bottomless and its conscience a thing which never had existence. Its devastation would be universal and its sway over the politics and its wreckage of the American home and every blood-bought American institution dear to us would be absolute and universal if it only had the lease of power and were left unhindered by limitations or restrictions.

How and why any sensible man can see its danger to humanity under one set of circumstances, or in some sections, and fail to see its universal danger to humanity anywhere and everywhere it is allowed to live, we can not see. A rattlesnake is a menace on any street at any time while it has life. You can not change its venom into a boon by protecting certain portions of a community from its deadly fangs. The very fact that you seek to protect any portion of the community from it is proof positive and a confession that everybody is endangered by the snake where it is allowed to live and go about. It is furthermore a fact that one portion of the population has as much right to protection from the venomous fangs of this enemy to mankind as another portion. The policy of segregation is an unrighteous and deliberate sacrifice of one portion of the population to the cupidity and cruelty and infamy of the saloon. What statesmanship or propriety or decency can be found in such a miserable bargain. Are the welfare and life and happiness and the souls of human beings of less value or entitled to less consideration than the plethoric purse and insatiate greed of this legalized enginery for the destruction of the state and nation? What guardians of human liberty are such police authorities or law-makers or law-enforcers? We are of course glad to see any degree of curtailment of the deadly work of the saloon by any refusal to license in certain localities, or any sort of restrictions. At the same time it is proper to call attention to the illogical and absurd position of such restrictions or denials when the authorities refuse to go further and follow out the inevitable and inexorable logic of their own policies. We would welcome any, even the least maiming of or restrictions upon the rattlesnake, though they did not lessen his venom or the deadliness of his bite. We only insist that consistency commits us to the total destruction of the deadly reptile. His venom being alike deadly to all, and all people being equally entitled to protection against the common enemy, we contend that common logic and common consistency and common fairness unite in demanding the complete destruction of such a public and universal and dangerous enemy to human life.

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WORRY AS A MASTER

ALL servitude is galling, for human nature loves freedom. There is, however, one master whose bondage is peculiarly irksome and humiliating and exacting. This master is the habit of worry. It is blessed that there is a provision made for deliverance from this worry. This victory is in the blood of our Lord Jesus Christ. He was manifested to destroy the works of the devil, and if there is any one work which is properly credited to him it is the useless and pernicious habit of worrying. Mark Guy Pearce has well and wisely said on this point:

The moment I fret about a thing I am its slave, instead of its master. And there is no slave master in the world like worry. Another master may grudge the dinner hour, but he must give you time to sleep. Another master may grudge the hours of rest, but sometimes you must eat. But worry will work you twenty-four hours a day and spoil your appetite in the bargain.

"The foes with which they waged their strife
Were passion, self, and sin;
The victories that laureled life
Were fought and won within."

THE EDITOR'S SURVEY

BAFFLING DESCRIPTION

There is one thing which no painter's brush can portray, and which no poet's fancy has ever adequately pictured, and which no rhetorician or orator has ever possessed the tongue or genius to depict. We mean a mother's love. This is the most potent, the most tender, the most beautiful, the most patient, the most conquering, the most enduring, the most self-sacrificing, the most sublime, the most seraphic, the most angelic, the most divine, the most Christ-like, the most heavenly influence witnessed among the busy, self-absorbed millions of this rushing world. In an exchange we find the following:

There is an old legend that runs in this wise: At creation's dawn an angel came down to earth and before returning looked about for something to carry back to heaven. There were three things that attracted the attention of the white-winged messenger—a bouquet of sweet flowers that had been gathered from one of earth's fair and blooming gardens, the smile of a little baby that had been playing with a sunbeam and a mother's love. These three the angel carried away. But when he reached the pearly gates of paradise, the flowers had withered, the baby's smile had vanished; only the mother's love remained the same. Being found as pure and eternal as the waters that flowed by God's throne, all the angels that ranged about exclaimed in unison: There is nothing on earth pure enough for heaven but a mother's love. This was a tribute containing a sublime thought. And through all the ages it has been human experience that the angels referred to in that far-away legend were not over-extravagant in the message they passed out through the open windows of the "many mansions" along the banks of the "river of gold."

MOVEMENT AWAY FROM ROME

That is an encouraging fact to which *Zion's Herald* calls attention in mentioning the departure from the Romish communion of several bodies of adherents. In Austria, during the last year, there have been formed eight separate non-Romanist schools, and fourteen evangelistic missions, and there have been started nine new churches where evangelical Christianity is preached. Between the years 1891 and 1900 there were 49,626 conversions to Protestantism and 4,697 to Liberal Catholicism. Between the years 1901 and 1910 there were 78,753 conversions to Protestantism and 8,551 to Liberal Catholicism. Besides these losses there were 14,640 who left the Romish Church but attached themselves to no church. Many of this class drift into infidelity after such abuse of faith and such deception as they witnessed in practice in Romanism. Commenting on these facts the *California Christian Advocate* says:

This movement has a very real menace. Rome is determined to fasten itself on the new and live tissue of America. Rome has the strange power of adapting itself to any sort of conditions. In heathen countries Rome is pagan, simon pure, and in a Christian country it imitates and arrogates and duplicates and dominates until a good many very good people think it is a real Christian instituton. France has renounced the hierarchy, Italy has repudi-

ated Romanism, Portugal is kicking out of the harness, but unfortunately for all these countries, they go away from Romanism to hate all religion. Rome is preparing to make a grand stand in America.

AN EXPLODED PLEA

Defenders of the licensed liquor infamy nave long used the plea of "personal liberty" in defense of the traffic. It has been claimed that to destroy or regulate or limit the traffic would be to interfere with personal liberty. In the face of this specious plea the war against the traffic has gone steadily on with increasing gains. The people have refused to believe that the weak have any personal right to allow themselves victimized, and that much less have another class any inalienable right for money consideration to victimize and debauch any class of our citizens. It has been claimed that where any of our citizens have proved too weak

ple against usurpers or oppressors. On the point of the plea of personal liberty the *Kansas City Star* says:

It is against the general spirit of the west to interfere in personal conduct—to prohibit the doing of this, that or the other thing. Why, then, has local prohibition of the liquor traffic made such prodigious gains throughout Missouri in the past few years? And why has Kansas—Freesoil, truly—been greatly strengthened in its prohibition policy? Because the beer and whiskey traffic, as conducted by the brewers and whiskey houses, has proved itself the great enemy to personal liberty.

In lawmaking, the liquor business, in order to get favors for itself and immunity from regulation, has made common cause with other interests fighting decent government. In politics, the strong arm of city and state machines has been the saloon. As to social regulations: The saloon has been called, by the saloons, "the poor man's club." It has not been—except that for many poor men and other men it has been the club that has beat them over the head and addled their brains. Drink has been an anodyne, a soporific. The poor man who has "drowned his sorrows in the flowing bowl," instead of keeping a clear head to enforce his rights, has not had his fair share of personal liberty. In the criminal records, the liquor traffic has been responsible for most of the offenses. The youth who has drunk "white mule" and "shot up the street" and landed in prison has not had personal liberty. It has been the combination of all these facts that has outweighed in the people's mind any supposed theory that one man has a natural—that is, God-given—right to sell liquor, and another man has a natural—that is, God-given—right to buy it.

AN ANOMALY IN HUMAN THOUGHT

Truly the foundation of the Christian system can be called an anomaly in human thought. Where before in the world's history was there conceived the forming of a government on favor or love. Force was the world's only thought in the realm of government-making. Justice, order, force—these were the highest notions and achievements ever reached before the coming of Christ. When He appeared an entirely new and unique conception was introduced into the thinking of the world in the proposed founding of a kingdom on simple love. This contradicted the centuries of the world's thinking and observation and seemed audacious. The projection of charity or love as the controlling principle in a government was anomalous, yea, unthinkable. The world resented it, and opposed such an innovation. Yet the new idea persisted in living and conquering, and on and on it went until it compelled recognition and created standing room for itself in a doubting and resisting world. Today this Christian thought and fact in governmental ideas stands forth the most conspicuous fact and the most wonderful feat in the entire world. Many have seen and felt and recognized the irresistible evidential value of this fact in the world. How or upon what principles can we explain this phenomenon and its coterie of marvels if we deny the divinity of the Founder of this new system in the world? The great

JUST FOR TODAY

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Lord, for tomorrow and its needs
I do not pray;
Keep me from any stain of sin
Just for today;
Let me both diligently work
And duly pray;
Let me be slow to do my will,
Prompt to obey;
Help me to sacrifice myself,
Just for today.
Let me no wrong or idle word
Unthinking say;
Set thou thy seal upon my lips,
Just for today.
So for tomorrow and its needs
I do not pray,
But keep me, guide me, hold me, Lord,
Just for today.

—Samuel Wilberforce.

or too ignorant for self-protection against the insidious inroads of this destructive use of intoxicants the state has a right to interfere and at least refuse to be a co-partner in this debauchery of the weak by refusing to license the destructive traffic. The state acts upon this principle with its insane and sick and feeble-minded by taking charge of them, and, if necessary, restraining them in the exercise of their liberty in divers ways. Indeed, with this latter class there is even more ground for complaint about interference with personal liberty than with her course with the weak and temptable who are the victims of the legalized liquor traffic. This opposition to the licensed saloon is a world movement. It is a veritable revolution, and revolutions never go backward. Their movements are always onward. However slowly the movement may at times go, it is a fact that all revolutions have but one course and that is forward and onward, and this is true in the warfare against this liquor evil. It is humanity's struggle for its own normal existence, and it is bound to succeed. Humanity has never failed in a single struggle for any right or good of the peo-

Napoleon was not too busy or too heedless to see the force of this transcendent fact. In his lonely exile on St. Helena, as he mused upon the transitory nature of human greatness, his mind turned to this great contrast, and we hear him using these words:

Alexander, Caesar, Charlamagne and myself founded empires. But upon what did we rest the creations of our genius? Upon force. Jesus Christ alone founded His empire upon love; and at this hour millions of men would die for Him. * * * Christ speaks, and at once generations become His by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of love, which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to affect this thing, namely, to make Himself beloved, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is the reign of charity. I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause. But, after all, my presence was necessary; the lightning of my eye, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power which lifts the soul, but I could never impart it to any one. None of my generals ever learned it from me. Nor have I the means of perpetuating my name and love for me in the hearts of men, and to effect these things without physical means.

Now that I am at St. Helena; now that I am alone, chained upon this rock, who fight and wipe empires for me? Who are the courtiers of my misfortune? Who thinks of me? Who makes efforts for me in Europe? Where are my friends? Yes, two or three, whom your fidelity immortalizes; you share, you console, my exile. Yes, our life once shone with all the brilliance of the diadem and the throne; and yours, Bertrand, reflected that splendor, as the dome of the Invalids, built up, reflects the rays of the sun. But disaster came; the gold gradually became dim. The rain of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now. General Bertrand, and soon I shall be in my grave.

Such is the fate of great men! So it was with Caesar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to pupils by their tutors, who sit in judgment upon us, awarding us censure or praise. And mark what is soon to become of me; assassinated by the English oligarchy. I die before my time; and my dead body, too, must return to the earth, to become food for worms. Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth.

A FESTERING AND DISHONORING SORE

Some national or social ills are unfortunate but not dishonoring because they are unavoidable. There are others, however, which are not only unfortunate, but disgraceful and shameful and dishonoring because they are avoidable. These are tolerated because of cowardice or because of some political pull held by their henchmen. Such is the Mormon infamy which has been tolerated to our disgrace and manifold hurt as a people. This infamy cries to heaven our shame, and

must be abated for the protection of our homes along with the open saloon and kindred evils. There is a remedy plain and simple in sight which should be applied at once, which would at once destroy it, root and branch. This remedy is a constitutional amendment forever prohibiting polygamy within our borders, and affixing such a drastic penalty as would strike terror into the hearts of violaters. The homes of our nation demand this action and we can not longer delay without serious injustice and treason to the people. Let Congress begin at once a movement looking to this end. Who will be the patriot in that body who will forever endear himself to the nation's women, children and chivalric citizens by championing such a bill? Rev. S. E. Wishard, in *Herald and Presbyterian*, says with force:

Whither shall we turn for deliverance from the dishonor and crime of polygamy, so long festering in the life of our nation? Mormon pledges and plighted oaths that polygamy should be ended have failed. The state of Utah, violating her own laws and constitution continuously since she became a sovereign state, offers no hope of ending the crime that has blackened the otherwise fair history of our nation. The politicians who have sold their American birthright for a mess of Mormon pottage will never lift voice or hand to save our nation from the sin and dishonor of polygamy.

There is, however, a source of absolute relief, and it is within our reach. Let our statesmen that are left to us open their eyes to the fact that polygamy is no longer a dishonor to two or three states. It has now become the crime of our nation, because it exists only by permission of the nation. To be more specific the Congress of the United States can at once make provision for a constitutional amendment, forever prohibiting polygamy in every state and territory in the Union. If such an amendment were provided, it would pass every legislature in the United States at the first opportunity, with perhaps two or three exceptions. Here is relief, if Congress will give the sovereign states an opportunity to sweep this foul stain from our country. Congress, by an amendment to the constitution, gave citizenship to the millions of the African race, in the face of the opposition of a number of states. Will that body now hesitate an hour to bring relief to hundreds of Mormon homes, and to save the American home from dishonor and infamy?

HOLINESS THE WORLD'S ONLY HOPE

We heartily believe that holiness is the world's solitary hope. It is the only hope in the great reforms for which men labor and sacrifice so willingly. The success to be achieved along the lines of these different reform movements will be only fragmentary and temporary until holiness, with its mighty underlying principles, grips the public conscience and prevails among men. We believe in the ultimate triumph of every great reform for which humanity suffers and labors, but we believe at the same time they will materialize finally only through the mighty energy of the principles of holiness, which Christ died to render possible, and which God has decreed as this world's only hope in the struggle against sin in any form and under any name. The churches had as well recognize this fundamental truth, and come to this God-

ordained standard. Their work will be necessarily puny and unsatisfactory so long as this truth is rejected or denied. In this fierce fight against sin we need an army fully panoplied, and with the whole armor. The fight is a fierce one, and is to the death, and there is need not only of a solid front against the enemy, but of an army equipped in exact accordance with the provisions and commands of Him who orders the fight, and has directed as to our movements, and who alone understands the enemy to be overcome. The *Wesleyan Methodist* says with truth:

A gospel which does not save from sin does not have enough power in it to keep this world from going at a headlong pace to destruction. The reforms so much advocated by radical men will utterly fail in the end if the gospel of holiness is not preached. We believe without a particle of hesitation in the political doctrine of absolute prohibition of the liquor traffic and of all other crimes, but we do not expect ever to see prohibition more than a temporary success nor any other kind of rescue work accomplishing more than temporary relief until the gospel of holiness shall be preached and accepted and lived in this world. Much may be done to suppress the white slave trade, to produce better relations between capital and labor, to correct the abominable wickedness of commercialism, but none of these evils will be destroyed except by the gospel of holiness. What wonder then that some men feel, "Woe is me if I preach not the gospel of holiness." If the men are right who believe that the ultimate redemption of this world is in the second coming of the Lord, we are still right, for it will be the gospel of holiness which will be preached then and which will be the power of God in the salvation of mankind. If the men are right who believe that preaching the gospel as it is now preached will gradually bring the world back to God, we are still correct, for it is only the gospel of holiness which saves.

REFLEX INFLUENCE OF GOOD DONE

Work done for others not only is helpful to them, but is helpful to those undertaking to do the work. Really this is one of the chief means of growth for Christians. There is no quicker and surer way of dwarfing the spiritual life than that of living within ourselves and ignoring the needs of a lost world that lieth in the wicked one. We must let our light shine if we would keep our candle lighted. Dr. Daniel Steele's case of the child-convert illustrates this truth, as well as the power of divine life in the heart and on the tongue of a little child. He tells it in the *Christian Standard*:

A little girl of eight years came from her chamber to her mother, radiant with joy, and said, "Mother, God has pardoned my sins; may I run across the street and tell the old cobbler?" "It will do no good, my child, for he is a confirmed and outspoken infidel," said the mother. "But it will do me good to tell him, and it may do him good, too; may I go?" "Yes, if your heart is so set on it." She went and told in artless simplicity of her repentant tears and prayers, of her trust in Jesus Christ who died to become her Savior, of the light and joy which sprang up in her heart, of the feeling of love toward God, and of a voice sounding within saying, "Father, Father;" and whenever she thought of God He seemed no more like a policeman to arrest her, but a person more tender and loving than her mother. Before she finished her solitary hearer was in tears, which did not cease to flow until they were wiped away by the hand of divine mercy writing forgiveness on his believing heart. "A little child shall lead them."

THE OPEN PARLIAMENT

POPULAR RELIGION

OSCAR RAISOR

Popular religion seems to be chiefly based on "higher" criticism and a false idea of altruism. By virtue of its existence it proclaims the old-time gospel salvation to be erratic and inefficient. Then, to patch the deficiency, the ecclesiastical brains have sought and found a plan that is agreeable to the general public, and adapted to the demands of a twentieth century people. In this adaptation some things have been eliminated from the Bible which could not be reconciled with some alleged "science" and "philosophy."

The altruistic latitudinarians are perplexed over the hell-fire doctrine, and in their confusion discard the idea, saying that God is too good to consign His children to a burning hell. This belief is held by many people, in all classes of society, from the most erudite minister to the rankest Russellite.

Of course Satan inspires this belief—he does not want hell-fire preached for the same reason that a fisherman doesn't want any noise made while fishing.

Again, we notice that the popular religion is the antipode of the full salvation doctrine. This is so because popular religion which is worldliness, and full salvation which is holiness, are as diverse the one from the other as heaven and hell.

Hence we conclude that popular religion is the devil's counterfeit of Christianity. Have you never seen a sample of this religious mockery?

For elucidation let us suppose we are attending some "Fourth and Broadway" church—especially is it a "broadway." Here we behold a veritable palace. We peruse the bulletin-board to ascertain the subject. It is: "The gospel of inventions." We step inside and according to our dress are ushered to a place of suitability. Then the Rt. Rev. Critique Stellarnoggin, arises in his clerical majesty before the vast congregation and reads his text: "There is no new thing under the sun." Then he proceeds, both logically and chronologically, to refute the textual assertion and gives in proper homiletical style the value of such inventions as the airship, the automobile, wireless telegraphy and color photography. But never a word is uttered that would induce a sinner to believe that Christ died to save him, or that there was anything whatever supernatural in Christianity.

The reality of this supposition is enacted in thousands of churches today. Even in the so-called revivals the farce is as apparent and appalling.

The country is being cursed today by not a few popular evangelists who command crowds of thousands of people and a salary of thousands of dollars with a sham result of thousands of so-called conversions. Such pseudo-revivals are the devil's delight. This is so because Bible

repentance and other essentials are either supplanted or entirely ignored. In this "revival" there are no counter-currents. All is smooth sailing and down-stream. The secret of the matter is, the devil is going that way also. How can two walk together except they be agreed?

Then as a result of the quick and easy method of "conversion," the newspapers report vast numbers as having "embraced religion." Alas that they did not have a *chance* to embrace more!

There is ample room for and need of a warning note being sounded in the hearing of some of our holiness evangelists along this line. We should beware of getting people to respond to altar calls on general propositions. Many come this way who do not mean business, but only want an excuse to profess something for selfish purposes.

Then it is an alarming fact that after the altar has been filled, it often happens that unsophisticated "workers" will proceed to "buzz" into the seekers' ears till such wish that they had never come forward at all.

Then after several minutes of this well-meant though disastrous confusion, some one starts a song and the seekers are told if they really believe they should stand and "show three worlds" that they "mean business." Then most of them, not wishing to appear obstinate, will drowsily respond. Then by means of an interrogative corkscrew a flabby testimony is extracted.

What is needed here is to first get the folk forward on common sense, scriptural propositions; then, where instruction is needed, it should be wisely given by sane and safe parties; and by all means the seeker should be allowed to remain a *seeker* till he becomes a *finder*. In other words, let them pray through and get the real salvation of Jehovah. Then and only then can they "show three worlds" that they "mean business." May those who read these lines have a proper aversion to worldly popularity, whether social or religious, and remember that Christ has said, "Ye are not of the world, even as I am not of the world."

Popularity is too costly a commodity when purchased by the sacrifice of a human soul!

OLIVET, ILL.

TEXTS EASILY MISUNDERSTOOD

L. F. CASSLER

"For the gifts and calling of God are without repentance."—Rom. 11:29.

The prevailing cause of so many simple Bible statements being grossly misapplied, is taking them out of their settings and using them isolated from their belongings. Often very little attention is paid to the surroundings and circumstances under which Bible statements have been made.

The above text is no exception. We have known it so perverted that there remained no semblance of its real meaning. In this article we will seek first to show its real meaning, and, second, a common error into which it has been pressed to no good. We will review the verses preceding from the twenty-third verse: Rom. 11:23-29.

Briefly stated, the point discussed here is whether or not God had cast away His peculiar people, the Jews. He says, "God has not cast away his people, to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the promises." He uses a parable of a good olive tree whose branches were broken off because of unbelief, and the wild olive (Gentiles) grafted in their stead.

"And they also, if they abide not still in unbelief, shall be grafted in; for he is able to graft them in again." There still remains salvation for the Jews if they will but lay aside their unbelief, which was separating between them and God. They had the first offers of salvation through the gospel message, and the promise of their return should continue to the last. His promises to the Jewish fathers, beginning in Abraham, remain unchanged, "without repentance" to the last. So He says, "All Israel shall be saved. * * * There shall come out of Sion the deliverer and shall turn ungodliness from Jacob: for this is my covenant * * * I shall take away their sins." Here is great assurance for Israel. When God made this covenant with their fathers He said it should be an everlasting covenant throughout their generations (race). He could in no wise violate His own covenant: it stands as long as they are a people.

"As touching the election, they are beloved for the fathers' sake: for the gifts and calling of God are without repentance."—Verses 28, 29. What more can be said here? The covenant calling to the gift of salvation is *irrevocable*.

Some well-meaning Christians think this means a divine call to Christian effort, such as a call to the gospel ministry, either at home or as missionaries in the regions beyond. We are not writing this article to discuss the divine calling in a general way, but we do say it in no wise stands forth in this Scripture.

I am urged to write this because I know of some young men who have been crippled in their usefulness because once believing themselves called to some special field of labor, are now told it is sinful in them to be occupied in any other calling; and this Scripture is quoted in support of this fallacy.

An estimable young man of my acquaintance believes himself called to Africa as a missionary. He has been to three different Bible schools in as many states, but has not been able to batter down the

stubborn gates of providence before him, nor convince the church to send him, nor are his friends able to do so, but good people have harrassed him with this Scripture.

We know of one Bible school where most all the students, sooner or later, believe themselves to be definitely called to some life-work for God, and this Scripture is kept before them to urge them on. We are not sure that the faculty are at fault in this; possibly it is a theory accepted by common consent.

The writer was once engaged in editorial work for a short time, and in a small way. Of course it hindered his pulpit usefulness, and a good sister took him to task for so doing. We replied that we have our commission from God, who might change a servant's orders at His own will. The sister's reply was this abused text. At this time a company of small girls, timid little misses, come to the parsonage once a week for prayer. Two of the number have developed considerable ability, coupled with a most commendable zeal for God. Recently these two have both professed to be called of God to a missionary life, and my advice is desired, even by the mother. What can I say? Hands off! Can I interpret God's call to another? I sincerely hope they will both be enabled in years to come to fill this calling with great credit to themselves and profit to the kingdom of God's dear Son. But I also trust the intervening time will be employed in the very best service for God about the home. If this call is of God it will keep; it will not evanesce like the memory of a dream, or a morning mist.

God may definitely call His child to that which He has no purpose for him to do; as much as He called Abraham to slay his son Isaac. He may call you to some hard place to develop your faith and test your love and devotion. Your Africa may be but a few blocks down the way; or He may adjust your commission so as to have you go to the chamber of a dying sinner, or set breakfast for a poor tramping wanderer, and sit by his side while he eats and tell him of your Christ. He whose we are may change our marching orders at any time; but it will always be forward.

"WE SEE NOT OUR SIGNS"

S. B. SHAW

The all-wise Creator has always revealed Himself to the children of men by signs and tokens of His favor to those who obey His laws; and also of His disfavor and wrath to transgressors.

He gave Noah the rainbow as a sign of His covenant. (See Gen. 9:12.) Circumcision was a sign to Abraham of the covenant made with him and his posterity. God said to Moses, "I will multiply my signs in the land of Egypt." The rod, in the hand of Moses, was a sign or token of authority as well as of God's approval. The plagues of Egypt were manifestations of His favor to the Hebrews and of His wrath to the Egyptians. The pillar

of fire that hung over the tabernacle in the camp of Israel was a sign of God's approval, and the opening of the Red Sea and the River Jordan were indications of God's favor. The fire that fell from heaven in answer to Elijah's prayer settled the controversy among the people as to the worship of the true God, and swept away their skepticism and unbelief. Gideon's fleece that was wet one night and dry the next was an evidence or sign of God's call to him to deliver Israel. Even king Nebuchadnezzar, after rehearsing God's goodness, said, "I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth; who delivered Daniel from the power of the lions."

The Psalmist David said: "We see not our signs: there is no more any prophet: neither is there among us any that knoweth how long. O God, how long shall the adversary reproach? Shall the enemy blaspheme thy name for ever?" (Psalms 74:9, 10.) The wonderful manifestations of God's presence and power that had accompanied His true church and people were gone, and the few faithful servants of the true God so greatly mourned the loss that they spent much of their time crying to God for deliverance. The prophet David was not blind; he saw the awful condition of the church and the idolatry and backslidden condition of the Jews. He says: "We see not our signs." The miraculous, supernatural revelations so common in the worship of the true God were gone. But the enemy's signs were set up in the sanctuary. The false prophets were many and idolatry had filled the land. The signs of death and decay were to be seen everywhere. The judgments of God were abroad in the land. The superhuman was largely gone from the church. There was no open vision. The people loved darkness rather than light because their deeds were evil.

What was true in the days of the Psalmist is true in our day. Many, like the blind Pharisees in the time of Christ, are wide awake to the affairs of this life. They understand the laws of nature, they can understand almost everything but the most important thing. Christ said of His professed people: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" They could not see the awful judgments of God that were abroad in the land resulting from their unbelief and unfaithful service.

What God has done in the past, in answer to the prayer of faith, He will do again if He can find faith in the earth. The Savior said to His disciples: "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they

shall lay hands on the sick, and they shall recover" (Mark 16:17, 18).

All the miraculous manifestations of God's presence and power with His people have been counterfeited by false teachers. The miracles of Moses were imitated by the false prophets. The enemy had his signs and when the magicians threw down their rods they turned into serpents, but they were instantly swallowed up by the rod of Moses. If God had his way the miracles among God's true people would go so far beyond the counterfeit that they would be swallowed up and lost to sight.

Because all of God's great truths and manifestations have been hindered by false teaching and fanaticism is no reason why they should be withheld from the people. All the gifts of the Spirit manifested in the early church should be seen in the church today. We are commanded to covet earnestly the best gifts, and to contend for the more excellent way.

We must walk by faith and not by sight. The Savior said: "A wicked and adulterous generation seeketh after a sign." The Holy Spirit never leads any one to seek after manifestations. Signs are the result of faith, not the cause. Signs follow them that believe. They come after faith and much prayer. Many good people have gone astray by seeking for manifestations of God's approval instead of believing God's Word. The same God that came to Elijah by the presence of fire, came also in a still, small voice. The Holy Spirit that came like a mighty rushing wind on the day of Pentecost often comes like dew on the new-mown grass. Doubting Thomas wanted some evidence that he could see and feel; but strong faith takes God at His word and brings the evidence of things not seen. Lord, increase our faith. The best sign of Christianity is the manifestation of divine love. The fruits of the Spirit are the sign or proof that convinces the world. The unity of the Spirit among believers is "one sign" of true religion. The Savior says: "And the glory which thou gavest me I have given them: that they may be one, even as we are one."

This sign of divine love among Christians of different denominations would, above all else, do away with infidelity and speedily bring a revival of pure and undefiled religion to all parts of the globe.

"I WILL PAY MY VOWS"

S. L. FLOWERS

"I will go into thy house with burnt offerings, I will pay thee my vows, which my lips have uttered, and my mouth have spoken, when I was in trouble."

Ah, David, what can you mean? Do you mean that there were times when you craved a blessing from the Lord, was in trouble of some kind, or under a searching sermon on missions, the need of some school, or on tithing, and you made vows to the Lord, and now you see that you must pay these vows? Is this what you mean? Well, let me tell you, my dear Brother David, all of your folks are not

dead. People are still making vows under these same circumstances, but unlike you, they forget them about as soon as they are made. As soon as the trouble is passed, the meeting forgotten and the life has settled down to the common walks, the vows are thrown aside till the next need comes up.

First, "I will pay *thee* my vows." David realized that he had made these vows to the Lord and therefore was under obligations to Him, and not to the ones through whom he had made them. Is this not one reason for the present lack of real power in the holiness movement, and in the church in general? People make vows that they will not be able to meet. These are put down on God's book and will meet them at the judgment bar and will condemn, the same as any other falsehood. It is a vow to the Lord and not to folks. We are very careful about keeping our promises with friends, or at least we should be, but there are people who attend the holiness campmeetings over the country who make it a point to pledge freely each year, which the people in charge know will never be paid. Others whom they do not know so well make promises that are depended upon and when they are not paid it causes a shortage and the cause suffers.

Second, "I will pay *thee my* vows." If we are not careful we are apt to use our influence to help others to pay their vows and let our's go. If it is true that "God is no respecter of persons" in the realm of pardon, it is equally as true with reference to the vow. If we do not pay them here we will meet them at the bar of God when they will condemn us.

Third, "I will pay *thee my* vows that my lips have uttered and my mouth have spoken when I was in *trouble*." Ah, here it is. "When in trouble." How often this is done. People will promise the Lord almost anything if He will help them out of trouble, and as soon as the trouble is past drop into the same old rut and forget all about the vow. But God has not forgotten.

We read in the third chapter of Malachi, the tenth verse: "Bring ye all the tithes into the storehouse." This does not only mean the tenth of our income, which is important enough, but it means a tenth of *everything*. A tenth of our time, and our service as well. The question asked in the preceding verse, "Will a man rob God?" incorporates all of these and more.

It is possible for us to make vows that would be better broken than carried out. For instance, where Jephatha vowed that he would kill or sacrifice the first living thing he met on his way home from his marvelous victory over the enemy.

How often we hear those who are given up to die, promise the Lord that if He will raise them up they will serve Him the rest of their life. They promise the tenth of their time and service, and sometimes go as far as to promise all the time in the service of the Lord. The doctor comes and is surprised to find the patient much improved. He thought when he returned death would have relieved all suffering,

but instead, the patient is on the mend. The Lord in His mercy has heard the vow, and has given the added chance to make good, though He knows they will forget about it as soon as they are well. If asked why He suffers such things, I should answer, it is for the express purpose of meeting every excuse at the bar of justice. When there, we are asked why we did not make preparation, we can not say it was because we did not know or that we had no opportunity. We will be as the man at the marriage feast, speechless.

Little Minnie, the darling babe of the home, is at the point of death. The doctor has come and gone, leaving the father and mother in tears. No hope for the little one so dear to both their hearts. Everything human has been resorted to and exhausted, still she weakens, the breath comes in short gasps, the end is almost here. Down on their knees they go, father and mother, to call upon the name of the One who, with pitying eye, beholds every grief, and will, when possible, lend a helping hand in trouble. "O God," they cry, "if Thou wilt only spare us this little treasure, we will raise her for Thee." The Lord, in His infinite love and boundless mercy, looks down from heaven, and in answer to their heart-cry, sends the message that the child will live. Do these parents keep their promise? No, they do just as the great majority have done before them. They forgot. The child grows and is headstrong and hard to control, and instead of resorting to the method set forth in the Word of God, and training the child for the Lord as they had promised, "when they were in trouble," they pervert the Word and try to make themselves think it is not right to punish the little one, and resort to reasoning when the rod is the thing that is needed. The inevitable outcome is a spoiled child, one who will not yield to the leadings of the Spirit. The child would have gone to glory if it had been let alone by these indulgent parents, but now nine chances to one it will never see the inside of the pearly gates. "I will pay *thee my* vows * * * I uttered when I was in trouble."

A man finds he is in a financial strait. He must meet an obligation on a certain date and he discovers he is unable to do it. He humbles himself before the Lord and promises Him that if He will help him out he will give Him so much of his income the rest of his life. As in the case of wicked Ahab, when he covered himself with sackcloth and sat in ashes, the Lord told Elijah to tell him that the calamity He had sworn should come upon his house should not come in his day, so He hears this promise and prospers this man who is able to not only meet his obligations, but to build him a little home. He keeps his vow for a time, but soon it becomes a burden and is finally dropped altogether. He will meet this at the bar of God and, unless fixed up before he goes, it will condemn him and drive him from the presence of the One he has promised to, and has failed to honor.

At campmeeting or at church, while under a searching sermon on the needs of the foreign fields, or the sufferings of the poor, or some other need, you promised the Lord you would give more freely of your means than heretofore. He blessed you for the offer, and you fully intended to do it, but you know how easy it is to keep every cent tied up so that you can not help when it is needed. This you do, and first thing you know your zeal is cooled off and you are not as free with your bills as formerly. You now drop to the silver, and then to the nickel, and then to the copper and then to be a God-robber. You will meet that money at the bar of God and it will eat into your soul as does a canker. Every vow is written in the book of God, and will meet you there if you do not make it good.

Oh, beloved, let's do as we promise and I am sure that God will in turn do for us so far exceeding abundantly above anything we ask or think that we shall be amply repaid for any sacrifice or service we may do for Him.

Many young men and women consecrate themselves for the different foreign fields, and vow that if the Lord will sanctify them they will spend and be spent for Him in regions beyond. Afterwards they meet a lover who is not of the same mind, and of course the call is not so plain as it was, and finally it dies away altogether. They go on, finish the course of study they have begun for the work of the Lord, leave school and enter the evangelistic work and make a failure of it, get discouraged and quit. Is it the Lord's fault? No. He took them at their word and fitted them for the particular field of labor they had chosen at the first, and now they go at something else and fail. God's call is without repentance and the one who tries to go contrary to that call, once it is upon him, will sooner or later, if he does not see his mistake and turn, go bankrupt spiritually, fail in business, and in fact fall flat at every turn in the road. Not because he has no ability—this God has furnished; but because he is on the wrong line to receive the help of the Lord. As well a sailor apply for a position with a farmer on the ground when he has had five years training on the great ocean liners. What would he know about caring for the flocks and herds, or doing the routine of farm work? No more is a man or woman fitted for other work than that to which God has called and qualified them. Let's stick to our job beloved and even though we do not seem to see the results we desire, if we are in the hands of the Lord and doing the thing He wants us to do, He will see us through. And all the powers of earth and hell cannot thwart God's plan in our lives.

BOULDER, COLO.

The child who has not been taught obedience will not be brought to God by its parents.

The man to whom God has spoken doesn't spend much time looking over his shoulder to see who is following.—C. A. McC.

Mother and Little Ones

UNFATHOMABLE LOVE

Unfathomable love that will not fail,
With broken heart I turn at last to thee,
And pray thee bid these tears of sorrow
cease—
For thou art more than all the world to
me.

Oh, speak to me, dear Lord, in accents low,
And draw me nearer to thy heart of love,
That in communion I may find sweet
peace—
Until at last I dwell with Thee above.

The way is dark, I can not understand,
But still I trust Thy love, O Savior mine;
The fire is but to cleanse and purify—
So I submit to every trial of thine.

And though my night of weeping tarry long,
Thy word is sure, Thy promise can not
fail;
The morn will dawn and bring eternal joy—
Dear Lord, in Thine own time remove the
veil.

—Oswald J. Smith, in Herald and Presbyter.

THE WOMANLY WAY

"I simply can't do anything with them, Aunt Jo. I stay at home all the time and worry until I'm almost ill, yet I have no more control over them now than I had when poor mother first left them in my care."

Aunt Jo saw that a shower of tears and complainings was imminent, and she hastened to avoid it by keeping the conversation brisk. "What seems to be the main trouble, Julie?"

"O, I don't know, Aunt Jo. Everything. In the first place, Rob and Hattie are so near my own age that they call me 'bossy' if I attempt to regulate them in any way. It seems to me that I do nothing but scold, scold all day; yet things get in a worse tangle all the time."

Aunt Josephine thought she saw a glimmering of light. "Why not quit scolding, Julia?"

Julia turned square around and started in surprise. "Why, Aunt Jo, I'd like to see you do anything with those children without scolding!" she exclaimed.

"Do you accomplish anything by scolding?" persisted Aunt Josephine.

"No," admitted Julie. "I don't." Her lips trembled and the big tears splashed down on the front of her dress. She had tried so hard to care for the house and the children and her poor, tired, hard-working father ever since her mother's death a year ago; yet all her efforts she seemed ready to give up in despair.

Big-hearted Aunt Josephine saw the tears and came and sat by Julie and took her hand in both her own. "My dear," she said, "since I was sixteen I have had the care of a very large household, and I have never yet accomplished anything by scolding. People only resent it. As the oldest your mother wished you to take charge of the children rather than have a woman paid to do it. Do you know why? It was because she knew that such a person could never give them the tender love and care that you would give. If I should tell you that the love between you and them could ever grow less, you would think it impossible. But constant scolding and nagging and fault-finding will wear away the strongest tie, Julie. The children are growing away from you instead of toward you. I have watched you closely in the last year, and I know your heart is right, Julie, but your method is wrong."

"My method, Aunt Jo?" You mean my methods. I've tried every way, and I simply can't manage them."

"Don't say that, Julie. There never was a child that couldn't be managed in some way. You say Rob and Hattie call your way 'bossy.' Then give it up. Perhaps it

is. You have tried scolding and harshness because you thought it was necessary. The result has proved that it isn't. Then give it up, I say. But there is still another and a better way, Julie, that you have not tried." Julie looked up quickly. "What is it, Aunt Jo?" she asked tremulously.

"You will promise to try it, dear?"

"Yes, Aunt Jo, I will try."

"Then, Julie," replied her aunt, as she kissed her good-by earnestly, "it is the womanly way. Try it and see if it isn't better."

Julie arose and went to the window after her aunt had gone, and knelt there for a long time looking out into the gathering twilight. "The womanly way, the womanly way," she kept repeating to herself. If she could only understand! Aunt Jo had given her a name without a meaning. She let her eyes travel up the long, dusty country road to the top of the hill where a clump of trees made a soft blur of green against the clear western sky. Here the little mother was sleeping her last long sleep.

"I don't know what it is, mother dear," whispered Julie; "but if it's the best way, I know it would be your way, and I'll try."

Presently a motor car drew up before the house and Julie heard her father come in. Hanging up his hat, he went into the carefully shaded library and threw open the blinds. Then he stretched himself on the couch by the window among the cushions that she had only that morning freshly laundered. Involuntarily she arose and took a step forward, the house-keeping instinct rising paramount in her breast. Then suddenly she remembered Aunt Jo's words: "Why not quit scolding?" Her tense body relaxed and she dropped listlessly to the window seat. Well, perhaps that would be a beginning. Even across the width of two rooms she could not help but see how tired her father looked as he lay with his eyes closed. There were lines in his face that had not been there a year ago, and the hair about the temples was noticeably grayer. He turned and tucked the pillow more comfortably under his head, and Julie felt a sharp little pang in her heart as she remembered how often she had scolded him for just that—because it crushed the covers! Why should she mind if it gave him greater rest and comfort? She crossed the room quickly and knelt by his side, all the newly awakened womanliness of her girl nature going out to her poor, care-burdened father in tender solicitude. "Tired, daddy dear?" she murmured soothingly.

Her father opened his eyes with a little look of surprise. "Yes, Julie. This has been an unusually hard day at the office."

"Let me get you a glass of lemonade," suggested Julie. "I made some for the children's supper."

"Why, I was just wishing for something cool to drink," hesitated her father, "but I thought you wouldn't like!"

Julie hurried off to get the lemonade. A little tight, hurt feeling about her heart did not leave her until her father swallowed the cooling beverage and she saw his eyes close in a refreshing sleep and the tired droop of his mouth relax into a restful smile.

Presently the children came trooping through the hall. Rob and Hattie spent the summer month in search of new wild flowers for their herbarium, and they brought home heaping baskets 'his afternoon.

"Bring them in the sitting room, Rob." Julie heard Hattie's clear voice say, "and let's spread them on the table."

"Not for me!" promptly responded brother. "Julie's sure to scold. Come up to my room."

Again the tight, miserable feeling came into Julie's heart, and her throat choked in a dry sob. "Poor little things!" she blamed herself. "What a bear I must be to them! After all, what is a house for if not to live in? It isn't just to keep; it's to use."

The supper bell was ringing and the

younger children were already in the dining room; but while Julie was waiting for Rob and Hattie, she quickly arranged their notebooks and pencils and magnifying glasses on the sitting-room table under a strong light. Then she went to supper. It was rather a more cheerful meal than usual on account of the light of a new understanding that shone in Julie's eyes and the sweet, resolute lines about her mouth. "Bring your specimens down to the sitting-room, children," she called as Rob and Hattie excused themselves and started upstairs.

"O, sis, we'd rather not," objected Rob. "We're sure to make a lot of mess."

"That doesn't matter," she smiled merrily back. "It can be cleaned up again."

Rob and Hattie exchanged wondering glances, but with the quick response of children to sympathy they were too glad to bring their work where they found a good light and comfortable chairs and this strange new sister with a welcome in her eyes waiting to help them.

In the weeks that followed Julie put all her heart and soul into learning the deep, true meaning of the "womanly way." There were many times when the habit of fretting and scolding asserted itself; but a long talk with Aunt Jo, or, better still, a quiet hour spent in communing with her own heart would set her on the right road again. She had the happy satisfaction of seeing that she was slowly but surely drawing the children back to her. Rob and Hattie were forgetting their old resentment at her "bossy way" and learning to come to her for advice and encouragement. Julie herself felt the good it was doing her. She was learning that to control, one does not have to dominate; and that, after all, it is better far to rule by love than fear."

Night after night, when the long, busy day was ended and the moon crept up and over the hill and into Julie's window, she would fall asleep murmuring drowsily to herself, "What a happy, happy day!"

It was about this time that Julie sat busily sewing one morning when Aunt Jo came over to make her a visit. She was such a different Julie these last few weeks. The old, tired, harassed look in her eyes had given place to the calm light of self-reliance. The vexed, puckered lines about the mouth were gone and a happy, helpful cheerfulness smiled there instead. "It was when you first began to see with the 'inward eye' that you understood, wasn't it, Julie?" smiled Aunt Jo appreciatively.

Julie laid down her work and came and sat on a low stool by her aunt. "Yes, Aunt Jo, though it was a long time before I understood fully what it meant to be really womanly. I know now that it just means love and sympathy and helpfulness, and, best of all, understanding. You were right when you said my method was wrong. I was scolding the children into disobedience instead of loving them into reflection of mine towards them. They resisted because I tried to force. When I stopped driving and tried leading them, they quit rebelling and followed. I owe it all to you, Aunt Jo, for it was you who first opened to me the gate to the womanly way."

Aunt Jo put out her arms impulsively and pressed the brown head closer to her breast. "Not to me, Julie, not to me," she protested tenderly. "I only showed you where you were wrong. But it is easy enough to point out a fault. I think the one who overcomes by passing through the gate and closing it behind her is the one who really deserves the credit."—The Visitor.

TAKE TIME TO CONSIDER

A young mother who is given to punishing her children for disobedience more often in anger than in kindness, was told the following incident by an older mother who chanced to be an unwilling witness when the young mother unduly punished her eight-year-old son for a slight act of disobedience. The older mother said:

"When my boy Fred was about twelve years old, he had an attack of measles in the summer which left him weak and fretful. One very hot and trying day, a friend called to ask Fred to go with him to the beach. The distance was short and the road shady, and, thinking the outing might

do Fred good, I consented to his going, cautioning him, however, not to go in swimming as his friend intended doing. When the boys returned, one look at Fred made me ask: 'Have you been in swimming?' He hung his head for a moment, then looked up and answered: 'Yes, mother, I was so warm and the water was cold and I couldn't help going in.'

"Of course you punished him severely," the young mother interposed.

The older mother smiled gently. "I was tempted to do so in my momentary anger at having my authority ignored. But I held my temper in check and simply bade Fred go to his room, deciding that I would take the matter up with him when I felt calmer. I sent his supper up to him, and, when I retired, stepped into his room and found him asleep. About the middle of the night, Fred called me, saying he felt ill. For two weeks he was very ill, indeed, and during this time, when I nursed him night and day, not a word was said about his disobedience. One day, when he was convalescent, he looked at me and said: 'Mother I've been wanting to tell you how good you are not to punish me for going swimming that day, and you're so kind and patient, for all the trouble I'm making you, and I'll never, as long as I live, disobey you again.' He was a little fellow to make such a big promise. But he has kept it faithfully, and he is nearly twenty-four years old." Then the older mother added earnestly: "My dear if you punish, never do it in anger, and take time to well consider child-nature before you punish in kindness."—Exchange.

NO SALOON FOR HIM

It was hoped at one time that Hon. William Jennings Bryan might come out strong and clear for prohibition and perhaps be a political standard-bearer for the temperance forces.

He has not seen fit to do that, but he is doing the next best thing to it, he is branding the saloons in terms which indicate that he will not wear the politician's yoke in service to the liquor power.

Read what he says:

"The saloon is a nuisance. The evil can no more be confined to the building in which it exists than the odor of a slaughter house to the block in which it is located.

"I know and you know that they are in league with every other form of evil in society. As a rule, if you let the liquor dealer have his way, he will have a disorderly house upstairs, he will have a gambling den in his back room and his place will be the center of every sort of evil.

"The saloon is the bureau of information for every sort of crime. It is the first place that a policeman looks for crime and the last place he would go to look for virtue."

We guess the saloon sympathizers will have to search the foregoing statement a long time before finding any falsehood in it.—Exchange.

A COURT SCENE

The following illustration of the simplicity and power of truth is told by an eye witness of the scene in one of the higher courts. A little girl, nine years old, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

"Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean," was the simple answer.

"There, your honor," said the counsel, addressing the court, "is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here, my daughter."

Assured by the kind tone and manner of the judge, the child stepped toward him, and looked confidently up in his face, with a

calm, clear eye and in a manner so artless and frank that it went straight to his heart.

"Did you ever take an oath?" inquired the judge.

The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered, "No, sir." She thought he intended to inquire if she had ever blasphemed.

"I do not mean that," said the judge, who saw her mistake. "I mean were you ever a witness before?"

"No, sir, I never was in court before," was the answer.

He handed her the Bible open. "Do you know that Book, my daughter?"

She looked at it and answered, "Yes, sir; it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir; every evening."

"Can you tell me what the Bible is?" inquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say"; and he repeated slowly and solemnly the oath usually administered to witnesses. "Now," said the judge, "you have sworn as a witness. Will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in the state prison," answered the child.

"Anything else?" said the judge.

"I shall never go to heaven," she replied.

"How do you know this answer?" asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that before I could read."

"Has any one talked with you about your being a witness in court here against this man?" inquired the judge.

"Yes, sir"; she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the Ten Commandments, and then we kneeled down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before Him; and when I came up here with father, she kissed me and told me to remember the Ninth Commandment, and that God would hear every word that I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed that her conviction of its truth was perfect.

"God bless you, my child," said the judge; "you have a good mother." "The witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questionings, but she varied from her first statement in nothing. The truth, as spoken by that little child, was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies till he deemed himself impregnable. Witnesses had falsified facts in his favor, and villainy had manufactured for him a sham defense; but before her testimony, falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth, as it was before God, broke the cunning devices of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity—terrible, I mean, to the prisoner and his associates—with which she spoke was like a revelation from God himself.—Guide to Holiness.

A MONTANA EXPERIENCE

"Mother, what does presence of mind mean?" asked Hortense, looking up from the big book she was reading.

"It's what you didn't have when the minister from Great Falls asked you what your name was and you couldn't tell him," spoke up nine-year-old Robert.

Mother sighed and shook her head reprovingly at Robert. Hortense's face was already flushed and there were tears in her eyes. Pauline and Richard had begun a boisterous laugh which ceased when they saw that Hortense was really hurt.

"Presence of mind is merely keeping one's wits about one in a time of danger," mother explained. "Put away the book now, dearie. You have read too long as it is. Father had presence of mind that night the lamp caught fire and he threw it out just before it exploded. Now you're to go over to Mrs. Graham's every last chick of you, after that butter, and if you don't have a single disagreement by the way, there will be waffles for supper. Go and come both by the short road this time because I don't want you to be late."

She sighed again, to herself, as she dropped into a chair to watch the merry, rollicking brood out of sight. How did shrinking, timid little Hortense, she wondered, happen to be born into such a family of fearless, sturdy youngsters? She knew that three of them were happy as young animals at the prospect of a brisk walk over the prairie, but that to one of them, the little maiden, too tall and slight for her ten years, it meant a constant fight with her timidity and the fear that wild animals might be lurking behind every roadside bush.

It was well, she reflected, that Montana was not now as in the days when she came to the great state as a bride, or she could scarcely feel so easy at letting her children go off for a two-mile walk. She shuddered as she thought of the wildcats and cougars her husband had killed the first few years of their married life.

The hands of the kitchen clock pointed to half-past five, twenty minutes after the time she expected the children back, when she went to the door and looked anxiously down the road. She listened but could hear nothing. Presently, however, far in the distance, came the sound of voices and in a short time the children appeared. Robert's face was very red, and Pauline and Richard were tired and hot.

"I don't care whether we have waffles for supper or not," Robert burst out. "Anyway I'm going to tell on Hortense. When we came to the big, high stump where the road forks, she made us take the long way that you said we shouldn't come. She started that way herself and we had to follow or have a disagreement."

"Yes," added Pauline, "and she went so fast we almost had to run to keep up."

"I got a stone in my shoe and she wouldn't let me stop to get it out," complained Richard.

Hortense listened quietly to these complaints of her disobedience. Her face was white and drawn and she dropped limply into a rocking chair. Before mother could say anything, Mr. Hopkins, a neighbor, hurried into the back yard. He had a gun over his shoulder.

"Children get home all right?" he called anxiously. "We just shot a big wildcat up at the Forks. It was lying on the top of that big stump and Ezra Peters and I had just gone back after our guns. I saw the children turn and take the other road, but I knew they'd be pretty well scared."

"Wildcat! On the big stump!" the children cried in chorus. Every one turned toward Hortense.

"I didn't want to say anything," she faltered. "I saw it crouching there on top of the stump and I was afraid it was going to spring at us." She gave a little shudder. "I didn't want the children to see it."

Robert went over to his sister. "Hortense," he declared, "you're a hero and if you don't know what presence of mind means, we do now."—Annie Louise Berry, in Exchange.

The Work and the Workers

ANNOUNCEMENTS

DISTRICT ASSEMBLIES: CHANGE OF TIME—I would call the attention of the following assemblies to a change of time which it has been necessary to make as to the date of their assemblies, viz., the Missouri, Southeast Tennessee, Southeast Louisiana, Dallas, and Abilene. Please see "Superintendents' Directory" in this paper. I feel assured, by correspondence, that the dates now given will meet the approval of the districts.—P. F. BRESEE, General Superintendent.

CHANGE OF RELATIONSHIP—A pastor who has not been without commendation, both as to personal piety and pulpit ability on practically every charge he has served, but who now finds himself so much more in harmony with the teachings and practices of Wesley, Asbury, and Inskip than with the present-day policy of the denominational church they represented as to be under necessity of accepting a pastorate outside the pale of this communion of his father and his own childhood, desires therefore to announce himself a candidate for the pastorate of a church with whose fundamental tenets he would be in sympathy, in which, in harmony with said tenets, he will be permitted to declare the "whole counsel of God" against modern social and ecclesiastical "spiritual wickedness [with all other kinds] in high [or low] places" "without fear or favor," except of its divine Author, and with a heart filled with the precious love of Jesus. Address, THE M. E. PARSONAGE, Downsville, Wis.

PIONEER CAMP—The Pioneer campmeeting will be held this year, August 22d to 31st. Meals can be had at the Home. For tents or other information write GEORGE E. WETMORE, Pittsford, Vt.

NOTES AND PERSONALS

Announcement is made of the marriage of Miss Faith M. Quimby, of Lordsburg, Cal., to Mr. Walter S. Gates, of Los Angeles, Cal., at the Nazarene church in Pomona, June 29, 1913, the pastor, Rev. J. W. Goodwin, officiating.

Prayer is requested for Brother O. Wendell, who is afflicted with asthma, and can get no relief from physicians.

DISTRICT NEWS AND ANNOUNCEMENTS

NOTICE OF NEW DISTRICT

As the district superintendent, Rev. B. T. Flanery, and pastors of the Iowa District, now comprising the states of Iowa, Wisconsin, and a part of Illinois, desire that the said district be divided, the Board of General Superintendents make the following arrangements—to take effect at the adjournment of the present Iowa District Assembly, which is to convene at Kewanee, Ill., September 10, 1913—namely: So much of the territory as is in the states of Iowa and Wisconsin is to compose the new district, to be known as the Iowa District; and that part of the state of Illinois now comprised in the present Iowa District is added to the Chicago Central District.

Owing to the fact that only about six weeks will remain after the notice of this change in the district boundaries appears in the HERALD OF HOLINESS, before the time of the present Iowa District Assembly opens, it will be necessary for the members of the present Iowa District Assembly to meet at Kewanee, Ill. (Manual 1911, page 42, Art. 1), and perform all the duties of the present assembly, the principal part of which may be found in Art. 6 on pages 43 and 44 of 1911 Manual. But the election of a district superintendent and the several district boards, etc., with such other business as may seem to be the special prerogative of the newly appointed district, will be left for the new district to attend to at its assembly at Marshalltown, Iowa, September 17-21, 1913, where the new Iowa District Assembly is invited by our church to hold its assembly, with the assurance of free entertainment.

Please let all of our pastors and church boards take note that all reports of pastors, churches, Sunday schools, etc., are to be made out to and forwarded to the secretary of the present Iowa District Assembly. Also note that recommendations for orders, recognition of orders, evangelist's commission, and licensed preachers are to go to the secretary of the present Iowa District Assembly, and the said parties so recommended are expected to appear before the several committees of the present Iowa District Assembly for examination and recommendation, just the same as if there were to be no new district.

The writer is very desirous that we have a full attendance at the present Iowa District Assembly, that all of the business necessary to be done shall have proper attention, and that we may have very

helpful anniversaries representing our several departments of denominational work, together with powerful evangelistic services, and when the adjournment takes place, let that part comprising the new district run over to Marshalltown and continue the meeting with increased Holy Ghost power, glory, and salvation for another week. Every one that desires to have it so, pray and plan to that end, and God will be with us in a measure beyond our power to ask or even think.

Other divisions have been suggested which would create several new districts; but the Board of General Superintendents think it best for the assemblies to express themselves first in the matter.

H. F. REYNOLDS,
General Superintendent.

CHICAGO CENTRAL DISTRICT

The last few months have been busy ones on this district. Every church on the district has had special revivals. Some have doubled their membership, all have had spiritual uplifts. We now have five tents in the district. One will in a few days be at work at Chrisman, Ill., and one near Somerville, Ind. Two are under pastor Lawrence in Michigan, and one under Ruth and Harding in Indianapolis.

Our next appointment is with Rev. Sapp at Connersville, Ind., then to Green's Grove camp, August 1st-10th, in southern Illinois; then to Somerville (Ind.) camp, near Bresee chapel, or the site soon to be occupied by Bresee chapel.

Marvelous things have been done at our First Church, Chicago, a full report of which will soon appear in the HERALD OF HOLINESS.

Myself, E. G. Anderson, Mrs. Wines, Brother Walls, and Sister Ward fought hard in a tent meeting at Chicago Heights the first days of July. We have a good mission organized there, with E. G. Anderson as pastor. We hope to organize a strong Nazarene church there in the near future.

J. M. WINES, Dist. Supt.

NEW YORK DISTRICT

Since the last report, we have been busy in our home church, and on the district. The Oneida Lake campmeeting was a great success in many ways. Here we had the pleasure of laboring with Rev. C. E. Roberts and wife and Miss Taylor. They are being used of God in bringing many souls into the light. Rev. D. Grant Christman was untiring in work, and is being made a great blessing in that part of the state. This camp is destined to become a rallying point for our people in that section of the country, and a blessing to our work in the East.

From this camp we hurried to the Groville Park meeting. Here we found the services in full swing, with the presence of the Spirit of God in saving power. Our preachers on the district were used of God in bringing many seekers to the altar.

We left early Monday morning for Pittsfield, Mass., a beautiful city on the New York line. Preached here that evening, also Tuesday afternoon and evening. After the evening service we organized a Pentecostal Church of the Nazarene, with Sister Lillian Henderson as pastor in charge. The possibilities of this church are good and we expect to see a strong church here some day. This makes three churches we have organized since the assembly. Let me say here that one of the great difficulties in advancing our work is to find pastors. We do not mean preachers—though we need strong preachers—we need most of all pastors, who have sense as well as salvation, who can feed and build up the flock, and not scatter it. There is an opening on the New York District for this kind of a pastor. May the Lord raise up a few.

We arrived home on Wednesday, July 16th, and preached for Rev. John Caldwell in the new hall

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Office Editor C. A. McCONNELL

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2109 Troost Avenue, Kansas City, Mo.

C. J. Kinne, Agent

the Bedford church is now occupying. The pastor and members are united, and together they are pushing the work of salvation. The prospects are fine for a good year's work.

The Utica Avenue church, Brooklyn, was never so settled down to aggressive work as at present. Strangers are seen at all of our services, and the spirit of unity and love is in our midst. My church has kindly granted me a month's vacation; therefore, Mrs. Ward and I expect to leave August 18th for Amherst, Nova Scotia, to be gone a month. This will be my address during this date.

J. A. WARD, Dist. Supt.

OKLAHOMA DISTRICT

The Lord is still helping in the work in Oklahoma. Leaving home on the fourth of July, we visited the northwest part of the district, finding the pastors busy and much blessed of the Lord.

Near Gage, Okla., is Rev. J. W. Terrell, with a good work. Two new churches have been organized since the last assembly. Each one is in good condition, and a revival spirit is among the saints.

At Woodward Bro. W. I. DeBoard is being greatly used of the Lord. He has built a beautiful church in Woodward, and the Lord is blessing him in a remarkable way. He took us into the country a few miles, to a newly-organized church, where we preached twice to a fine band of people. The second evening there was an extraordinary occasion. Four came to the altar, and I believe all found the Lord; four were received into the church, and four adults and four children were baptized.

We came next to Blackwell for the campmeeting. Brother Imhoff and his people are hand and heart in their new church building. He is truly a great man, with wonderful faith in God. Unexpectedly he was thrown into the necessity of building a new church, by being turned out of the building they had been worshipping in. This was a great undertaking on account of the severe drouth and almost complete failure of crops. But he went ahead as if he knew where every dollar was to come from, and had the work well underway before he asked for a dollar. The first week of the meeting he had his people enter into covenant to pray once a day for the necessary funds to build the church, and at the end of the first week, before a small congregation of poor people, he stated the case, just as it was, and asked each to give what the Lord put on their hearts. About \$1,500 was raised the first day.

We are not having any landslides from the skies in the campmeeting, but a few people are praying through to God, and we are looking for a cloudburst of glory before next Sunday night.

S. H. OWENS, Dist. Supt.

ABILENE DISTRICT

I am still pressing the battle on the Abilene District. Some six weeks ago, because of constantly going, day and night, I had a physical breakdown, and had to stop for some rest. We have put in our entire time looking after the best interest of the Abilene District. The work on the district is in a thriving condition. Five new church buildings have been erected since the assembly, and three nice tabernacles and two parsonages have been built. We have now on the Abilene District thirty-eight church houses, thirteen tabernacles—some of them enclosed and floored and worshipped in the year around—and five parsonages. We have lately visited the churches at Buffalo Gap, Plainview, Claude, and Shannon. At all these places God met with us and blessed the messages to the salvation of souls. At Shannon we had the privilege of dedicating our new church to God. They were organized just before the meeting of the last district assembly with thirty-six members. Now they have seventy. They were refused the use of the church they had been worshipping in, and moved to the schoolhouse, and pretty soon the schoolhouse was closed against them. So then they met in private homes. The pastor, Rev. S. E. Moore, began talking about the building of a church. It looked almost like an impossibility, as there had been four years' drouth. But God kept putting it on the pastor to undertake it, so he began, and the money kept coming in until, to the utter astonishment of everybody, when the building was completed and furnished, they had everything paid for—and some money left in the treasury. We dedicated it the fifth Sunday in the midst of shouts and mighty outpourings of the Holy Spirit.

From there we went home to attend the home camp, conducted by Rev. Allie Erick and wife. We had a great meeting. Scores prayed through to victory. There were some mighty manifestations of God's power in salvation and healing. Brother and Sister Erick seemed to be at their best and captured the people with their strong, forceful messages of gospel truth. The camp closed at midnight, Sunday, in the midst of shouts of triumph and victory.

I. M. ELLIS, Dist. Supt.

NEW ENGLAND DISTRICT

NOTES AND PERSONALS

Rev. Dr. H. C. McBride and wife stopped over in Providence for a short visit, en route to Douglass camp. After a week there they will start for Portsmouth camp.

The Lowell building has been holding several

preliminary prayer meetings for a great meeting on their Douglas camp.

The Grand View Park camp closed in a blaze of glory. It was a blessed, successful meeting in every way. The prospects are very bright for their fall camp.

The outlook for Portsmouth camp is encouraging. Many of the saints are prayed up for a great meeting this year. Through the kindness of several saints, money has been raised to send 25 bedsteads, 25 wire springs, 25 mattresses, 55 blankets, 65 sheets, 46 pillowslips, besides several pillows and quilts.

The Minutes of the New England District Assembly are printed, and can be had by writing to the editor of the same, Rev. J. W. Gillies, Bath, Me. Every pastor and every official member of our churches should be in possession of a copy of these Minutes.

Pastor Strong, who served the Cliftondale church last year, has taken a pastorate of a holiness church at Gardner, Mass.

Pastor Bryant, of the South Providence Pentecostal Church of the Nazarene, preached for Brother Norberry at the Emmanuel Church. Brother Bryant and his people are pushing the old chariot of full salvation. This church is the oldest in New England of our Pentecostal Nazarene churches. Rev. F. A. Hillery was the first pastor. Let all our churches keep the banner of full salvation floating in the breeze.

Sisters Cassie Smith and Mary Woodbury are at Douglas camp, all ready for the battle on the opening day.

Bro. Leon Robinson has helped in a substantial way to push the Douglas and Portsmouth camps this year.

Rock holiness campmeeting was one of the best of many years. Many seekers and finders were at the camp. The writer enjoyed his visit there, and saw precious souls get through to God. Brother Burns has some choice men with him at the Rock campmeeting.

The Pentecostal Nazarene folks at Dennisport, Mass., are contemplating holding a tent meeting at their place this summer.

Bro. I. N. Rock, for many years secretary of the holiness camp at Mooers, N. Y., passed away to his heavenly home.

Rev. George J. Kunz, recently returned from Scotland, is now living in New York state, pushing the work of holiness in that part of the country.

Our folks at Syracuse, N. Y., are building a beautiful and neat church.

Rev. George E. Noble preached in Providence, R. I., on a recent Sunday. The Lord was in the message and the messenger.

All the preachers on the New York District are to be the special workers at their district camp meeting. Brother Hoople will be the spiritual leader of the camp. New England District will do well to begin seeking district camps of their own.

"KEEP ON BELIEVING."

KANSAS DISTRICT
MISSIONARY REPORTS

A few more weeks and our district assembly will be here again. Let us all do the best we can for the great cause of missions. We have much to thank the Lord for thus far, but let us continue the good work. Most of the churches have done well. Let us all ask Him, who will guide us, Have we done what He wants us to do? We would like to have all of the missionary money for the assembly year in our possession before the first of September, so all records may be arranged before the time of the assembly.

Address THOS. KEDDIE, JR., *Dist. Miss. Secretary and Treasurer*, Garden City, Kas.

IOWA DISTRICT
SUPERINTENDENT'S FUND

CHURCH	AMT. PAID.
Auburn	\$ 52 00
Canton	25 00
Maples Mills	25 85
Farmington	22 50
Bloomfield	53 00
Stockton	33 00
Botna	60 00
Marshalltown	67 47
Chariton and Mason	38 43
Kewanee	30 07
Keokuk	1 00
Tallula	31 57
Sioux City	40 00
Decatur	5 00
Grinnell	15 60
Virginia	5 00
Cedar Rapids	9 05
St. David	7 15
Livingston	10 00

Will all the pastors take notice of this statement and see of you are rightly given credit, and that your part of the district superintendent's salary is, or will be, paid by the end of this assembly year.

W. R. RUSSELL, *Dist. Treas.*

DAKOTAS AND MONTANA DISTRICT

NOTICE CONCERNING DELEGATES

It is sincerely hoped that the churches of the district, when electing delegates to the district assembly will not elect any one who may otherwise be qualified for membership in the assembly. If a

brother or sister is superintendent of the Sunday school, or a deaconess, he or she should not be elected as a delegate. The superintendents, the deaconesses, the evangelists, the licensed preachers, and the elders are all entitled to membership in the district assembly, and some members not holding any of these offices should be chosen as delegates. Also please notice that exhorters are not properly members of the assembly.

H. G. COWAN, *Secretary.*

GENERAL CHURCH NEWS

HOMER, LA.

We are having a blessed time at Spring Lake camp. Souls are being saved and sanctified. Prospects are good for still better things.

R. T. WILLIAMS.

FENTRESS, OKLA.

The revival tide is coming in. A number of seekers at the altar. Our meetings at Paden and Castle were fine, under the preaching of Oscar and Nettie Hudson, of Pilot Point, Texas.

W. H. LOGAN.

MCPHERSON, KAS.

Our tent meeting has passed into history. God was with us, and gave us a good meeting. Some came to the altar and claimed to pray through. The church was edified and built up. Rev. J. H. Vance, of Ft. Scott, Kas., was the evangelist. He is straight and definite in his preaching. May God continue to bless him and give him souls.

Our new church building, which God has so wonderfully made possible for us to have, will be completed in a week or two. God is blessing the work here. Some people are looking our way.

J. G. DEMORET, *Pastor.*

NORTH HOPE, MICH.

We are having a regular revival at every service. We have been conducting two Sunday schools, one in our church and the other in an adjoining district in a schoolhouse. Our able pastor, A. C. Clark, is leading us out where God can use us to His glory. God is blessing in all our efforts. The little church is always full to hear the messages, prayers, and songs of the saints. True holiness was never preached here until a year ago, when Bro. V. Buxton, of Grand Rapids, conducted a holiness campmeeting here. He will also conduct a meeting here this fall, August 27th-September 7th. We are praying for a pentecostal time.

A. H. LEVELY.

THE JONESBORO MEETING

The Jonesboro (Ark.) meeting closed Sunday night. The Lord gave great victory. The midnight groans and cries of His children prevailed at a throne of grace, and great conviction came on the people, and with the cries and prayers of penitents brought them through to victory. There were thirty-nine adult professions, as bright and clear as I ever saw, and ten or twelve children sweetly saved; a total of at least fifty. The people love their pastor, Brother Linza, and there is no finer class of people to work with than he and his good wife. Brother Linza is a sweet singer. Any one needing a song leader for revival meeting or campmeeting will do well to secure them. There was a nice class of fifteen or more to be received into the church. Beloved, we must keep the fire burning and push aggressively into the enemy's ranks. The old rugged truth will win.

J. E. GAAR.

BRILLIANT, ALA.

Our first meeting after school was out, was at Galloway, Ala., with Rev. C. L. Warwick. The battle for the first week was hard, but after much fasting and prayer the break came. The glory fell and conviction seized the hearts of the people and they began to repent. Confessions of all kinds were made, stolen money carried back, one farm changed hands, and backslidden preachers were reclaimed. At the close of the meeting we took thirteen into the Nazarene church. We left Rev. H. P. McLain in charge as pastor. He is a fine young man and preacher. We were well entertained in his home.

Our next meeting was at Carbon Hill, three miles from Galloway. My wife joined us here. The meeting was a great victory. Over thirty souls plunged into the fountain. We have no church here. At the close of the meeting we took three into the Galloway church. Bro. J. A. Bevan is pushing the cause of holiness in this town, and we hope to have a church here in the near future. I think we will get some students for Peniel University here. We are now at Brilliant, Ala., for a few days. May God bless the HERALD. It is the best paper on the field.

H. H. HOOKER.

DAYTON, OHIO

Campmeeting is good. The tide is rolling in. Great day of salvation and victory yesterday. Fine attendance; increasing interest. Bud and Mrs. Wines have been giving us gracious, un-

ctuous messages. Brother Rhinebarger is at his best in song. Bro. Bud Robinson begins in our church here July 29th, continuing over Sunday, August 10th. Pray for this meeting. We are expecting great things here the coming weeks.

JAMES W. SHORT, *Pastor.*

CALDWELL, IDAHO

A Pentecostal Church of the Nazarene was organized at Caldwell, Idaho, July 6, 1913, by Rev. Clyde T. Dilley. W. H. Gainey was elected chairman of the church board and Jacob Mussell secretary. The following officers were elected: Trustees, J. A. Shaver, Charles Bingham, and W. H. Gainey; stewards, J. M. Shaver, Mrs. L. Stites, and Mrs. M. Clemens; membership committee, J. M. Shaver, W. H. Gainey, Jacob Mussell, Mrs. M. Clemens, and Mrs. L. Stites. It was decided to extend a call to Rev. W. E. Carter, of Star, as pastor for the coming year, which was then accepted, he being present.

JACOB MUSSELL, *Secretary.*

WESTERN CANADA

This is certainly a most wonderful country—in dimensions, in beauty, in richness of soil, in healthfulness, in enterprise, in prosperity. The inhabitants of the other part of this wide world little know what there is out here of real attractiveness. I now have in mind particularly the province of Alberta, where I have been for the last two weeks.

Such rich soil and fat cattle and stirring people I have never in all my travels seen elsewhere. If the summers were only longer, to give time for the maturing of general crops, I think this would be the most productive country on the continent.

It was my privilege to be associated for ten days with Evangelist L. Milton Williams in the conduct of the annual campmeeting of the Alberta and Saskatchewan Holiness Association. The meeting was held at Didsbury, a growing town about thirty miles north of Calgary, Alta. The attendance at this meeting was good, and the interest and fruit of it were blessed. It was a little trial to me at first, as I was not used to the conservative movements and ways of these Canadians; but I finally got hold, and had a good time. I preached twice daily, with considerable freedom and conscious blessing. Grace was upon the people, and I believe glory was to God. It is a delight for me to be associated with Brother Williams. As a preacher and conductor of services he is a law to himself. He copies after no man, and it would be a calamity for any man to try to copy after him. No man living, that I know of, so reminds me, in some features of his ministry, so much of David B. Updegraph, my "true yoke-fellow" in the years ago, especially in personal consecration to the business of evangelism and tireless persistency in the performance of it. Brother Williams, as no other man that I know of, preaches to his text rather than from it; but interest in his preaching with the earnest hearer of God's Word never wanes, although ere the preacher is done we sometimes think of the "everlasting" gospel. The impression is deep and strong. Conviction is sure to come, and if one is not right with God, the preacher will so turn on the light that the delinquent is bound to see where he is. Earnestness, faithfulness, sometimes apparent fierceness, commingled with gentleness, kindness, good cheer. The sermon generally, as well as the preacher of it, is a tonic to faith and an inspiration to faithfulness. To me it is a delight to be yoked with Milton Williams.

During the meeting the weather was generally cold and sometimes rainy; but the attendance was always good, and the interest high and the results happy.

Brother Bell, one of our ministers of the Alberta Assembly, and Bro. C. E. Thomson, a young Methodist minister about to join the Pentecostal Nazarenes, rendered excellent service. The pastors of the Evangelical and Mennonite churches in Didsbury were constant in attendance and helpfulness. All in all, the meeting was an excellent one, and "workers" are inclined to accept the hearty invitation to return next year.

I am "happy on the way," and all the way.

EDWARD F. WALKER.

SOUTHERN CALIFORNIA

The pillar of cloud has lifted and moved on, and following, we have made a good march since I last wrote you from this southwest land. We have had a great district assembly, one of the greatest which this district has ever had. Large attendance, the great connectional interests thoroughly considered, the work of the district well looked after and careful plans made for the future. The assembly was nicely entertained by the University church. The school having closed, the dormitories and dining hall were utilized, and abundant provision made; the various churches of the district assisting in the financing of the matter. As our districts become large, the entertaining of the assemblies becomes a serious question, but, like others, it is being solved.

This district is well manned and under excellent leadership, and is intensely loyal to the great work to which God has called us, and to the church as God's appointed agency for its accomplishment. We seem to have passed through the early childhood experiences of measles, mumps, whooping-cough, and other child diseases, caused

by the coming to us of those who were a failure elsewhere, or who, because of unwholesome peculiarities, made themselves unwelcome where they have been, and seek a new and promising movement on which to ride to prominence or such position and influence as they have ever sought in vain. They, not finding the pot of gold at the end of the rainbow, begin to air their disappointments or to arrange to take themselves off, making as much ado and disturbance as possible in so doing. All this seems to have been passed and buoyant health and strength seems upon the churches.

THE NAZARENE UNIVERSITY

We have also closed another year in the work of our university with a fine Commencement. There were a goodly number of graduates from the various departments, and much rejoicing over the past, thanking God that though our history is comparatively brief, so much and such good work has been accomplished, and that the blessings and providences of God have been so rich and wonderful. The eyes of the people seemed especially lifted to the throne and to the future. Our history is yet, largely, to be written, and there is intensest desire that it be in the will of God, and by the inspiration of the Holy Ghost. At no time in the past has the Board of Trustees given such continued and earnest and prayerful attention to the interests of the institution. They realized that a great school is made very largely by the personnel of its teachers. As the years have passed they have come to realize the peculiar difficulties—to us—of this problem. To secure men and women of broad culture, with sufficient maturity and experience as teachers, and at the same time sanctified to God with the endowments of the Spirit upon them, and in full sympathy with, or a part of, the movement in which God has placed us; and then to make such provision for such a Faculty—or Faculties of the various departments—with laboratories and libraries, etc., has been, and is, no ordinary work. It is this task to which the Board of Trustees of the Nazarene University has been giving for months its continuous effort; and to the successful accomplishment of which it believes it more and more approximates. When it found itself by the removal of Dr. Ellyson without a president, it was a very fortunate providence which gave them in Dr. H. O. Wiley a scholarly, studious man, of not only fine teaching ability, but a splendid manager, with ability to bring things to pass, who, having been in the school as dean of the College of Liberal Arts, had so enshrined himself in the hearts of students and friends that without dissent anywhere he was elected as by acclamation to the presidency. It has seemed as if there were a multitude of converging providences that have enabled the board to lay its hands upon thirty men and women from different parts of the United States, some of them already becoming eminent in their work; and it is believed all of them capable, for the carrying on of this great work. Added provisions for laboratory and library work, with larger provision for the department of music, are being made.

THE GRADES

A thoroughly equipped school for the grades is a necessity, and we have arranged for five especially prepared teachers—an experienced principal, and an expert kindergarten teacher, and adepts for the different grades. The people resident in the park, and those adjacent, make this a necessity. Then our people here are alive to the necessity of sacred atmosphere and holy teaching from the very beginning of school life. For these, as well as for the older students of other departments, a perfected system of athletics, essential for proper exercise, is under consideration.

A NORMAL AND BIBLE DEPARTMENT

God seems to be so moving our people to provide elementary education for their children through church or parochial schools, and they hav-

A FRUITFUL DAY!

UPLAND, CAL., July 27, 1913.

HERALD OF HOLINESS:

Great day! Three services, special outpouring of the Holy Ghost! Twenty-five seekers at regular services! Nearly all prayed through. Thirty children sought God in children's meeting. Some real bright cases. Young people wonderfully blessed. To God be all the glory!

O. F. GOETTEL.

ing been so much encouraged by the success of those already inaugurated, are calling for them more and more. The question of teachers who shall not only be able to give them training, at least equal to the graded schools about them, and at the same time train them in such knowledge of the Bible as is possible to them, filling their minds with revealed truth, has been pressed upon us more and more. After much thought and prayer, and we believe special divine guidance, we have established a normal Bible department, and placed at the head of it an expert, Mrs. M. E. Bowers, especially prepared, by training and experience as well as spiritual anointing for the work. In addition to having charge of the special Bible training in the different departments, she will give special normal training for this work.

A MUNIFICENT GIFT

The board has just received, on its endowment fund, a gift of a hundred and twenty thousand dollars. The name of the princely giver we are not at liberty at this time to publish. We believe that this is but one of the good things which our Lord has in store for us, in answer to the prayers of His people for this great work to which He has called us. We trust that this may inspire others to do quickly for the Lord's work.

P. F. BRESEE.

PASADENA, CAL.

We wish to report victory from Pasadena First Church. The Lord has given us seekers at the altar every Sabbath so far, and one sister was blessedly sanctified last prayer-meeting night. We have arranged our young people's meeting a half hour earlier so as to give us a half hour for a rally on the street before the Sunday evening service. Last Sabbath was the first one, and a large number went to the street, where we sang, prayed, testified, and invited the people to the church. Several followed, and one man who said he heard the songs and testimonies on the street and was attracted by the same, came to the altar and was greatly blessed, claiming to get sanctified. Another sister was forward, but did not get through. A large number stood for prayer in the morning, and a blessed season of prayer was held about the altar at the close of the service. The people seem to be working in perfect harmony and love, and are looking up to the Lord for great victory the coming year. The seed has been faithfully sown by the former pastor, our dear Bro. W. W. Danner, who has the love and respect of this people, and he with all the other faithful pastors who have sown the seed, will share in the reward of the harvest.

The Sabbath school had a delightful and profitable time at Sycamore Grove on the 15th at their annual picnic. Songs, prayers, and little pieces by

the children and older ones were enjoyed by all. A large number were present and all seemed delighted.

We are praising the Lord for a little son born to us July 9th. Mother and baby are doing well.

Yesterday was the greatest day so far in the Pasadena First Church. Three were at the altar in the morning and six at night, and all got through. A number of others asked for prayers. Last prayer-meeting night the room was packed full to overflowing, and we simply had a glorious time. The saints are praying and looking to the Lord for a great time of salvation in our midst.

A. O. HENRICKS.

MAYSVILLE, OKLA.

We have just closed a great meeting with Brother and Sister Collier. It was a hard-fought battle, but God gave the victory in thirty professions. Some of the most prominent people of the town were blessed. One young Sunday school teacher was beautifully sanctified, and had a great influence in the meeting. The pastor of the Methodist church stood by us nobly, and was a great blessing to the meeting. Lula and I are now at McLean, Texas, in a meeting. Prospects are good for a great meeting. We go from here to Duncan, Okla. From Duncan to Ryan, August 1st. From Ryan we join Sisters Essie and Mae at Texola, August 17th. We hold three meetings together in the west, then back to the eastern part of the state near Duncan for one meeting before the assembly.

VERDIE SALLEE,
LULA MAE DILBECK.

DELMER, KY.

We have just closed a revival with Rev. F. V. Taylor, pastor of the Nazarene church. The Holy Ghost was with us at the first service; many seekers in the altar, and many prayed through to victory. Sister Halcomb and three daughters, from Burnside, were with us. One of her daughters was among those who prayed through. Brother Taylor and his members have a fine church building, which they built themselves. I baptized twelve, and eight joined the church. We go from here to Creelsboro, Ky.

I. T. WELLS.

MILANO, TEXAS

In a good meeting here with Brother Neely. God is blessing. Deep conviction and a goodly number finding God. Brother Neely's preaching is great. Our association together is pleasant.

W. M. NELSON.

CHICAGO LETTER

Our work in Chicago is moving steadily on. Brother Huff was with us some time ago, and gave us a splendid meeting, which is still bearing fruit. He is too well known among our people to need any "boost" or recommendation from me.

The warm weather only seems to add to the flame of revival. Last Sabbath was one of the best days in the history of the church. Seekers at every altar call. I baptized thirty candidates in Lake Michigan Saturday afternoon; also baptized a number of children Sunday afternoon, and took in a goodly number into the church. The young people are doing some fine work in the open air on Tuesdays and Fridays.

Our deaconess, Sister Johnson, is slowly improving in health. For a while we feared she was going to leave us.

Rev. H. C. Morrison is to be with us for a great revival campaign, beginning on the closing night of the National Holiness Convention, October 29th to November 2d. This convention is to be held in our church. The board, which has the plan-

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We announce

Rev. Jos. H. Smith

Director of Theology and Evangelism
AND

Rev. George Bennard

Supt. of our Rescue Mission,

to be additional members of our Faculty and corps of workers for this coming year.

Write to Mrs. IVA DURHAM VENNARD, Principal, for Year-Book and information.

ning of this convention in charge, is made up of the following names: C. J. Fowler, J. H. Smith, C. W. Ruth, M. L. Haney, H. C. Morrison, J. M. Harris, Aura Smith, C. F. Weigle, A. L. Whitcomb, Millie M. Lawhead, J. F. Lockwood, and H. O. Fanning. We are expecting a large representation from our church. Let all those who are coming plan to stay for a part or for all of the Morrison meetings. This will doubtless be the greatest meeting of its kind ever held in the history of the holiness movement.

I. G. MARTIN.

VILONIA, ARK.

I am just home from Liberty, where God gave a great meeting. We were entertained in the home of Rev. McClanahan, who has come to the Arkansas District from Tennessee. The Lord was there and we did our best for Him. We preached clean, and red-hot. There are some of the finest folks there you will find anywhere. Will be at Black Fork camp the 19th to 29th inst; from there to Holland camp, then back to Vilonia camp.

B. H. HAYNIE.

BREA, CAL.

During the past year while attending the Nazarene University I had the opportunity of going out at different times to preach the gospel in a little country schoolhouse. About the middle of April I came to Brea, where I found a few people who really loved the Lord, a nice church which a precious brother had built, and a good chance to work for Jesus. I continued to come out on Sundays until school closed, at which time it seemed the will of the Lord that I should come for the summer. At the present time we are in the midst of a revival. Evangelist James Elliott is conducting the services. God is blessing us. Souls are being saved and sanctified; backsliders are coming back to Father's house. Any one desiring the service of Brother Elliott may reach him by addressing him at Nazarene University, Pasadena, Cal.

LOLA BLESSING.

COFFEY, MO.

We are again in a revival meeting in Coffey, Mo. Rev. Mark D. Whitney, our district superintendent, is evangelist. The tide is rising, saints are rejoicing and conviction is on. Three have prayed through to victory. Brother Whitney certainly knows how to pull fire out of heaven, how to the line, and dig up the deep spiritual truths that we are so much in need of.

J. N. SMITH, *Pastor.*

KISMET, KAS.

Just closed a five weeks' meeting with sweeping victory. Brother Cochran was with us at the beginning for a few days. Brother Keddie, of Garden City, Kas., and Bro. R. S. Ball, of Pekin, Kas., were the evangelists. Brother Keddie remained with us the first week, and Brother Ball three weeks. Sister Smee held a rescue service on the 15th, and gave other assistance in the meeting. Sister Hoke and Sister Mary Shrock were with us over one Sabbath.

Twenty-six were at the altar—sixteen converted, five converted and sanctified, and two sanctified. Four new members joined the church on Sunday morning. The work is prospering at this place. At the beginning we had a Sunday school of fifteen; now an attendance of forty. Bro. S. A. Ball is superintendent.

ARTHUR A. MILLER, *Pastor.*

KELLOGG, IDAHO

We feel that indeed God has heard our cry and fulfilled His word—"He shall call upon me and I will answer him." Brother and Sister Derby and family, late of Parma, Idaho, dropped in on us Saturday, armed for battle. Brother Derby brought us his first message Sunday night. One sinner was gloriously saved, and a believer sanctified. About five months ago Evangelist M. E. Ferdinand, wife and sister, came to our town. We purchased two lots and at once began work on our church. We drove the first nail on the fifth day of March and held our first services March 23d. A month's evangelistic services were held, souls were saved and a class organized. We will never forget our Father's goodness in sending this man of God to us.

Brother Derby has arranged for street meetings two nights out of the week in Kellogg, and also one in Wardner on Saturday night, besides the usual services.

Mrs. MYRTLE MAYHUGH, *Deaconess.*

LOS ANGELES, CAL.

"YORK VALLEY"

After attending the assembly of the Southern California District, at Pasadena, we held a meeting at the above place for twelve days, with the Rev. George M. Teel pastor. The meeting was held in a tent, and God was with us and saved a few souls. We have pitched the tent in another place in the city, and will begin a meeting at the corner of Eagle Rock avenue and Crestwood Way. Address me until further notice at 6135 Springvale drive, Los Angeles, Cal.

AUG. N. NILSON, *Evangelist.*

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ASHLAND, ORE.

We are in this beautiful city as pastor of the Pentecostal Church of the Nazarene for the coming assembly year. When we arrived Rev. H. J. Elliott, with the help of Brother and Sister Edwards and daughter, singing evangelists, and Brother and Sister Johnson, workers, backed by the noble band of Nazarenes and others of this place, were holding a tent meeting. The fire was falling, and continued to fall to the very close of the meeting. Many were either saved, sanctified, or reclaimed. The last day was a great day. Brother Elliott preached in the power and demonstration of the Holy Ghost, the singing was in the Spirit, and I want to say that the saints here equal any we have ever seen in paying and praying. The young people are a bright, happy band and have a bright future before them. I think I never attended a young people's meeting where the power and glory of God was more manifest than at the one held just before the preaching services last evening. Looking for a great year in the Ashland church.

B. W. SHAYER.

HAMMOND, IND.

Our church was dedicated March 9th. Rev. E. F. Walker, general superintendent, officiated. He stayed with us four days. Rev. J. M. Wines, our district superintendent, with Rev. J. F. Harvey, of Georgetown, continued services for three weeks longer. Much good followed as a result of these meetings. The debt of \$1,300 on the church was arranged to be paid in quarterly installments. The interest in the salvation of souls is growing continually. A praying band of men, also one of women, has been organized, and both are doing good work. Our Sunday school in increasing attendance and spirituality, and in good offerings. At our Children's Day exercises an offering of \$8.50, afterward raised to \$15.00, was taken to be sent to Brother and Sister Eaton for Hallelujah Village. One of the exercises, learned by a little boy while reciting it at his home, was the means of bringing his father to the Lord. Since then his mother has also been gloriously saved. This school has paid for an autoharp, sent to Sister Snider in Japan. She greatly appreciates the instrument.

On Sunday, June 29th, about two-thirds of our Sunday school came out for Jesus with a precious season at the altar, at which young children, side by side with grown people, instructed by their teachers and our pastor, sought and found the Lord, the Sunday school and church services merging into one. Our street meetings are growing in interest, and occasionally some poor soul will kneel in the dust of the street to find Jesus. We are praying and believing for a great revival in this town, just across the line from Chicago. Our pastor, Sister Carrie L. Felmlee, now with us two years, has greatly helped to push this work by her prayers and faith, and unceasing labors in visiting from house to house and preaching full salvation in the pulpit. Surely our woman preachers are a success.

E. J. STELOW.

RIDGEFIELD, WASH.

Brothers Lewis and Mathews came from the assembly at Portland, and held a ten days' meeting in the Methodist church. It was the best meeting Ridgefield ever had. Almost all the members of the church were sanctified, and many reclaimed and converted. Their preaching was strong and

straight, their singing was grand, and brought a great many to the meeting that would not otherwise have come.

E. F. TAYLOR.

ELDORADO, ARK.

We have just closed a good meeting at Laneburg, Ark. The power of God was on the people from the first service to the last. I believe some folks paid the price and got saved and sanctified. My next meeting is at Deadwood, Texas camp.

Hico, Ga.

L. L. BENNETT.

GEORGETOWN, ILL.

The services in the church are well attended and the anointing of the Holy Spirit is upon them. We are having meetings on the street every Saturday night, and there is an increasing interest. We are praying and believing and forgetting the things which are behind and pressing on to the things that are before. God is clearly and marvelously answering prayer, and we were never more determined to push the battle for the salvation of souls.

J. F. HARVEY.

TALENT, ORE.

The tent meeting at Ashland closed with victory. They tell us it was the best meeting for results that they have had, on account of the large number of strangers that came to the meeting and prayed through. I look for great things for Ashland. My helper in this meeting was S. W. Edwards and wife and daughter, singing evangelists, also John V. Johnson and wife. Rev. Shaver, the new pastor, came in for the last twelve days and was a great blessing. I believe God is going to give great victory.

H. J. ELLIOTT, *Evangelist.*

BANNING, CAL.

We closed a two weeks' meeting at Brea, Sunday. Brother Wilson was with us and organized a Nazarene church of thirteen members. Sister Lola Blessing is pastor in charge. They have a nice church in this new town. We opened at Banning with a tent meeting.

J. ELLIOTT.

PITTSFIELD, MASS.

The saints are praising God here for old-time salvation and for the blood that cleanseth. Sunday was a wonderful day in our midst, with seekers both morning and evening. One sister got in touch with the glory wire and praised God until others felt the glory and some cried out for a more complete work. We were privileged to have our Sister Dobbs, of Danbury, with us, Sunday, July 13th, and the Lord used her to refresh us with her Bible talks. We also have had our superintendent, Rev. J. A. Ward, for two days. He preached three sermons and had good results in the meetings, there being seekers at each service. We were organized by him on Tuesday, July 15th, into a Pentecostal Nazarene mission, and expect some day soon to see a large band of holiness workers in this city. We are in urgent need of a sanctified sister to labor with us in this work. Our Sunday school has an average of twenty-nine scholars, and we are using our own literature.

L. HENDERSON.

SHERIDAN, ARK.

The meeting at Higginson, Ark., closed Sunday night. The crowds were large and appreciative from the very first service. Soon God sent conviction on their hearts and many yielded and were saved. Brother Edgar Burkhardt was to have been with me, but the sickness of his family kept him away. My wife was with me and led the singing and sang many special songs, which were used of God to bless hearts. Captain and Mrs. Emory and their little daughter, Hazel, living now at Kensett, were down for the last days of the meeting, and I am sure those who heard their sweet songs and ringing testimonies, will never get over them. They are thinking very strong of becoming Nazarenes, and they will do us good. I am now here with Bro. Jos. N. Speakes, of Little Rock, for over Sunday.

Peniel, Texas.

J. E. BATES.

CLIFTONDALE, MASS.

The writer and family were tendered a beautiful and affectionate sendoff by the Lowell saints in the last Tuesday evening prayer meeting before leaving that city for Cliftondale, where God has called us to labor in His vineyard. The ladies had previously gathered at the home of Brother and Sister Martin, our beloved associate pastor and his wife, to make Sister Brown a presentation as a practical token of their love and fellowship. Our hearts are full of gratitude to God for ever having led us to the Lowell church, where we found the blessed experience of full salvation through the precious blood of Jesus. The sweet and holy fellowship that we enjoyed there will remain fresh in our memories through time and eternity. Dear Brother Riggs has surely been a devoted spiritual father to us for nearly ten years.

The Cliftondale saints gave us a royal welcome. How they gathered when the big auto truck bearing our belongings stuck halfway up the hill! and how they pushed and lifted and labored till we were safely landed and settled in our new home on Fairview Heights! Their warm smiles and

words of blessing have refreshed our souls and strengthened our hearts for the battle.

T. M. BROWN and WIFE.

MANSFIELD, ARK.

We reached Marcus, June 28th, in company with Bro. A. M. Gilbert, as singer. Our efforts resulted in a real revival. Thirty-nine prayed and cried and confessed and made restitution until they got to God. Brother Gilbert sang with the power sent from heaven, while people shouted, cried, and prayed through. We organized a fine little church of fifteen members. Some good material in this church, and some out that I think will come in soon. We were royally cared for in the home of Brother Tom Sheets. The work in Mansfield is in good shape. My other two churches are in good shape for a revival.

F. R. MORGAN.

STEWART, TENN.

Have just closed a ten days' meeting at Bon Aqua, Tenn. A number were saved and sanctified, and others are under conviction. We are looking for greater results in the near future. We had with us as workers Mrs. W. S. Jones, of Erin; Mrs. G. W. Goins, Mrs. E. W. Stone, and the Lord used them in praying and testifying to the full gospel. Other workers came in from the country, and joined us for a few days in the battle.

E. T. COX.

LARK, OKLA.

The meeting at Amos was fine. Brother White is a strong holiness preacher. Bro. Jimmie Ferguson and wife and Sister Rosa were good help. Sister Rosa is a tireless altar worker, and the Lord blesses their labors. The meeting lasted two weeks. There were about thirty-one saved or sanctified. How they can pray and shout and shine for Jesus and testify for Him! Brothers White and Ferguson organized us into a Nazarene church with seventeen members. Rev. O. W. Gorrell is our pastor until the assembly in October.

W. G. COX.

MARSHALLTOWN, IOWA

We are nearing the close of another assembly year. It has been a year of victory right along. God has honored our united prayers and efforts, led on by our devoted, tireless pastor. During his pastorate here of two years the church has enjoyed a continuous revival. The debt has been paid, the membership doubled, new furnace installed, the church painted, and many other improvements have been made. Finances have been easily raised—over \$3,000 this assembly year. The board has extended a unanimous call to our pastor to return for another year; but in view of the many calls coming to him to evangelize and open up new fields for our church, he requested until after the assembly to give his final answer, which request was granted. If our pastor, Rev. F. J. Thomas, should enter the evangelistic field, as secretary of the official board, and voicing their sentiment and the sentiment of the church, we desire to recommend him to any who might desire his services.

ARLA BUCK, *Secretary.*

JONESBORO, ARK.

We have just closed a great meeting at this place. The Lord came in power and gave victory over sin. Rev. J. E. Gaar, of Peniel, Texas, did the preaching. This was our first time to meet Brother Gaar, and to do so was to love him. He spares not the sword when it comes to sin. He is a Spirit-filled, God-fearing Bible preacher, and knows how to pray heaven down. He knows how to sympathize with and help the pastor. The church was made stronger by this meeting, and many souls wept their way to God.

J. E. LINZA and WIFE.

DERRY, N. H.

We had another good day in the Lord. Our sermon was from John 16:33; in the evening, pastor gave us two good sermons. The morning John 12:32. Some of our people are at Camp Douglas for spiritual help and rest. One old brother, past eighty years, has passed away. He had lived in sin all his life, and was blind for the last six years, but the Lord got hold of him by the help of our pastor and people, and he has given unmistakable evidence of his conversion a few days before his death.

W. E. BROOKS.

WESTPOINT, OHIO

On Sunday, July 13th, the beautiful little Nazarene church at Westpoint, Ohio, was dedicated. District Superintendent Herrell arrived Friday evening with Rev. Martin, pastor of the East Liverpool church, who preached that evening. Rev. Grattan, pastor of the Lisbon church, was also present and helped in the service and God gave us a good time.

The Saturday evening service was also blessed of God, Rev. Herrell giving the message. Rev. Howard Welsh, who preached the first sermon when this work first opened, came from Terrace, Pa., and was a blessing to us all.

Sunday at 2:30 was the dedication service, be-



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ginning with a praise service, led by Brother Welsh. The people filled the house, and the platform was lined with children. Rev. Herrell preached a grand sermon, which touched hearts and melted prejudice. After the sermon came the offering. The people gave liberally and only a small debt is left. After a solemn charge to the trustees and pastor by Rev. Herrell, the church was formally dedicated to God. Dr. Sloan, of East Liverpool, offered the prayer in the power of the Spirit. Hearts were melted, God was there, and victory was assured. We are expecting a year of salvation.

Mrs. EUNICE DONNELLY.

BLACKWELL, OKLA.

In spite of the drought and the devil, God gave us a great financial victory last Sabbath for the building of our new church. Our little band of self-sacrificing people gave in cash and pledges to the amount of about \$1,500. The new building is now going up, and God is with us in power and glory. Our membership is also steadily increasing, having now reached the sixty mark, and, best of all, souls are being saved and sanctified.

C. A. IMHOFF, *Pastor.*

LIVERMORE, CAL.

Leaving the district assembly at Pasadena, Cal., we arrived in Bakersfield and preached both morning and evening to a fair audience of appreciative Nazarenes. The fire fell upon us, and conviction came to hearts, and the saints rejoiced and prayed around the altar. Our next stop was at Fresno, where, with Bro. Carl Dauel and his force of God's dear children, we preached once and the saints crowded the altar and prayed until heaven came down. Some stumps were pulled, wrongs righted, and waves of glory rolled in.

Sunday we spent at Oakland Nazarene church, where, under the preaching of Brother Isaac, we were much blessed and fed. We next stopped at Sacramento. Spent Sunday with the Free Methodist people, and preached four times while in the

city, and God sealed the effort with four good cases of conversion. At this writing we are in Livermore. We preached in the M. E. church two nights and helped in some other meetings and work with a view to a protracted meeting, but the carnal faction in the church made it so hot for Pastor Howard that he was compelled to give in to them, and stop the meeting.

T. S. MASHBURN, *Evangelist.*

GORE, OKLA.

We are having a fine start in our camp meeting; people are coming for miles. Conviction is on the people. Last night there were twenty or thirty in the altar, and shouts of victory were heard in the camp. The meeting is being held under a large tabernacle owned by the Nazarene church at Sallisaw, Okla.

G. O. and BERTHA CROW.

VILONIA, ARK.

Since last writing I have held a meeting in Avalon, Texas, where the Lord met with us and did some salvation work. From there we went to Reeves, La., to help Rev. W. E. Bennett in the camp. We have a fine meeting; quite a number of souls prayed through to victory. Then to Alix, Ark., near Ft. Smith, to assist Rev. A. B. Calk in a meeting. We spent three Sundays here. God blessed in every service. Much confession and restitution was made in this meeting. There were a number of fine workers visiting this meeting, doing good service for the Lord. They have a fine pastor, Rev. A. B. Calk, who is a blessedly consecrated and deeply spiritual man. I leave Friday for the Newburg, Okla., camp, Atwood Postoffice.

LEE L. HAMRIC.

KINGSTON, OKLA.

Our last meeting was at Red Rock, Texas, where we had a few bright professions. If we had longer time I believe we would have had a sweep. I am not slating for less than three Sundays in any but campmeetings. We begin here Saturday night.

J. E. THREADGILL.

WARREN, PA.

Our services in Warren have been seasons of refreshing from the presence of the Lord. The battle is hard; the lines tightly drawn, but victory is assured. We are in the midst of a two weeks' tent campaign in Corydon, where, as the result of a similar meeting a year ago, we have a small company of Nazarenes. The interest is good, conviction deep, but thus far few results. We expect a break ere the meetings close. We begin a tent meeting on our church lawn as soon as we can get the tent home and pitched, with Brother and Sister Roberts and Sister Taylor as evangelists. We expect a great meeting. Our greatest need here is an adequate church building in which to continue aggressive work all through the year. It is coming.

JOHN GOULD, *Pastor.*

SPOKANE, WASH.

FIRST CHURCH

The assembly year at First Church, Spokane, starts with much of victory and expectation. The reception of the new pastor and his family from Pasadena, Cal., could not have been more hearty and spontaneous. A large company of the saints met us at the depot on our arrival at 11 a. m. from the Portland assembly, and gave us welcome in good Nazarene style on the platform. A waiting auto conveyed us to the home of Brother True, where we were entertained until we could become settled in the fine, eight-room parsonage. The congregations have filled the church, and every service from the start has seen salvation, with people coming in for membership. The church board is now well organized and ready for a pull, a strong pull, and a pull all together. They respond quickly to any wise suggestion, and are untiring in their efforts for God and souls. The pastor has already arranged the card system for systematic visitation according to well established districts, so that all the members and friends can be visited in a district without covering the same ground too often. For the last two Sabbaths we have been in the camp meeting, but are now ready for a good summer's campaign. You will hear from Spokane before the snow flies. The church has ordered 250 of the new missionary paper, THE OTHER SHEEP.

CHARLES V. LAFONTAINE.

THE SPOKANE CAMPMEETING

The second annual Nazarene campmeeting for eastern Washington has just closed with triumph and salvation. While this camp was under the immediate supervision of First Church of Spokane, the Nazarenes and other friends interested in the promotion of holiness of northern Idaho and other parts of Washington came in to enjoy the good things. The large tabernacle, 50 x 85, was comfortably seated with chairs and settees and accommodated fully five hundred persons. The day attendance was fine, but not as large as at night, when the tent was always filled with an interested congregation. The dining hall, in charge

of Axel Olson and Mrs. Grace Rice, was well managed and most carefully arranged.

The morning prayer meeting, at 6:00 o'clock, led by Brothers Wm. Rice and Plumb, was a family gathering. About thirty tents were occupied by campers and their friends. At 10:00 o'clock Rev. James Mailley, our pastor at Pullman, gave a series of Bible studies on the Holy Spirit, showing "God the Father, as the source of all things; God the Son as the ground or condition of all things, and God the Holy Spirit as the perfecter or the efficient agent of all things." Brother Mailley and the writer were together at the Northwestern University in their college days, and it was a source of great pleasure to labor here. Little did we think then that we would be Nazarene preachers now. He is a strong analytical and philosophical thinker and preacher. His presentation of this marvelous theme from that standpoint was intensely refreshing and inspiring, and works mightily to establish the believer in his experience, as well as to shed new light on the pathway. Brother Mailley preached half of the balance of the time, dividing the work with Bro. W. E. Shepard, of Pasadena, Cal. Brother Shepard did most excellent work in the pulpit, and around the altar, and again greatly endeared himself to the whole congregation. He is very effective in the valley of decision, and in a well-drawn battle he is a wise leader. The writer preached on the first Sabbath morning, and had the singing in charge, as well as the general management. The services were especially spiritual, and splendid results were obtained. Over \$700 was received, which covered the expense of the camp and made possible the payment of all bills.

The children's meeting was conducted by Mrs. LaFontaine, and was intensely interesting and greatly enjoyed by the children. Many of them were converted and gave clear testimony of saving grace. They are all enthusiastic about having the children's meeting continued in the churches.

The matter of a Nazarene private school was suggested at the last night service, and the meeting caught it with an inspiration that nearly took it out of the hands of the preacher, but he promised to preach on that subject on the following Sabbath evening at the church. The school is not afar off.

Among the permanent things that occurred at the camp was the organization of "The Nazarene Campmeeting Association of Eastern Washington," with a charter membership of about two hundred loyal Nazarenes and other holiness promoters who are banded to preach and push holiness all over the great inland empire. A board of seven directors was elected, who will have active management of holding camp, tent, and other evangelistic meetings wherever possible in this territory. They will seek to work in harmony with the district superintendents of both the Northwest and Idaho Districts, and will assure both superintendents and all pastors interested that no efforts will be spared to establish and strengthen holiness centers. The Board of Directors is as follows: Charles V. LaFontaine, president, Spokane; James Mailley, Pullman, vice-president; William S. Rice, Medical Lake; S. M. Carlton, Spokane, recording secretary; W. E. Elliott, Spokane, treasurer; F. E. Walter, Spokane, corresponding secretary, and Axel Olson, Spokane. An annual campmeeting is to be held at Spokane, and as many other tent and evangelistic services as possible in conjunction with the various pastors and workers. The first tent meeting is now in progress at Hillyard, Spokane, with Rev. R. S. Plums pastor, and Rev. W. E. Shepard evangelist. Other meetings are in contemplation, and will be arranged for the fall and winter. Persons desiring to become members or the help of the association may correspond with the president at 712 Nora Ave., Spokane, Wash.

CHARLES V. LAFONTAINE.

DEMING, N. M.

When we came to Deming a year ago we found an independent Sunday school which met in private houses. Having no preacher, they invited us to preach for them, which we did, and later agreed to preach for them as long as we stayed in Deming. They gave us an offering every Sunday, enough to buy our groceries, and helped us in every possible way. An unsaved Mexican gave us a room for services which, although small (11 x 18 feet), yet it gave us a foothold, and that was good enough to start with. Last October, after much prayer and deliberation, it was decided to organize a church, so Brother Athans organized us into the Mexican Pentecostal Church of the Nazarene, with twenty-three charter members, including ourselves, who were called as pastors.

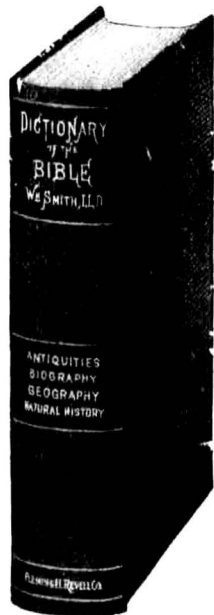
We bought some lots on the installment plan, and after clearing the brush, digging a well, etc., we began making adobies for the house. The work of building moved slowly at times, but last Sunday we dedicated the house to the service of the Lord amid great rejoicing. The house is 15 x 25 feet; will seat about forty or fifty people, and is well adapted to our present needs; but we are praying that it will soon be too small. It cost us about \$340—\$173 in cash and the balance in labor. We still owe on it \$32.80 and have received \$27 from friends; our Mexican people have raised the balance of the money.

During the year a number have been sanctified and others have been saved or reclaimed. Outsiders are interested and conviction increases.

We expect greater things for next year, and are planning to visit more and push the battle with

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all our power. Pray for us that we may see times of great salvation.

MR. and MRS. ROGER S. WINANS.

DENVER, COLO.

I recently received a call to this state to engage in party prohibition work, and it has been my privilege to spend the last two Sabbaths with our Nazarene friends at Greeley, where Bro. L. E. Burger is pastor in charge. He has an excellent church of strong members, always at their post of duty, dependable on every line, very enthusiastic, and deeply spiritual.

The Nazarenes at Greeley are not only known for their church activity and loyalty, but also for their practical Christian citizenship and moral in-

fluence in the town. The church can be depended upon to demonstrate their opposition as a unit against all immoral measures in that place.

Among the most noticeable features of the church is the splendid number of young people actively engaged in the church work, and upon Sunday mornings their comparatively new church is already too small to conveniently accommodate the ever-growing Sabbath school. The young people's class, in charge of Brother Burger, is a real Bible school—very thorough and practical in its studies. A number of his class contemplate entering one of our Nazarene universities at an early date. After five years as pastor, Brother Burger's members speak very highly of him; they say he is preaching stronger all the time, and continues to grow in their esteem.

LOWELL H. COATE.

Gratifying Progress at Peniel

The last two years have marked the greatest material progress in the history of the university. In these two years the Men's Hall, with furnishings, at a cost of \$7,000; the street car line and equipment, at a cost of \$10,000, and the cement walks over the entire campus, at a cost of \$1,500, have been built. In the last year our financial agent has raised for the university an amount in cash and subscriptions so far above our expectations that we think that in another year he will get enough to cover all our indebtedness. In the last few days the Peniel Development Company has made a contract for electric lights for the university and Peniel. Considerable improvement is now being made in the Administration Building. A valuable improvement is being made on the Girls' Home in the way of building two more rooms for the cooks. We have one man hired to spend the entire summer trimming up and pruning the trees and shrubbery and otherwise beautifying the campus; and just at the close of last session an old friend of the university, Brother Hogan, of Ennis, Texas, planted several acres of our campus in paper-shell pecans, which he says will be bearing in a few

years. Many of these pecans are already up and growing nicely.

The Peniel Development Company, organized and chartered to put all their net profits into the university, and to raise for the university at least \$50,000, has sold lots enough to pay for the original acreage plat, to pay the street car company \$10,000, and to pay for electric light into Peniel. This company is working diligently to build up the university, and every lot that is now sold will bring its price, with the reduction of small fees to the selling and collecting agents, directly to the university. These lots all lie well, and are adjacent to or near the street car line that runs from Peniel to Greenville. This is a most desirable location for one that wishes to live in a quiet, clean village, and to work in a good, rapidly-growing city.

The intellectual prosperity of the university has been good from the first, and better since our college classes have become large enough to be really interesting. Our evangelists, who travel extensively and come in touch with other good schools, say that "The Peniel University stands among the best as to the ability of her teachers and

thorough scholarship of her pupils." This is demonstrated in many ways. *First*, our students as evangelists, pastors, missionaries, teachers, bankers, bookkeepers, etc., are among the very best in the land. *Second*, our students who have gone to other universities have received credit for what they have taken with us; and, further, they have proved by their high class standing in other universities that their work with us was well done. They have done post-graduate work in Chicago University, Yale, Vanderbilt, Southwestern, and Drew Seminary, standing among the best in their classes. *Third*, one of our great dailies has said within the last year, "A few years ago nothing much was thought of the Peniel University; but now it is considered one of the best schools in the state." *Fourth*, representatives from the Peniel University have entered the last eight annual Intercollegiate Prohibition Association oratorical contests with the leading church universities and colleges. In these eight contests our representatives have won the fourth place once, the third place four times, the second place twice, and the first place in the last contest. Thus in oratory we stand among the highest of the great church universities and colleges in the state. *Fifth*, in traveling constantly for the university we have found that she is no longer looked upon by any one as an experiment, but as a successful and well established enterprise; and almost without exception the people are delighted to contribute to this great work. Most people know that it pays to patronize the school that has an established reputation.

Our spiritual prosperity has never weakened, but as the years have come and gone, and some other places and schools have become formal and dead, we have kept up the high spiritual tide, having professions almost every week throughout all these fourteen school years. The school was planted in answer to prayer and has been a constant revival from the first, and every step in the way of improvements in buildings and curriculum, etc., has been made in answer to prayer. We have from one to two great meetings every session, and the last one, held by Rev. L. Milton Williams last February, was the greatest we have ever had. Our motto, "God must be first," is held high in the minds and hearts of us all. There are and will be in the regular evangelistic field work this summer from forty to fifty preachers and workers that were in the university last year. A goodly number have gone out in the soul-saving work every year since the school was started, until now there are hundreds of our students leading thousands of souls to the Lord every year.

Our new president, Rev. James B. Chapman, A. B., B. D., though comparatively young, is a man of large experience. He has preached for more than twelve years. During this time he has been a diligent student of men, means, and the Bible. He knows how to handle any of these. Several of these years he has been pastor. He has evangelized a great deal. Some of his students say that he is the best Bible teacher they ever had. His students in theology were well pleased with his teaching. He was pastor two years at Vilonia, the seat of the Arkansas Holiness College. During this time he, in unifying and building up the church, so won the hearts of the people that the college board asked him to become their president. He being anxious to complete his own college course, but unwilling to see the school die, reluctantly accepted the presidency for one year. He gave perfect satisfaction during the year, and the board and patrons would have gladly retained him; but he resigned and removed to Peniel to finish his course of studies.

As the university is in far better condition in many ways than ever before, we are praying and hoping that the great and gracious past may be surpassed by the future.

Our school is constantly growing in the respect and confidence of the people.

Z. B. WHITEHURST,

Financial Agent and Secretary of the
Peniel Development Company.

Superintendents' Directory

□ □

GENERAL SUPERINTENDENTS

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

1126 Santee Street

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

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

H. F. REYNOLDS, Oklahoma City, Okla.

R. F. D. No. 4

Chariton, Iowa.....August 3
Kansas District Assembly, Kansas City, Mis-
souri.....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.

Portland (Ore.) State Campmeeting,
July 24-August 4
Dakota-Montana District Assembly, Sawyer,
North Dakota.....August 6-10
Gaines (Mich.) Campmeeting.....August 22-28
Cleveland (Ind.) Campmeeting,
August 29-September 8
Olivet, Ill., Opening of school.....September 10
Kansas City, Mo., Missionary Board, October 9-12
Little Rock, Ark., Arkansas District As-
sembly.....October 14-19
Olivet, Ill., Chicago District Assembly,
September 30-October 5
First session of all District Assemblies at 7:30 p. m. of the first day advertised.

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ARKANSAS

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

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

CHICAGO CENTRAL

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

CLARKSVILLE

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

COLORADO

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226 N. Chestnut St.

Boulder, Colo.....August 22-31
Stigler, Okla.....September 28-October 5
Loving, Okla.....October 8-10

DALLAS

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

DAKOTAS AND MONTANA

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

IDAHO

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

IOWA

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

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

MISSOURI

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Isabela, Okla. (Holiness rally).....July 31-August 3
Sulphur, Okla.....August 9-11
Mill Creek, Okla.....August 12-14
Kingston, Okla.....August 15-17
Shay, Okla.....August 18-19
Newburg, Okla.....August 20-22
Liberty Hill (near Hanna), Okla.....August 23-24
Wister, Okla.....August 25-26
Liberty Hill (near Wister), Okla.....August 27-28
Hill, Okla.....August 29-31

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