

HERALD of HOLINESS

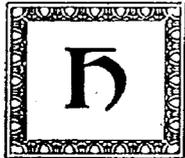
OFFICIAL PAPER OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 4

KANSAS CITY, MO., JUNE 23, 1915

NUMBER 11

Commencement



OW this word thrills the young people as the end of the session of school approaches. This close is termed "commencement," and not inappropriately. In one sense it is a close of the term, but in another it is the beginning, or commencement, especially with those pupils who are finishing up their course and will graduate. Graduation means more a commencement by far than a close. The graduates have only closed one brief term of their schooling, but have reached the time and period of life when they are really to begin aright, and with somewhat of mature preparation, their life work.

To those students who have reached this important and long-looked-for time, and have now about completed this "commencement," after which they are to go out anew into life's stern realities, we would say just a word.

Dear young people, let us urge you, at the very outset, to begin this new and larger life aright by taking into active and absolute co-partnership the blessed Lord, who is your best and wisest friend and helper. You can not afford to fail to do this. If you have not already done so, make your peace with Him now, and let Him into your life plans, and your very purposes and desires, and have no plan or purpose or desire into which you are not willing freely to invite Him.

Seek His will and pleasure in everything, and do naught and adopt no maxim or policy which you can not freely and fully expect Him to enter and endorse. Remember, that you are not called to succeed, but you are called to be true. You may fail in many of life's plans and schemes, but you need not fail in making Him your portion and your friend and your guide. If you do this, other failures will mean very little indeed.

Begin now, if you have not already, to pray regularly, and about all the affairs of your life and work. Consider nothing that relates to your life as too small to engage His active interest. God is concerned in all that relates to the smallest, youngest, and weakest disciple. You will need His help in all these things, rest assured. The young man who begins a life of regular prayer is a young man sure to succeed in the best and most important lines of life endeavor.

Make the Holy Bible your daily companion. Do not fail here. Be sure to read it daily, however small the part you read. Systematic reading is what you need, and is the plan by which you will get the most out of the Word. God will honor those who honor His Word. He is jealous of His Word. He will bless its reading to your good in many ways to you now unknown and unknowable. The man who learns to love the Word, and reads it regularly, will become a broader man and a wiser man and a stronger man and a more self-reliant man, for in all these elements which go to make up success in life God sees to it that the man who honors His Word shall grow and increase. There is no single habit on which we would insist with more earnestness than this of Bible reading. This habit will inspire and instruct and help you along in all other lines of needed activity and helps.

Then let us urge you to not forget to honor and reverence and love most tenderly your father and mother, who have striven with such self-denial and faithfulness to give you the advantages of scholastic training, which you are about to finish up to enter upon life's services. God will bless you if you obey this

commandment, which He lays upon you, and adds to its compliance a promise of long life. No young man or woman who neglects this injunction can be depended upon for real worthy achievement in life's work. They will by this failure offend God, and drive Him away, and be thus alone as to divine companionship. By all means, then, we beg you let this be settled at once, that you will never fail to honor and reverence the loving parents who have done so much for you, and to whom you owe everything. It matters not how much they may lack the culture they have striven to give you. Never be so ungrateful as to feel or show humiliation at their lack along this line. Be proud of them, whatever their grammar may be. They have put into your head and heart better far than grammar for which you owe them a debt you can never sufficiently repay.

Be manly, be true, be conscientious, be vigilant, be patient, be courageous, be kind, be not too proud to be good, be faithful in the little things of life, be economical, be courteous, be reverent, especially to old age and to women, be obedient to God and His Word, and seek always companionship of such as are in the search of the same high ideals you seek—be and do these things, and God will see you through, and you need make no failure in either material or moral or spiritual lines. God bless you richly!

**The
"Tongues"**

A brother asked us a while back as to the meaning of Acts 2:4, 8; 10:44-48; 19:2-7; 1 Cor. 12:1-14. We replied by referring him to booklets for answer. It has occurred to us that there is needed an editorial on this subject, and we will take this method of answering the brother. In the first place, we say that the texts mean just what they say: that on the day of Pentecost and at Caesarea with Cornelius and his friends and family, and later at Ephesus, where Paul baptized some of John Baptists' disciples, when the Holy Ghost fell on the baptized, there was accompanying these acts the gift of tongues. On Pentecost there were Jews from every nation under heaven who "heard them speak in his own language." Then again, when Paul was enumerating the gifts of the Spirit, in 1 Cor. 12:1-14, which is the last of our brother's questions, the apostle puts the gift of tongues last among the nine gifts of the Spirit. Thus early began the retirement of this gift to the rear, which became most conspicuous in apostolic practice, as if the need for tongues was past, or nearing its end. It is noteworthy that in practically every mention of it, subsequently, it was retired further and further to the rear.

In the thirteenth chapter of First Corinthians Paul compares love with the power to speak with the tongues of men, and even angels, but says without this love the one possessing such linguistic power becomes "as sounding brass, or a tinkling cymbal." Thus he would teach us that a man might have tongues and not even be saved, much less have the gift of the Holy Ghost. While this same apostle, who possessed this gift of tongues, himself placed it last in his list of gifts, in 1 Cor. 12:28, when writing to the Romans (12:6-8), and to the Ephesians (4:8-11), he does not so much as mention tongues as among the gifts of the Spirit at all. This is strange, if tongues still was to hold any commanding or any place at all in the teaching for the church dispensation. Peter, at Pentecost, seems to have spoken in his own tongue, and he was

perhaps the most Spirit-filled of all the preachers that day.

It is noteworthy that at Pentecost, when the tongues gift was bestowed, it was not "unknown tongues," but intelligent tongues. Men heard them and understood them as they spoke in these "other" tongues, and were led to surrender and accept the crucified Christ. It was not mere jargon or meaningless gibberish, but intelligible language. We can see in this incident a real need for such a gift for the immediate spread of the Word of the gospel among this polyglot crowd. How long this necessity continued I know not, but God took care of this question, and also the question as to when a need of it should recur, if ever, or whether it should cease for ever at any special time. These are questions we have nothing *to do with.

It is a fact that we never hear Paul or Peter or any of the apostles forming a tongues "movement," or proposing the gift of tongues as a *sine qua non* to the reception of the blessing of the pentecostal baptism. We never hear of its being made the evidence of the reception of the Spirit in His fulness. We never find the apostles holding tongues meetings for the dissemination of this tenet. All this is foreign to the Scriptures. Jesus Christ, who had the Spirit without measure, never, so far as we know, spake in a tongue.

This gift seems to have been for purposes of praise and prayer, and not for public exploitation. It becomes the secret closet and not the public assembly. Paul sought most earnestly to make this plain. He always minimized it, and made it a matter of secondary consideration. The fourteenth chapter of First Corinthians shows clearly how low a place he gave it. Though having, himself experienced this gift, he here distinctly retires it to the rear, and declares it to be profitless in itself. The entire chapter breathes this spirit of retracy or depreciation.

This promise of tongues is found nowhere in the Old Testament, whereas every blessing and benison promised in the gospel is found recorded in this glorious Old Testament. Even Joel, when promising expressly the great Baptism with the Holy Ghost, is absolutely silent on the tongues business. Read him in 2:28-31: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy; your old men dream dreams, and your young men shall see visions: I will show wonders in the heavens, and in the earth: blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and terrible day of Jehovah cometh." In the midst of predictions of the very wonders to appear when the great Gift of the Spirit should descend, would have been a most appropriate time to have mentioned the tongues wonder.

There is much use made of the passage in Mark 16:15-18, where accompanying the great commission, signs are declared would attend the fulfillment of this commission, such as the speaking with tongues, the casting out of demons, taking up serpents, healing the sick, and the drinking deadly things without hurt. We shall make no point on the fact that this is a disputed passage among expositors as to its genuineness.

There is no mention of these "signs" in the "commission" as recorded in Matt. 28:19. No mention is made of them in Luke 24:46, 47. Neither is any mention made of them in Christ's post-resurrection instructions, as recorded in the Gospel of John.

We prefer to meet the passage squarely as it stands, however. We see only here mention of some of the marvels ordinarily accompanying gospel propagandism in that day, and to continue for an unspecified time, no statement appearing of the time when any one or more of such signs would cease. We do not see any command that tongues should be made a *sine qua non* of the reception of the Spirit in His fulness. We do not hear anything about people being exhorted to seek tongues. We see and hear naught about a tongues "movement," or tongues meetings, or any efforts to make tongues any kind of a test of anything whatsoever. We do hear from the mouth of the apostle Paul who had the gift of tongues "more than they all," a constant retirement of tongues to the rear, and a disparaging of it, and the utmost care to project other and really vital things to the front and in advance of this business of tongues.

We can only speculate as to the cause of the retirement of tongues from gospel propagandism so largely. We seldom indulge in speculation. We could give as a mere hypothesis that perhaps God foresaw that in these last days Satan would resort to these very devices of the marvelous and the occult and the spectacular by

which to deceive the people, and He purposely retired these accompanying manifestations of the wonderful before Satan would have opportunity to simulate or counterfeit them, and thus confuse and baffle and bewilder the saints. Already Satan is doing these very things, and some believe is using tongues among his devices. We are not careful to speculate on these points.

We wonder, however, sometimes, why the tongues enthusiasts have not organized a serpent-handling "movement" or a deadly-thing-drinking "movement," or a demon-casting-out "movement," while they are pushing their tongues "movement" so vigorously.

God can give tongues today if He saw it needful, and for His glory. We yield everything on His infinite power. We fail to see where He is giving tongues today, especially the kind which would be of use and edification as in apostolic days. We see too many attendant circumstances of ruin and ravage and fanaticism and censoriousness and often grievous sins, such as never accompany true spiritual manifestation, to look with anything but regret upon this modern "movement."

Why, —
Yes.
Certainly!

The suggestion now comes with seriousness to adopt some sort of limited polygamy for the raising of adequate young men for war purposes. It is feared the supply of young men for the armies will run out unless recourse is had to polygamy to increase the supply. It is pointed out that in 1650, ten wives were permitted, as revealed in a protocol of a meeting of the "Kreistag," or local Diet, held at Nuremberg in that year, for replacing the men lost in the thirty years' war. I can go further back in history and beat that. By all means let polygamy be proclaimed! But why limit the matter at all? We must not hazard the loss or cessation of the delights and glories and beauties of this war. No. Never, under any circumstances or at any cost. Better take away all restrictions and let the family and the home go. Take away the gates that bar the passions and lusts of mankind. Dig up the very gateposts and burn them. Let human lechery and free-love and lust run rampant. Suffer no restrictions whatever on human lust and passion, that we may have the joys of murder and brutality and such delicious refreshments, refinements, and pleasures. Import boy babies from China and Japan and Africa and India, and pen them up and raise them like pigs by the millions, and add them to the crop raised by free-love and unbridled animal passion at home, and let the merry work of war go on unendangered by the scarcity of material. We must have grist for the mill. Then we can have more bridges across streams made of dead human bodies. Then we can have larger and grander joys of air raids whereby innocent old men and women and children can be murdered by the thousands instead of by the hundreds. Then under-sea attacks can go beautifully on, on a larger scale, and Lusitanias and such like spectacular displays of entrancing delight can be multiplied, and hundreds of thousands of non-combatants, especially women and children, can go down to watery graves, and the world be advanced so much more rapidly in the work of its refinement and esthetic culture. This whole war business has been too painfully slow and prosaic, any way. It must become a war of some proportions, and more in keeping with modernness, any how. We grow tired of the commonplaces of the thing as now conducted. Here's our tipped hat with gushing congratulations to the man who originated this sweet suggestion for new material for the blessed and beautiful work!!

THE HOLY SPIRIT may be grieved; He may be resisted; He may be quenched. How sensitive He is. How extremely careful men should be that He be not offended in any one of these ways. Let us remember that a fourth thing is equally true — that He may be sinned against to the point of being unpardonable. How long and with what infinite patience He thus labors with and bears with our infirmities and even our sins. But we can push Him to the point of peril and irreparable hurt where we will be let alone of Him and left to ourselves for ever. What a ghastly and crushing thought!! Let alone of God!!

CHRIST proposes to make the hard things of life easy. The devil actually does — while promising the contrary — make the easy things hard. We can make our choice, and we do make our choice. Choosing the service of Satan is like lunacy. No wonder the rich man was addressed as a fool. What else is such a choice by a man who is free to choose?

THE EDITOR'S SURVEY

News and Notes

Doctor Jowett says many fine things in his sermons worth preserving. One of those many very good things he said recently, in the words: "Far better a bicycle without the engine, than one with the engine devoid of power. And far better a life without religion, than a life with a religion which has no divine spirit and no power of the Holy Ghost."

It is a bit of news disgusting, and would be discouraging, if anybody had been expecting anything better from the source, that comes in regard to the Anglican clergy in England. These gentry have lined themselves up alongside the brewers and bagnios as to prohibition. According to a resolution passed by this body of clergy at York, England, recently, they "would look with anxiety upon the total prohibition of the sale of alcoholic drink." From the same authority we learn that the archbishop of York, one of the highest clerical dignitaries, declared that organized prohibition would mean such a revolution in England that such temperance as they had would be overthrown. The Dean of Manchester made a defense of liquor drinking as a means of vitality and health. He declared he intended to manage his own cups. These bishops have joined affinity with brewers and saloonists in preventing the making of England sober and industrious, and her army able to cope with the Germans. The clergy have sunk nearly as low in the moral status as they were when the Wesleys were called into the field to rescue English Christianity from utter debasement and oblivion, and the religion of the world from sympathetic ruin.

Conditions in Servia are reported as very dangerous, and threatening pestilence and famine and other accompanying horrors of war. Typhus, typhoid, and recurrent fever are epidemic there, and smallpox and scarlet fever are raging, and cholera is expected with the return of warm weather. At Nish, at one time there were found two hundred and fifty victims of typhus unburied, because there were no grave diggers. From other small towns there were reported as high as two thousand cases. Such are some of the delectable accompaniments of war in which the great Christian (?) nations of Europe are now engaged, with no adequate reason under the sun for waging.

A Committee of one hundred prominent citizens, headed by former President Taft, has issued a call for a conference to consider the propriety of organizing a League of Peace. The convention was called to meet in Independence Hall, Philadelphia, June 17th. It is proposed that the United States be made one of a league of nations which shall agree to use their military forces to prevent any one of their number entering into war before recourse is had to some judicial tribunal, or to some method of arbitration or conciliation.

The new federal reserve banks, after seven months of business, are reported to have been eminently successful. They are now regarded as a wise and needed business necessity.

For the past three years the Methodist

church has gained in membership 386,681. At this rate of increase kept up they will have a splendid gain by the time of the next meeting of their General Conference.

Of the total membership of 1,500,000 of the Presbyterian church (North) nearly one-half are included in the Synods of New York, Pennsylvania, Ohio, and Illinois.

According to the *Baptist Watchman-Examiner*, there are now in the world of all classes of Baptists, just 6,983,748 members. The total number of Methodists is about the same—perhaps a little in advance of this. What an army of warriors, if all were devoutly and really enlisted under the banner of the Prince of Peace, for a life and death struggle for the goal of absolute union with Christ.

It is a great pleasure to all the Publishing House people to have among them the new Business Manager, elected by the Board to cooperate with Brother Kinne in running the house. Brother Sanders takes hold like a veteran to the manor born. He not only exhibits the evidence of a master at the helm, but also breathes such a spirit of kindness and true Christian tenderness and fellowship that he has already endeared himself to all with whom he is connected in his new relation.

We regret not to be able to give more cheering news from Dr. H. F. Reynolds, who was taken sick in Walla Walla and is still detained there unable to be moved home. A wire from his physician received the last of last week informed his family that he hoped to be able to put him on the train for home by last Monday, the 21st. We earnestly trust and pray that he has been able to come home and that by the time the reader has these lines before him he may be among his family and brethren in Kansas City, and that he may improve very rapidly and soon be well and strong and at his loved employ.

The United States is to attempt to create the greatest submarine flotilla service in the world. It will be handled by a rear admiral, Captain Albert Weston Grant.

It is simply amazing how general the neglect of tract distribution has become. Numbers of souls have been awakened by a tract handed them by some good man or woman accompanied by a silent prayer. Many have thus been brought to Christ in salvation. It costs so very little, and is so easy of performance. Tracts can be procured for a mere song, and of every conceivable kind. Write our Publishing House for a catalog of them. They can be found suited to every age and every class and state of men or women. Let this wonderful practice come back again when Christians will not think of going about without a pocket full of tracts of some kind to hand out. God will bless the habit, and each individual worker will simply add one more arm of power and influence for good to his present agencies and efforts.

Let us have done with the silly and nonsensical cry about "socializing Christianity." Christianity is all right just as the Lord Jesus

left it, and needs no tinkering of socialistic fadists in clerical attire, or any meddling by any other sort of folk. That writer in the *Christian Witness* was exactly right when he declared: "Present day Christianity is not suffering from the need of humanizing; it is dying from the need of Divinizing."

The chief avenue of activity of the Unitarians, for some time past, has been along lines of opposition to evangelism by successful evangelists. But for these men they have fought we would have heard nothing from Unitarians. The membership of the Unitarians is at a standstill, there being only a total of 70,542 members. This is not as many as have "hit the trail" in some two or three of Billy Sunday's meetings in the past winter. Sunday ought to beg of them some more opposition.

Frederick M. Davenport, writing in the *Outlook* a strikingly interesting analysis of Billy Sunday, makes a fine point in his favor when he says that the Collector of Internal Revenue for the Scranton, Pennsylvania, district, reports for the first six months of the calendar year following Sunday's meeting in Scranton, that there was an apparent falling off in consumption in that district of "seventeen thousand gallons of whisky and twenty-five thousand barrels of beer." This certainly is a magnificent commentary on the effects of the work of this famous evangelist on the habits of the people where he labors. We may pick flaws with Sunday's methods and ways, but we dare say there will not be found a single poor wife of a redeemed drunkard who was rescued through his meetings who will agree with any of the criticisms of Sunday by preachers or people who never redeem anybody from anything.

More than seven thousand Confederate veterans were present in Richmond, Va., to enjoy the reunion of these veterans. This is a smaller number than assembled last year. The number is rapidly diminishing by death. This is to be expected with men over seventy years of age. This body of aged men heartily endorsed President Wilson's policy respecting the European war, in seeking to maintain strict neutrality.

A Baptist church in the suburbs of Chicago has voted to receive members from other denominations by letter, without immersing them, while it will continue to immerse its own converts. This is said to have long been the practice of English Baptists, but it seldom is practiced in America.

By an almost unanimous vote a resolution was adopted by the general assembly of the Northern Presbyterian church instructing presbyteries against receiving students who are not clear in their belief in those important doctrines which "are at the foundation of our faith—the incarnation of our Lord, the deity of Christ, the resurrection of the dead, the atonement, and the authority and integrity of the Bible."

These words of Abraham Lincoln ought to be burned into the very soul and conscience of every man and woman in all this wide world

of ours: "I am not bound to win, but I am bound to be true; I am not bound to succeed, but I am bound to live up to what light I have."

There is something in the saying that "The minute you begin to think you can't win, half the battle is already lost." This seems like the declaration, that "As he thinketh in his heart, so is he." Better watch your thoughts!

A Gross Misconception

That is a gross misconception of the justice of God which leads men to suppose that God is too merciful to punish sin. He is too merciful not to do so. His mercy compels Him to do this, in protection of the good and the obedient. The laws of the land are not made for the good, but for the bad. The obedient man goes along for years, never aware that there is a law against murder, because he has no murderous instinct. The murderer is incarcerated because he is a menace to society and the public good. No human government which treated all alike would be considered just. For the good, the true, the thief, the honest man, the libertine, the pure—all of every kind and hue to be treated with the same administration, and without the slightest difference, would be declared an outrage on justice. Because God has so constituted His government that men will have a deterrent against evil and wrong, and an incitement to the right and the just and the good, He must be declared unjust and severe and barbarous and pagan. Such is the fairness of man when he comes to deal with a holy God. Mr. Moody once said:

There are men who say they believe there is a God, but God is too merciful to punish sin. He is too full of compassion and love, and He could not punish sin. The drunkard, the gambler, the murderer, the thief and the libertine would all share alike in the end. Suppose the governor of your state were so tender-hearted that he could not bear to have a man suffer, that he could not bear to see a man put in jail, and he should let all prisoners free. How long would he be governor? You would have him put out of office before the sun set. These very men who talk about God's mercy would be the first to raise a cry against a governor who would not put a man in prison when he had done wrong.

Stabbed by a Little Girl

Yes, but by the Spirit-inspired words of a little girl! This often occurs when the children are under the direct control and leadership of the Holy Spirit. How often is it that thus a little child leads them. How beautiful that God can use little children to lead strong and brawny men from sin to a sin-pardoning God! An exchange tells of an interesting incident of this kind as follows:

When the invitation to testify for Christ was given at an evening meeting in the St. Clair Street Mission of Toledo, Ohio, an old man, wearing the uniform of a Civil War veteran, arose. He began to speak by reviewing his long life. He confessed that he had contracted the liquor habit early and with it the excessive use of tobacco. He said that he was also a conscienceless gambler.

When the war was over, the soldier had made several efforts to sober up. His friends used every persuasion. His family wept and prayed, but all to no avail. He would not enter a church nor would he listen to the pleadings of a minister. The sight of one fairly made him angry.

The life in the far country went on for forty years, while the enslaved soldier continued to pour all his earnings down his throat. Apparently no power could reach his heart and stir it to righteous aspirations.

Less than three years ago he attended a G. A. R. encampment in central Ohio. In the home

where he was entertained, there was a little girl, always pleading for war stories. One day, when she was sitting on his knee, he began to tell her about the battle of Gettysburg. He told her of the awful carnage, how comrades fell dead on both sides of him, and how the bullets fell all about him like hailstones.

Suddenly the child looked into his eyes and asked: "Why didn't you get killed, too?" The soldier sat silent; for he had often asked himself that question, but he had found no answer. Quickly the child's face lighted up and she said, "Oh, I guess I know. God took care of you. He wanted you to live so that you could love and serve Him. He didn't let you get killed."

The soldier left the encampment, but he could not get away from the words of the little girl: "God took care of you. He wanted you to love and serve Him. He didn't let you get killed." The Holy Spirit stabbed him with those words day and night.

At length the soldier fell on his knees and began to pray. He struggled for two weeks before peace came, but when at last he yielded, he entered into the first real happiness he had ever known.

In telling of his appeal to God, he cried: "I asked Him for Jesus' sake to forgive my sin, and, boys, He did it. I asked Him to take away my appetite for liquor, and, boys, He did it. I asked Him to take away my passion for gambling, and, boys, He did it. I asked Him to make me a fit temple for the Holy Spirit, and, boys, He's living in me now."

Feeling and Salvation

Do what we may, and be as careful as we can about it, some people will still persist in getting into trouble about their feelings in the matter of personal salvation. Some will insist that they can not feel that they are saved, and that they must wait until feeling comes, and then they will be willing to believe. If we wait thus for the feeling, it will not be faith we exercise, but knowledge. We honor God by trusting Him for salvation, and then He will give us the witness. This thing of confusing salvation and feeling was illustrated by Mr. Moody once with a person so troubled, in the following manner:

I was preaching in Manchester, England, some years ago. One Sabbath afternoon I was short of workers, and there were a good many inquiring the way of life. I took some into the first gallery, and after I had spoken five or ten minutes, a gentleman came up, a business man, and stood on the outskirts of the company. I thought he was skeptical. I noticed that I had misjudged and that he was interested. I said:

"My friend, are you not a Christian?"

"No; I wish I was," he replied.

"Then," I said, "I'll speak to you and try to make the way plain to you, and if you can see it, perhaps the others may see it."

I addressed my remarks to him. After I had used one or two illustrations, I said, "Now, do you see it?"

"No. It is not clear. It does not help my case."

I gave a number of other passages. "Does that make it plain?"

"No. That does not help my case." He was like most people who think their case a peculiar one.

I gave another and another illustration. Then he said, "The fact is, that I can't feel that I'm saved."

I said, "Was it Noah's feelings that saved him, or the ark?"

"Good evening, Mr. Moody. It's all settled." And away he went.

I believe in quick work, but that was too quick for me. I wondered if the man did really see it. The next day I was looking for my "ark man." He was not around. One afternoon I was going down the back stairs of the Free Trade Hall of Manchester, and there was not much light. A man tapped me on the shoulder, and asked:

"Do you remember me?"

"I remember that voice, but I can't locate it," I said.

"Do you remember the man in the ark?"

I answered, "I've been looking for you."

He said, "That settled it all at once. I've been trying to save myself by my feelings, and trying to make an ark of my feelings, but the moment you spoke of the ark, that settled it." He continued: "Moody, always tells of the ark."

Better Now — or Perhaps, Never

Opportunities had better be seized as they come along by your path. You may never meet the same opportunity again. The saddest words ever uttered are, "what might have been." Seize these opportunities as they come, as God's favors offered you for improvement, so you can avoid those bitter words about what might have been, but now can never be. Enter every open door, and thank God for the chance. Neglect not one as you pass along life's way. God will not throw these in your path again if neglected wilfully once. An exchange says:

A city lassie who was expressing open-eyed admiration for the profusion of wild flowers in her path, said to the woman by her side: "When we come back I shall gather all we can carry." "Better take them now if you want them," said the older woman; "it isn't likely we shall come back this way." 'Twas a pretty bit of philosophy for all sorts of folk. Most of us easily fall in love with the flowers of goodness. Caught by the spell of some special bloom of a good life, we promise ourselves that we shall gather it when we come this way again. Just now we are too busy, or tired, or petulant. Tomorrow, when we see a helpless hand outstretched, we shall minister to it. Next time God speaks we shall obey. We believe in the fruits of the Spirit; we shall cultivate them at another time. Better do the gracious thing now; we may not pass through the same path again.

Wrecked and Left to Die

Do you ever stop to consider, reader, that every sinner is already wrecked by sin — not is going to be, if finally impenitent. Remember, that every sinner is already wrecked, and that you and the writer, and all the readers, are simply a life-saving crew sent out on the sea of life to rescue these wrecked men and women from a grave of despair and ruin eternal. How quick you would be if that man were out there on that sea of water, sinking to his death, to swim to his rescue at the peril of your life, to save him. Yet here and there, all about you, are souls wrecked on life's sea, and actually going down every day to death and hell for ever. Shall we be true and go to their rescue? If not, we will have some embittering regrets in a coming day, and a sad reckoning with the Judge one great day to come. Let it not be sad like this case:

A sea captain of one of our greatest steamship lines one day while crossing the ocean saw a man floating on a piece of a wreck. He was making fast time racing with another ship. His position depended on his getting in on time. He had already been hindered and delayed, so he swept by and left the man on the wreck. He reached the port and received the praise of his employers and a raise in his salary. But, oh, it haunted him night and day, that man on the wreck, who had perished because he would not save him, until at last it dragged him down to a maniac's grave. Are you letting your neighbors perish without giving them the Gospel which is the power of God unto salvation to every one who receives it?

*Better to weave in the web of life
A bright and golden filling,
And do God's will with a ready heart
And hands that are swift and willing,
Than to snap the delicate, tender threads
Of our curious lives asunder,
Then heaven to blame for the tangled web,
And to sit and mourn and wonder.—Ex.*

THE OPEN PARLIAMENT

Another General Assembly Budget

W. E. SHEPARD

OUR CHURCH NAME. Shall we change the name? Without doubt it is too long. Let me propose a compromise. The western wing of the church was called the "Church of the Nazarene." The eastern wing had the word "Pentecostal" attached. United, it became "Pentecostal Church of the Nazarene." Let the western wing drop eleven letters from their original name, and the eastern wing drop eleven letters from theirs—an equal yielding up—and the result would be "Nazarene"; hence, "Nazarene Church." From that standpoint of the number of words, the western wing would be dropping three words, and the eastern wing one word. Four-fifths of the name would thus be eliminated, the western wing sacrificing three-fifths, and the eastern wing one-fifth. That is not so bad, is it?

I am writing this at the Olivet campmeeting. The large sign at the campground is, "Annual Nazarene Camp Meeting." Our university at Pasadena is called "Nazarene University." You see it becomes natural to boil it down. The name is too long. Already the name is in vogue. People speak of it as the "Nazarene Church" in many places. We say, "He is a Nazarene," or I belong to the "Nazarene Church," etc. Let us be natural. Too long a name does not sound well. Rev. John Smith sounds much better than the Right Reverend John Matthew Amor De Cosmos, D. D., LL. D. Now, please do not get nervous, brethren, this is only suggestion. By the way, even suggestive therapeutics are coming in vogue, so they say.

II. SUPPORT OF GENERAL SUPERINTENDENTS,

etc. So frequently we read in our paper a call for help to this fund. Why not put this fund and such others as may be best and adopt what others call "Conference Claims"? We may not prefer that name, but we might call it "District Dues," or "Assembly Assessments"—any way to get a *pro rata* amount from our thirty-five or forty thousand members. How easily that part of our work could be carried out, and not a member suffer. If a small number in a church could not pay, the church could make it up; it has to, any way, as it now stands.

III. THE MEMBERSHIP. "How many members in your church, brother?" "Well, it is hard to tell. You see, so many have moved away."

This question, and this answer, obtain everywhere. But why should we not know just the exact number of our membership at all times? Put into the Manual the obligation for every member who has moved away, to keep in touch with his home church and report every three months. If he is a true Nazarene he will be glad to do this, and also support his home church. If he does not want to do this, he is not a loyal member. Let that be sufficient grounds to drop his name. We know a party living more than a thousand miles from the place of her membership, yet she regularly reports in her support of the church.

IV. MEMBERSHIP COMMITTEE. We have provision in our Manual for a membership committee. But what are the duties? In one church this committee is for the purpose of looking into the eligibility of applicants. In another it is for the purpose of encouraging

people to become applicants. In another it is used as a convenience for the pastor. If an applicant is desirable, he is taken into the church by the pastor without any membership committee. But if it proves an undesirable candidate, in order for the pastor to get out of the job easily, he turns him over to the membership committee. Let me suggest that there be an interpretation of the duties of this committee so plain there will be no more need of asking General Superintendents or any one else of its meaning.

V. DOCTRINE. In our paper of May 12th is the following question with its answer: "Has he a right to be a minister in our church if he is an avowed Calvinist, and absolutely opposed to Arminianism?" Answer: "There is nothing in our Manual against it." Then why not put it in the Manual?

Another question in the same paper is: "Has he any right to create the order of deacons in his church?" Answer: "There is no such provision in the Manual." A few days ago I read in a church bulletin, issued by one of our pastors, the names of the "deacons" in his church. Of course he questioned his authority to create such an office. We do not believe that each church is a law unto itself.

VI. OATHBOUND FRATERNITIES. Our Manual declares that it is required of all who desire to unite with us, that they shall avoid evil of every kind, such as "membership in or fellowship with oathbound, secret orders or fraternities." And yet, how many members are united with labor unions!

If our churches do not know whether the Manual covers such as labor unions, let us make it plain.

The Benefits and Blessing of Selling Books

REV. C. E. CORNELL

THE writer knows of nothing so advantageous to the people in general as the distribution of spiritual literature. It is one thing to get the people converted and then, sanctified wholly, and quite another to have them established in godliness. Books that are straight in their doctrinal teaching, forceful in application, and glorious in their spiritual tone, will greatly enrich the soul of any reader.

There are several justifiable reasons why we must distribute our splendid literature. First, the enemy is flooding the land with that which is devilized and viciously pernicious. Christian Science, so-called, Elder Russell and his crowd known as the Millennialdawnites, infidels, skeptics, suppressionists, and many others are vigorously and generously sending their books and periodicals throughout the world. These are all unsafe, and evidently are leading thousands astray. We must try and counteract this stream of death and hell with that teaching that will not only save men, but make them spiritually rich.

Second, in our churches and campmeetings thousands are being led to Christ, and hundreds more into the delightful grace of holiness. These need establishment. There is nothing so helpful, in addition to the Bible and prayer, as the reading of holiness books. The libraries of our people should be full of

these books; more, thousands of these books should be in circulation among the people. But more especially will this class of literature feed the soul, enrich the life, and prevent moral lapses. Let each Nazarene read at least one good, spiritual book each month. You will make no mistake in purchasing these from our Publishing House.

Third, the Pentecostal Church of the Naz-

Burrs

C. A. MCCONNELL

Friend, have you lost God? Know this: He has not lost you; and if you will, He will come to you again.

I like to see a man get to be such friends with God that he can look up while he prays.

The man who would n't vote to kill the saloon, could n't pray to save the saloon-keeper.

Oh, it's fine, that now and then we can lift our eyes from the dust and the mud of the road, and bathe them in the depths of God's blue heavens above us. Beloved, take time to look up.

arene has a great mission and a great message. None greater. There is no egotism in saying that. We must get it to the people. Pastors, evangelists, and people should fairly "sow down" each community with this clean, pure literature from our Publishing House. As an evangelist, the writer used to go into a community, start in on an evangelistic service, open up his books and loan out as many as he could, providing the people would promise to read them. If they liked the book that was borrowed, they could pay for it later; if not, bring it back at any time during the meeting. The book was preaching in the home and to the individual, while the evangelist was pouring in the red-hot truth at the church. A sort of a double-header. Not many books were lost, thousands were sold, and hundreds of people blest. Many a time have we heard the people say, "The book you loaned me is the best book I have ever read." Or, "That book you loaned me helped to clear up my experience; I want another."

Our people should grow enthusiastic, and sell our books by the thousand. There is nothing that will bring us such large dividends from almost every consideration. Too few are active at this point; preachers and people should wake up. *What we can do we ought to do, and what we ought to do we will do.* Amen!

Deception Impossible

GEO. HARE, M. D.

MY agnostic brother stopped far short of examining into the requirements for me to give myself up to acceptance of New Testament truth, when he asked: "Would you just believe a tramp, who tells you he saw a man killing another half a mile up the railroad as he came along?"

Some credulous persons might very well be asked such question, but mere credulity is far from a presentation of the reasons why I believe the Bible. It is far from a summary of reasons I should offer you for believing in Christianity. It has been handed down from age to age that wondrous things were performed in the first century of Christianity. I seek out to find whether wonder workers were in that age—whether there were people who believed they saw the wonders—whether they were honest or sincere, that I may respect their testimony—whether the reported wonders were real facts or a deception.

In the New Testament, movements from city throughout the country are public; reasonings with sects and parties are in public places; the disciples of Jesus baptizing more disciples than John was far from being a secret affair; the wonders are mostly wrought in the public thoroughfares; and there is no new roll or book of writings found during the darkness of the night in the solitary recess of some mountain gorge. The occurrences were most notoriously well known, because of the most public possible; and their character and circumstances were such that to be believed at all, they had to be notoriously true. There could not be more desirable witnesses than the first believers in the facts of the New Testament, because the wonders were of common occurrence in their country, and before their eyes.

One act may have evidence declarative of its certain occurrence; much more may repetitions have of promiscuous benefactions—without distinction as to sort or kind—for three years from city and all over the country. Add to this accumulation the continuance of the same invisible agency working in the presence of all beholders for sixty apostolic years after; and continued still further by those who received the gifts of the Holy Spirit at the laying on of an apostle's hands. Unthoughtedly, it is not generally taken into consideration that the gifts of the Holy Spirit continued to be bestowed until the apostle John for the last time laid his hands on a company of new believers in the Lord Jesus Christ; also that miracles continued during the lives of those who received such a gift through the apostle in his old age. This would make days of miracles to continue for a hundred years. In the promulgation of the Christian religion, then, there was accumulation of facts, publicity and time. Every point strengthens my faith, and I return to give glory to God.

If one thousand men and women in town and country—of all dispositions, grave and gay, believed and witnessed by severe trials, that they were well acquainted with wonderful occurrences which were well known to all the public in the country where they dwelt; not a few testifying in the strongest manner that they saw them; why should they be deceived? We know a change in a neighbor's life who changed from a drunken sot to a temperance lecturer. If our neighbor's withered hand became restored to soundness as the other at the word of a sojourner, before our eyes, and our testimony is not to be received, though

we be reputable and responsible persons, how shall any evidence be accepted?

In those letters of Paul the works of the Holy Spirit are presented as manifested before believers themselves; and in First Corinthians, especially the gifts are expressly described. Just think of any people swallowing all that down if false; that those occurrences described, which never occurred, were a matter of notoriety well known to them all. Think of any preacher writing back to a community of people telling them of wonderful revivals and extraordinary conversions among themselves that every one would know for himself never happened. No well-balanced mind would do such a thing. Who would believe or run after what he knew to be lies? Yet, we know by certainties outside of the Bible, that many believed Paul. Then those occurrences of which he told them they knew to be true; and the gifts of the Holy Spirit were God's witnesses that Jesus, whom Paul preached, was the long-promised Messiah, who was to come.

The New Testament, so to speak, challenged the scrutiny of all generations by adding adjunct circumstances to its occurrences that

would increase the chances of detection an hundred fold if false. The death and resurrection of the Lord Jesus were right at one of the great feasts, to which the Jews gathered from all countries—at the particular time when Pilate and Herod met at Jerusalem after making friends together. The Jews from all around who were at that feast would know and be able to tell their neighbors what occurred. The public wonders are referred to by the Apostolic Fathers as things which all in the New Testament Assemblies knew; which martyrs on racks of torture knew; none could deceive the other for all knew, and could not avoid knowing the verities or falsities for which they suffered or died. Mothers did not stand by and see their sons and daughters on racks of torture for what they knew to be lies. They believed, and gave heed to the manifest operations of the hand of God among them. That solves the problem for me. In and around Jerusalem they all knew about Christ as well as the apostles knew. And everywhere the apostles went the churches knew whether they received those wonderful gifts of the Holy Spirit, and whether or not the apostles healed diseases. Deception was not and could not be practiced by the first promulgators and believers of the gospel.

Spiritual Gifts--1

Written by F. MORSE DICKEY

NOW, concerning spiritual gifts, brethren, I would not have you ignorant." The Christian brethren at Corinth, evidently abused the gifts that God gave them. God's people are always the same. Paul wrote to prevent this abuse. A similar warning is needed today.

They were Christian brethren, and evidently had not received the baptism with the Holy Ghost, and Paul, in the next chapter, exhorts them to seek this experience. "Yet covet earnestly the best gifts. But I show unto you a more excellent way." "Though I speak with the tongues of men and of angels." "And though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so as to remove mountains. And though I give all my goods to feed the poor, and deliver my body to be burned." Then he begins such a divinely inspired description of love as the world has never known before nor since. What does all this mean? Just this: Without this love that Paul is speaking about, whatever I speak, whatever I believe, whatever I know, whatever I do, whatever I suffer, is nothing.

We are also told that prophecies fail, tongues cease, knowledge will vanish away, but when that which is perfect is come, then that which is in part shall be done away. Love, perfect love, is profitable not only in this world, but in that which is to come. It is the crowning grace for present time, and is the central sun of eternity.

Paul tells the Corinthians that there are "diversities of gifts, but the same Spirit." There are divers streams. They are all good. But there is only one fountain. These gifts are all given by the one Spirit of God. "Divers administrations of offices," we are told, but the same Lord appoints them all. "Divers operations," or effects produced, but it is the same God that works all these effects in all the persons concerned. The criminal's hand is often stayed, by the preventing grace of God, the murderer is convicted of his need by the

convicting grace of God, the penitent is pardoned and the believer purified by the converting and sanctifying grace of God. "O the depth of the riches, both of the wisdom, and knowledge of God! How unsearchable are his judgments and his ways past tracing out!"

What is the purpose of these miraculous gifts? They were given to edify the whole church and not the individual who exercises them. "They were given each to profit withal," or to edify the whole body. It is well to keep this in mind. If we consume these gifts upon our own desires, God will deprive us of the use of them.

Again, Paul names the gifts one by one. "The word of wisdom," or the power of understanding and explaining the manifold wisdom of God in the grand scheme of salvation. Paul spoke wisdom to them that are perfect, and in Christ are hid all the treasures of wisdom and knowledge. "The word of knowledge," which seems to be an extraordinary ability of understanding and explaining the Old Testament types and prophecy. "Faith," or an extraordinary trust in God under the most difficult or dangerous circumstances. I believe that my mother possesses this gift, and I could give numerous instances of the hand of God in our family life. "Healing," "Miracles," and Prophecy," foretelling events to come.

Last of all the apostle mentions "discernment." This is by no means the least of the gifts. By it we are enabled to know whether a man is a crook, or a genuine Christian. By it we are able to discern whether they have natural or supernatural gifts for offices in the church. And also by it we know whether they that profess to speak by inspiration, speak from a Divine, natural, or diabolical spirit. John undoubtedly had this in mind when he said, "Beloved, believe not every spirit, but try the spirits, to see whether they are of God." He said that there were false teachers, and false prophets in the world already. Some-

how I feel that there are false fires and false tongues in the land today!

Paul says that "we are all baptized by one Spirit into one body." We all need one another. He speaks of the foot, the hand, the eye, and the ear. Perhaps the foot has reference to private Christians, the hand to officers in the church, the eye to teachers, and the ear to the hearers. Now if Sister Foot should say, "Because I am not Sister Hand, I am not of the body," is she therefore not of the body? And if Brother Ear should say, "Because I am not Brother Eye, I am not of the body," is he therefore not of the body? If Brother Ear should leave, Brother Eye would have no audience to address. And if Brother Eye should vacate the pulpit, there would be no sermon. "We are members one of another."

Paul closes the chapter by saying, "Are all apostles? Are all prophets? Are all teachers? Have all miraculous powers? Have all the gifts of healing? Do all speak with tongues? Do all interpret?" Hence the absurdity of saying that the gift of tongues is the Bible evidence of the second work of grace, or the baptism with the Holy Ghost and fire. "Do all speak with tongues? Do all interpret?" Even in the early days of Christianity, many of the Corinthians did not possess this gift. These were the primitive Christians, and this was in the primitive church.

Paul now exhorts these very people to go on to perfection. He says, "But I show unto you a more excellent way." Spiritual gifts rightly used are good, but here is a more excellent way. The Word of God tells us that the gifts of God are without repentance. Here, in this chapter, we find that even this ancient church which was so distinguished for its use and abuse of spiritual gifts did not possess heart purity.

Paul now speaks about perfect love. He shows that spiritual graces are as much greater than spiritual gifts as light from darkness. One has been the cause of many disturbances in the church, the other the only requisite of success. "The end of the commandment," Paul tells Timothy, his own son in the Lord, "is love out of a pure heart."

In the following chapter, Paul tells us to pursue perfect love, to follow after it if possibly we might find it. Pursue it as a lion hunts his prey, follow it with all the zeal, vigor, courage, and patience that is required to obtain and keep it. Let never the dove of God's presence leave your breast. Keep it, and it will keep you.

If we seek anything besides perfect love in this life, we are sure to land into fanaticism. But we are told that we may desire, in their place, and subservient to this, spiritual gifts, especially that we may prophecy. Not the foretelling of future events! The apostle does not mean this. The word here has another meaning. It means to open and apply the Scripture. What is this but good preaching?

Holiness as Related to Missions

Written by MRS. EMMA HARRELL

THE state of holiness which man enjoyed at the beginning, and from which he fell, was his God-given possession.

In as much as God himself is holy, and man was privileged to have fellowship with his Creator, man's fall necessitated and brought forth a glorious effort on God's part to bring him back into a state of purity. This effort gave birth to a missionary movement

A Rich Sinner Seeking Christ

REV. JOHN NORBERRY

His name — Zaccheus.
His nationality — A Jew.
His residence — Jericho.
His official position — Chief among the publicans.
His daily occupation — Tax collector.
His financial standing — Rich.
His accumulation of riches — Dishonest.
His reputation — A sinner.
His state of mind — Unsatisfactory.
His great heart's desire — To see Jesus.
His first attempt to see Jesus — Unsuccessful.

His hindrances — Great crowds and being of small stature.

His second attempt — Greater determination.

His great earnestness manifested — He ran.
His determination to overcome obstacles — He climbed a tree.

His glorious success — He saw Jesus looking up.

His unexpected call from Jesus — Zaccheus!

His call for immediate action — Make haste!

His call to humble himself — Come down.
His unexpected heavenly guest — Jesus.

His prompt obedience and humility
Made haste and came down.

His conviction — Stood still.
His confession of sins — "Lord," etc.

His willingness to restore — "I restore four-fold."

His liberal gifts to the poor — "The half of my goods I give the poor."

His accepting Christ as his Savior — Received Him joyfully.

His assurance from Jesus of his salvation — "This day has salvation come to this house" (John 1:12).

The exact spot of his conversion — Unknown. Moody says, somewhere between the limb and the ground.

His manifestations of salvation — Joy, rectitude, benevolence.

The preceding causes of his conversion — Perhaps Matthew's Christian life; Blind Bartimeus being healed; together with Jesus' call.

His future Christian life — Became a great worker in the church.

His future wealth — See Mark 10:29, 30.

which involved two worlds. Heaven was willing, in order that man be lifted back to his first estate, to forego for a time the glory of heaven, which was the presence of the Lamb. Consequently, the Son of God came "in the likeness of sinful flesh that He might destroy sin in the flesh."

Coming as He did from yonder's world to seek and to save that which was lost, our Savior, the source of all holiness, became the greatest missionary this world has ever known.

Not only was He the greatest missionary, but, thank God! He inaugurated and set going a missionary movement which has girdled the globe.

Take the twelve with their world-wide commission, Go ye into all the world and preach the gospel to every creature. Along side the command to "go" was the command "tarry." Tarry for what? For the Holy Ghost; in order that they might be endued with power from on high. Not intellectual power, not culture, not personal supremacy, but the divine, supernatural, invrought work of grace in the

heart that brings purity, holiness, the incarnation of the Christ in the human heart and soul.

This, and this alone, will give the missionary spirit of love and compassion for a lost world.

See the persecuted but growing church as they went everywhere preaching the Word.

"The husbandman that laboreth must be first partaker of the fruits" (2 Tim. 2:6).

With reference to cause and effect, the marvelous relation of holiness or entire sanctification as a means of equipment for missionary endeavor is too pronounced and too plain to be gainsaid.

St. Paul, when delivered from the fetters of formalism and made a partaker of the holiness of the Christ he once persecuted, immediately turns missionary, and preaches Christ and Him crucified to a gainsaying world.

John Wesley, the man who called it "second blessing," cried out, "The world is my parish."

Brother, sister, if in your heart you feel a lack of holy zeal, passionate love for the lost — the consuming fire that burns and glistens and glows, "tarry" before Him till the fire falls, and then you can say with one of old, "Here am I, Lord, send me, send me."

Rules for Soul Winning

Furnished by CHAS. G. THOMPSON

Choose: Will you be popular, or a winner of souls. Which?

If you decide on the latter, make that your business; be devoted to it; compel everything to head that way; throw all your energies into it.

Be restless: Always tenderly yearning for sinners. This is a happy unhappiness. Such concern melts man and tells with God.

Keep your eye single: Having chosen your aim, be true to it.

Study the Acts of the Apostles. In them lie the seeds of all evangelistic methods. Cultivate fertility of expedient. In principle be fixed, but in action, manifold.

In composing sermons and addresses fix your eye on what you mean to hit. Let nothing in that is not meant to strike. This is no time for "pretty" sayings. Every blow must tell.

Choose your hymns carefully. Give them out with much inward devotion. In your first prayer, plead till the people move: wait till the baptism of power falls. *You must not preach without the power.*

Preach as dying man to dying men. If you were sure that in sixty minutes you, with nineteen others, would be in eternity, how would you speak? How would you entreat and warn and weep? Do as much like that as you can every time you stand with God's message of mercy among poor, sin-stricken, dying hearts.

Never doubt either God's Word, God's presence, God's pity, or God's power.

During the closing prayer remember that success or failure will be protracted through eternity. Dash jewels to atoms rather than miss your point.

If strength permit, marshal the altar service yourself. Study the peculiarities and tastes of the people. In mode be pliant: let not the lion of your will roar about mere methods. Meet prevailing notions of decorum as far as may be consistent with the work being done.

Teach the people to confess what they receive, and for yourself watch, pray, believe.

Written by an eminent soul winner, Thos. Collins, fifty years ago.

MOTHER AND LITTLE ONES

The Prospects of a Dying Sinner

Before him, robed in all terrors, stands death, now come to summon him away. To whom is he summoned? To that Judge: from whose sentence there is no appeal, from whose eye there is no concealment, from whose hand there is no escape.

Through the last agonies lies his gloomy, dreadful passage into the unseen world; his path to the bar of God. What a passage! What an interview! He, a hardened, rebellious, impious, ungrateful wretch; who has wasted all the means of salvation, prostituted his talents, squandered his time, despised his Maker, "Crucified afresh the Lord of Glory, and done despite unto the spirit of Grace"; now comes before that glorious and offended God, who knows all the sins which he has committed.

He is here, without an excuse to plead, without a cloak to cover his guilt. What would he now give for an interest in that atonement which he slighted, rejected and ridiculed in the present world; in that intercession, on which, while here, he never employed a thought; and in that salvation, for which perhaps he never uttered a prayer! The smiles of redeeming, forgiving, and sanctifying love are now changed into the frowns of an angry and irreconcilable Judge. The voice of mercy sounds no more, and the hope of pardon has vanished from this side of the grave.

To the judgment succeeds the boundless vast of eternity. Live, he must; die, he can not. But where, how, with whom is he to live? The world of darkness, sorrow, and despair is his final habitation. Sin, endless and increasing sin, is his dreadful character; and sinners like himself are his miserable and eternal companions. Alone in the midst of millions, surrounded by enemies only, without a hope; he lifts up his eyes and in deep despair takes a melancholy survey of the immense regions around him, but finds nothing to alleviate his woe, nothing to lessen the pangs of a broken heart.

In the far distant region, he sees the faint glimmering of that "Sun of Righteousness," which shall never more shine upon him. A feeble, dying sound of praise, the everlasting songs of "The general assembly and church of the first-born" trembles on his ear, and in agonizing manner reminds him of the blessings in which he might have shared, and which he voluntarily cast away. In dim and distant vision those heavens are seen, where multitudes of his former friends and companions who in this world loved God, and believed in the Redeemer. Among them perhaps, his own fond parents, who with a thousand sighs and prayers and tears, commended him, while they tabernacled here below, to the mercy of God and to the love of their own divine Redeemer. His children also, and the wife of his bosom gone before him, have perhaps fondly waited at the gates of glory in expectation, the cheering hope, of seeing him, once so beloved, reunited to their everlasting joy. But they have waited in vain.

The curtain now is drawn; and the amazing vast is unbosomed to the view, nature, long decayed, sinks under the united pressure of sickness, sorrow, and despair. His eyes grow dim; his ears deaf; his heart forgets to beat; and his spirit lingering, terrified, amazed, clings to life, and struggles to keep possession of its earthly tenement. But, hurried by an unseen hand, it is irresistibly launched into the unseen abyss. Alone and friendless, it ascends to God; to see all its sins set in order before its eyes. With a gloomy and dreadful account of a life spent only in sin, with no sorrow for iniquity, with no faith in Christ and without a single act of piety; it is cast out as wholly wicked and unprofitable, into the land of darkness and the shadow of death; there to wend its melancholy journey through re-

glions of sorrow and despair, ages without end; and to take up forever the gloomy and distressing lamentation, "The harvest is past, the summer is ended; and we are not saved."—Selected.

Teaching Children Not to Be Vindictive

By Anne Guilbert Mahon

"Did the bad old chair hurt baby? We'll give it a whipping!" Innocent enough was

A Life of Liberty

Father, I know that all my life
Is portioned out for me,
And the changes that are sure to come
I do not fear to see;
But I ask Thee for a present mind,
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes,
And a heart at leisure from itself,
To soothe and sympathize.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do
Or secret thing to know;
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoever estate,
I have a fellowship with hearts
To keep and cultivate,
And a work of lowly love to do
For the Lord on whom I wait.

So I ask Thee for the daily strength
To none that ask denied,
And a mind to blend with outward life,
Still keeping at Thy side,
Content to fill a little space
If Thou be glorified.

And if some things I do not ask
In my cup of blessing be,
I would have my spirit filled the more
With grateful love to Thee,
And careful less to serve Thee much
Than to please Thee perfectly.

There are briars besetting every path
That call for patient care;
There is a cross in every lot,
And a constant need for prayer;
Yet a lowly heart that leans on Thee
Is happy anywhere.

In a service which Thy will appoints
There are no bonds for me;
For my inmost soul is taught the Truth
That makes Thy children free;
And a life of self-renouncing love
Is a life of liberty.

—Ex.

the kindly old aunt who made the remark, as she struck the chair to divert the little mind from the hurt the child had received. It was only a trifling incident, of course, but in the baby's mind the chair was to blame for its having hurt itself, and the thought of laying the blame for an accident on something else was instilled into its mind.

Is not such a course responsible for the habit in later years of blaming everything and everybody for one's mishaps and one's own mistakes? The child who gets into the habit of blaming inanimate objects—a chair, a pin, the floor—for the hurts it receives, has started on the path of blaming outside objects for whatever happens to it. Later on, it will be blaming some one or

something else for acts of personal carelessness or for the inevitable mishaps which may come.

"I fell over that old piano stool!" sobbed a little girl, when her mother came hurrying to see what was the matter. "It's a bad old stool! It hurt me!"

The mother drew the little, tear-stained face close and kissed it tenderly.

"Mother's sorry you hurt yourself," she said, "but it was not the fault of the piano stool. It was standing in its usual place before the piano. It is not a 'bad old stool,' it was only that my little girl did not look where she was going and so fell over it."

The sobbing little maiden was forced to see that mother was right and that it was her own fault she was hurt. The course of training had started in a direction opposite to that in the case where the aunt had blamed the chair for hurting the baby, and the little girl with the wise mother was made to see things as they really existed and to acknowledge where the blame in the case rested.

Every one dislikes the child who is constantly running in with tales of the other children's ill treatment, when perhaps it was unintentional on their part and due only to the injured one's own carelessness or accident. It may be, however, that the child is not so much to blame, that this is only a natural result of his early training in blaming something or some one else for what has happened to him.

Let us be very careful that we do not unconsciously foster in our little ones this spirit of vindictiveness. Let us teach them from the beginning to look at matters in the right way and to be sensible enough and brave enough to put the blame where it belongs—on themselves, if necessary.

A Physician's Prayer

We print herewith a prayer said to have been composed by Dr. John Mason Good, an English physician who flourished a century ago, and whose History of Medicine was regarded as a classic in his day:

O Thou great Bestower of health, strength, and comfort, grant Thy blessing upon the professional duties in which this day I may engage. Give me judgment to discover disease and skill to treat it; and crown with Thy favor the means which may be devised for recovery; for, with Thine assistance, the humblest instruments may succeed, as without it, the ablest must prove unavailing. Save me from all sordid motives; and endow me with a spirit of pity and liberality toward the poor, and of tenderness and sympathy toward all; that I may enter into the various feelings by which they are respectively tried; may weep with those that weep, and rejoice with those that rejoice. And sanctify Thou their souls as well as heal their bodies. Let faith and patience, and every Christian virtue they are called upon to exercise, have their perfect work; so that in the gracious dealing of Thy spirit and of Thy Providence, they may find in the end that it has been good for them to have been afflicted. Grant this, O Heavenly Father, for the love of that adorable Redeemer who, while on earth, went about doing good, and now ever liveth to make intercession for us in heaven. Amen.

We can not guarantee the authenticity of this prayer, but we praise its appropriateness. It is excellent enough to have a good name attached to it. Physicians ought to be men of prayer, and multitudes of them are. They ought to believe in God, for they witness many wonderful restorations to health, for which they can give no other account than the unknown resources of nature have triumphed over disease in some inscrutable way. That is but a ponderous phrasing of the simple truth that God has cured the patient.—N. Y. Ch. Adv.

Testimony Meetings

FRANK BECHTLE, Kansas—Twenty-nine years ago God marvelously saved my soul. But it was nineteen years before I recognized my need of being sanctified wholly. Ten years ago the fifth of last January, in a Baptist church, the blessed Holy Spirit destroyed the "old man" and sanctified my soul. He still abides.

EMMA WILLIAMS, Oregon—I was converted three years ago, in the Nazarene church at Garfield, Wash. I left the world for Jesus. How sweet to walk with Him! I would ever be found at Jesus' feet doing the will of our Father in heaven.

W. E. CROWDER, Oklahoma—I am a backslider. I lived a sanctified life for two and a half years, but the Devil has got me down. I earnestly request the prayers of God's people.

MRS. GRACE CLAYTON, Illinois—On the 20th of April I nearly died, and only through the grace of God was I spared to my little children. My neighbors thought I would die. I asked God to use me to start holiness in my future home. I want to learn more and more to trust and live every day for God.

CHARLES H. FAULK, Ohio—I stand amazed in the presence of the Nazarene, and wonder how He could have loved me, a sinner condemned. It was wonderful that Jesus loved me, and saved me, and sanctified me, and sweetly keeps me. I have set my face like a flint Zionward, and mean by the grace of God to go through with Him.

MRS. MARTHA HOLLISTER, Washington—I am thankful for the privilege of witnessing for Jesus. He was never more precious than He is to me now. He keeps me with victory in my soul. The blood is cleansing me from all sin.

MRS. B. W. G., Arkansas—I feel so weak, and so little in the sight of God. We are afflicted, and desire God's children to pray for us that His will may be done in our hearts, and that we may be of the number around the throne.

ANNIE LANGLEY, Louisiana—About four months ago my mother was sick. The doctor said that she had an abscess, and all the doctors on earth could not raise her up. But we all prayed and believed, and the work was done. She got up and came home, and has been up ever since. The greatest Doctor of all—Jesus—raised her up and healed her.

BEGIN TEMPERANCE HABITS EARLY

When there has been bad home training up to the nineteenth birthday, it is asking a good deal of the college to make any radical change. When a boy has learned from his father that it is manly to drink, healthful to smoke, and picturesque to swear, the college has a hard time to convince that youth that its library is a more attractive place than the beer room of some uptown and downtown Raines-law hotel. We notify fathers and mothers who send us spoiled boys that we will try to make them decent men, but if twelve months' time shows the spoiling process to be going on, we will send the article home, all charges prepaid. We would rather graduate a freshman into a place on his father's farm in Winchester or his father's shop downtown in Manhattan, than to keep him three years longer and graduate him as a dissipated scholar, however brilliant.—**M. H. McCRACKEN, Chancellor of New York University.**

THE TEACHING OF JESUS

"What must we do, that we may work the works of God?" asked the Jews, to whom Jesus was talking about food which perishes and food which abides unto eternal life. "This is the work of God, that ye believe on him whom he hath sent," Jesus replied. "What good thing shall I do, that I may have eternal life?" the rich young ruler asked Jesus, and Jesus did not tell him to believe on Him as the Christ, but after bidding him to keep the commandments, He told him to sell all that he had and give to the poor and then come and follow Him. The young man went away sorrowful, for he had great possessions. In our interest in the Great Test and the Great Refusal, we must not overlook the Great Direction—Come, follow Me. The man's wealth prevented his following

Christ, he cared more for his possessions than he did for his Savior. If he had perfectly believed on Him whom God hath sent, he would have been willing to make the sacrifice of his possessions when told that they stood in the way of his following Him.

He was a righteous youth, who had done nothing which he needed to regret, and Jesus looking upon him loved him, Mark tells us. He was not, however, satisfied with only following the path of strict duty, he knew that he lacked something, and he eagerly asked what that something was. Jesus told him. Jesus did not mean that renunciation of wealth was the last virtue he needed to exercise in order to make him perfect, but that willingness to renounce wealth would show that his heart was right, that he cared more for eternal life than he did for his great possessions. He could not stand the test; his was the great refusal.

THE BETTER AND THE BEST

Already the merchant man has gathered together many pearls of great value, but his eyes are watchful for more. One day he discovers a pearl of exceeding preciousness. What shall he do? Buy it. But it is of great price! Let him then sell some of the pearls he has, and so acquire this one of superlative splendor. True, the pearls he has are valuable, and not to be despised; but they must be sacrificed for the sake of the better.

One pearl which is greatly valued among men is the pearl of popularity. Yes, popularity is a pearl, and not to be despised. The esteem of men is not to be regarded as a thing of no worth. The Scriptures do not counsel us to despise it. We are urged to watch against a false emphasis, and not seek the praise of men more than the praise of God. But if popularity is a pearl, there is a pearl of far greater price, and to gain it we must be prepared, if necessary, to sacrifice the pearl of smaller worth. We must be ready to let go the pearl of popularity for the pearl of truth. The esteem of men must be appraised as of infinitely inferior value to the preciousness of the good-will of the holy God. Let us all be wise merchant men, eager traders, ever ready to sell all that we have, when we discover pearls of transcendent worth.—**J. H. JOWETT, in *The Folly of Unbelief.***

WHAT ARE WE IN THE WORLD FOR?

The only satisfactory answer is Christ's, for service. But can one's little service be worth while? The answer is the cup of water in my name. What is the chief end of man? The chief end of man is to glorify God; so runs the question and answer. The answer is true if we rightly understand how we glorify Him. We glorify Him when we serve Him, we serve Him when we submit our wills to His and do in Christ's name whatever our endowment or circumstances and opportunities fit us for doing. The noblest question in the world, said Franklin, is "What good may I do in it?" Not what great good, but what good. "Oh, it is great, and there is no other greatness," Ruskin tells us, "to make one nook of God's creation more fruitful, better, more worthy of God; to make some human heart a little wiser, manlier, happier; more blessed, less accursed."

GO YE APART AND PRAY

Talk to God; let God talk to thee. Do not simply ask; commune. Ask is good, but commune is better. Tell Him everything—thy hopes, thy plans, thy fears. Tell Him all that is in thy heart. Then be still; humble thyself in His presence; let Him tell thee all that is in His heart. Fear not for familiarity. Familiarity and humility make an ideal blending. "Let us come boldly to the throne of grace." Many shrink from this. They do not like intimacy, they say. They are content with a distant acquaintance—just talking terms. But this is wrong. You do not enjoy a walk with a companion if you are only on talking terms. The experience will tire you. One of the richest words in Scripture is the word fellowship. "Our fellowship is with the Father." Fellowship presupposes familiarity. God is not a hard Master; He is a tender Father. He is not a surly tyrant; He is a loving Friend. He is not difficult to approach; He is easy to approach. He is not severe; He is sympathetic. He is not domineering; He is endearing. God is goodness. God is love.—**MALCOLM JAMES McLEON, in *The Culture of Simplicity.***

Our Official Organ

The New England District Assembly adopted the following resolutions at their recent session: The HERALD OF HOLINESS we are sure is for us the best and foremost holiness paper in the country. Doctor Haynes has proven himself a most able editor. His work is such that we are not ashamed to compare it with the editorial work of any religious paper. As to the manager and publisher, Brother C. J. Kinne, for energy and skill in carrying forward this work we believe God has raised him up, and he has come to the kingdom for a time like this.

We cannot too earnestly urge all the members of our church to take the HERALD OF HOLINESS and use their influence to increase its circulation. We are not loyal to our church when we fail to do this. It would be a disaster to our church if for any cause we were deprived of its weekly visits. We have no agency that so centralizes and keeps us in touch with all our work, as does the HERALD OF HOLINESS. It is a spiritualizing and educational evangel to all our churches.

EDITOR HERALD OF HOLINESS:

Dear Brother: I want to thank you for all the good, helpful editorials you have written, but especially the one in the last issue, "A Pernicious Habit." That is certainly timely and to the point, none too strong, and written in so kindly a way. It ought to be printed in tract form and put in every member's hand in our whole connection. God bless the HERALD OF HOLINESS!

A. C. ROLLAND.

Kearney, Neb., June 3, 1915.

I want to thank you for the splendid paper you are publishing. It is uplifting, and helpful to any one leading a Christian life. I can not afford to do without it.

E. U. FLETCHER.

TRUE GREATNESS

In commenting on Christ's answer to the request of the sons of Zebedee, Doctor Jowett gives these striking words: It is always our peril that we hunger for place more than for character, for position more than for disposition, for a temporal sceptre more than for a majestic self-control. These disciples wanted to be great and prominent, the Lord wanted them to be pure and good. They longed to be Prime Ministers, the Lord purposed that they should be glad to be ministers, working contentedly in an obscure place. They wanted to be the King's cup-bearers; He offers them to drink of His cup. They call for sovereignty; He asks for sacrifice. They crave sweetness; He offers them bitterness. They seek a life of "getting"; He demands a life of "giving." Who has a cup of bitterness to drink? Go and share it with him! Where are the morally and spiritually anemic? Go and give them thy blood! "Whoever shall lose his life shall find it." Through self-sacrifice we pass to our throne.

MAN'S PART IN THE ATONEMENT

It is for every person to settle with himself what he will do with this great sacrifice which has been offered by Jesus according to the will of God, upon the Cross of Calvary, and with the innumerable benefits which the sacrifice has won. We have the same liberty of choice with regard to the sacrifice of Christ that we have with regard to the sacrifice of patriots. Should it be our pleasure, we can avail ourselves of the liberty and of the right which men of old have won for our commonwealth and carry ourselves as free-born citizens, and accept the responsibility of our high citizenship. Or we can carry ourselves as bondsmen, refusing any share in the government of the country and rendering no service. We can also accept with grateful heart the spiritual blessings which are bestowed by the Cross, claiming the forgiveness of sins, and taking our place as the sons of God. Or we can prefer guilt to righteousness, and remain of our own will in the bondage of sin. Two things are certain, that no one can achieve his own salvation, and that our salvation has been accomplished by Jesus Christ, and still another thing is quite certain, that by an act of consent any one can place himself within the merit of Jesus' sacrifice and so make himself an heir to its fullness of life.—**JOHN WATSON, in *The Expositor.***

THE WORK AND THE WORKERS

Announcements

EVANGELISTIC—Rev. L. C. Craig, pastor of the Methodist Episcopal Church, South, Spiro Station, eastern Oklahoma conference, will have some time for revivals this summer and fall. He has been led into the experience of entire sanctification, and the abiding witness of the Spirit to this great blessing. He desires to lead as many souls as possible into the place of full surrender to God for time and eternity. Write him at Spiro, Okla.

ALABAMA DISTRICT NOTICE—I trust that all churches in Alabama District will make a special effort in the next two months to raise a nice missionary collection. If our pastors would do their duty along this line, we could make the missionary offerings much larger. We are away behind. Let everybody do their duty, and let's come right up. We can do it. Then send your collections to Mrs. C. H. LANCASTER, *Dist. Treas.*, Cullman, Ala., R. F. D. No. 5.

ANNOUNCEMENT—The first annual District Campmeeting of the Idaho-Oregon District will be held at Burns, Ore., July 23d to August 1st. Bed and breakfast free; dinner and supper at a reduced rate. We desire to make this the greatest meeting ever held on the District. Plan to come and stay. Write for information to S. L. FLOWERS, *Pastor Burns Church*.

CORRECTION NOTICE—By some means the list of arrangements for San Francisco District in the issue of June 2d, omitted Santa Rosa and Milton. It should read: Milton, M. R. Dutton; Santa Rosa, A. E. and Stella Lamar.—H. H. MILLER, *Dist. Supt.*

IOWA DISTRICT NOTICE—To the preachers and churches of the Iowa District: It is sincerely hoped that all the churches will meet their obligation regarding the General Superintendent and District Superintendent claims; also the foreign and home missionary apportionments. Some of the churches have done quite well, and are to be commended for their interest and faithfulness in the above matters. Please do your best to bring all these claims up in full, before the District Assembly meets, the date of which is September 22d to 26th. As the District Treasurer for the above funds I feel it is my duty to kindly urge each church to do its duty, so that this District will be able to meet its obligations to the church in general at home and abroad. Please take this matter up, completing it, and remitting to me.—Rev. T. F. HARRINGTON, *Dist. Treas.*, University Park, Iowa.

IMPORTANT TO MISSOURI DISTRICT—As District Missionary Treasurer, there has not come through my hands much over \$50 for foreign missions. (The missionary apportionment of the slogan fund of \$50,000, is \$400.) We must make a special effort to send in the balance by the first of August, so that our books can be closed with nothing against us at the end of the Assembly year.—RUTH HOPKINS, *Dist. Treas.*, 4422 Gibson Ave., St. Louis, Mo.

The Bible Christian

or,
Faith and Its Development

By Rev. John N. Short

This is a great book and is worthy of careful study by every Christian. A book of this character has long been needed.

If you have neighbors and friends who need light on holiness you can do nothing better than to put this book into their hands.

In order to make it possible for every one to possess it, and for all who will to loan it among their friends, we have put it in a popular and durable edition at twenty-five cents.

160 pp., cloth.....50c

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PUBLISHING HOUSE of the
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MISSOURI
2100 TROOST AVE.

TELEGRAM

OFF FOR INDIA

ABOARD S. S. SHINYU MARU,
SAN FRANCISCO, CAL.

HERALD OF HOLINESS:

Ticket purchased via Kobe, Japan. Will stop at Honolulu and Yokohama, reaching Kobe July 9th. The arrangements are splendid. We had a great farewell meeting at Berkeley and on board ship with the San Francisco Nazarenes. I will spend a week or two with our missions in Japan. The glory holds.

GEORGE J. FRANKLIN.

NOTICE TENNESSEE PASTORS—In view of the fact that our pastors know so little of the different churches and fellow pastors' work, and that the churches know so little of our pastors, I suggest that during July and August the pastors exchange pulpits. Out of the regular allowance to each to pay only the railroad expenses of the other. Please do this for a mutual benefit.—J. A. CHENAULT, *Dist. Supt.*

REQUEST FOR PRAYER—A request is made that our people pray for the healing of a little daughter of Mrs. Mary Gray, Milano, Texas.

IOWA STATE CAMPMEETING—The Iowa District camp of the Pentecostal Church of the Nazarene will be held in the chautauqua grounds, Sac City, Iowa, July 1st to 11th, in charge of District Superintendent E. A. Clark. The engaged workers are: Mrs. Mattie Wines, evangelist; Rev. B. D. Sutton and wife, song leaders. For tents, etc., address Mr. BENJ. NICODEMUS, *Sac City, Iowa*.

TO EASTERN OKLAHOMA PREACHERS—To the young preachers taking course of study, on the Eastern Oklahoma District: The questions on all the Theology courses of the four years may be had by addressing me at my home address.—Rev. MISS ESSIE OSBURN, *Examiner*.

CAMPMEETING—The annual meeting of the Center City camp, ten miles east of Goldthwaite, Texas, will begin Thursday night before the third Sunday in August. Rev. J. E. Threadgill will be the evangelist, and Mrs. Lula Hurdle will preside at the organ. We trust that many Christians, as well as ministers, will come on fire for God and ready for service.—Mrs. LAURA IRWIN, *Secretary*.

CAMPMEETING—Rev. Fred Mesch and his company will conduct a campmeeting in Little River, Kas., from July 8th to 25th. Any one desiring to rent tents, notify E. S. LANG, *Little River, Kas.*, at once.

TABERNACLE MEETINGS—We are arranging our slate for the season. We are out on straight Bible lines, and are prepared to hold tabernacle meetings, campmeetings, or meetings in churches, anywhere the Lord may lead. Get in touch with us early. Address us at Seattle, Wash., general delivery.—ORA OGLE, *Song Leader*; S. P. WESTFALL, *Evangelist*.

CAMPMEETING—The Provincial Association of Alberta, and Saskatchewan, in union with the Beulah Mission, will hold their annual campmeeting at Edmonton, Alberta, from June 23d to Aug. 1st. Evangelist George J. Kunz, of New York, and other workers, will be present.—Rev. J. S. DAUM, Powell Block, Kirkness Street, *Edmonton, Alberta*.

District News

MICHIGAN DISTRICT

The first District campmeeting of Michigan was held in the city of Grand Rapids, May 27th to June 6th. Although the weather was cool and rainy part of the time, the God of battles was present from start to finish. It was a splendid campmeeting, and left a far-reaching impression on our city, and much good to the Nazarene church. Those of our people who attended from the District went home well pleased, and praised the Lord for the privilege of attending. The finances were easily raised, and the general verdict was that the first District campmeeting of Michigan was a great success.

I am now at Lansing, where Rev. Ed. Mieras is in the midst of a good tent meeting with Evangelist Andrew Johnson, of Wilmore, Ky., as co-worker. Three great services yesterday, with salvation at high tide; eight souls at the altar. The services will be continued another week.

A. H. KAUFFMAN, *Dist. Supt.*

KANSAS DISTRICT

Our Iola class now has a neat and quite roomy church building, recently dedicated, which speaks well for the faithfulness and persistency of Pastor Calhoun and our good people at that place.

A new church has just been organized near Chase, Kas., of great promise, and the organization has been perfected at Lyons. Both of these places are being looked after by Brother E. S. Lang, our pastor at Window.

I am now at Cherryvale, Kas., helping to make arrangements for the Mesch-Wilde evangelistic campaign in the large park auditorium. Our pastor at Liberty, Kas., Brother H. J. Beaver, and myself began the meeting here on Sunday, June 13th, brothers Mesch and Wilde being detained at the Bucklin camp. These opening services were well attended, and good interest was indicated. Two raised their hand for prayer. Please pray earnestly for this great battle.

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

EASTERN AND NEW ENGLAND NEWS

Pastor Bryant has not only repaired the outside of his church at Everett, Mass., but the spiritual tone has increased, and a number of people have joined the church.

Brothers Hoople and Fitkin, from Brooklyn, N. Y., were made a blessing to the Wesleyan Pentecostal Church, of Providence, R. I. We shall be glad to welcome these brethren to Providence again.

In the likelihood of the changing of our church name, let us ask: Can we consistently do this, when the full name of the Pentecostal Church of the Nazarene was one of the conditions of the basis of union, when we first came together? Whatever we do about our church name, let us be honorable about the matter.

Seeking souls are at the altar in the Wesleyan Pentecostal Church, of Providence, R. I. Brother Fogg and Pastor Norberry are working together in the open air and indoor services. The attendance and interest are good.

All of our Pentecostal-Nazarene churches should at once get out in the open air for the reaching of the unsaved. There will be scores of people who never will be reached this summer, unless they are reached through the open air campaigns. Brethren and sisters of New England, let us hold open air meetings!

The members of the New England District are glad to learn that Pastor and Mrs. Keeler have been blessed of the Lord in having a son born to them of late.

Home Missions in Action

By Edith H. Allen

This book emphasizes the vitality, needs, and accomplishments of Home Missions, with a suggestion of the social responsibility of the church, and the vision of wider scope of Home Missions in relation to the vital concern and needs of the nations and the obligations imposed by the present era. It is rich in suggestions for both leaders and students—a compilation of significant facts, together with accounts of authentic experiences of workers in every line and field of Home Mission activity.

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185 pp.; illustrated; cloth, 50c
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PUBLISHING HOUSE of the
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One of the good things done at the last District Assembly, at Malden, Mass., was the recognizing of the First Pentecostal Church of the Nazarene, at Davis Square, West Somerville, Mass. God bless these dear saints! There is a bright prospect before them.

We are glad to learn of the holiness campmeeting at Brandon, Vt., this month. Brother Chandler has had a holiness camp at this place for many years. Here is a chance for many of our people in that part of the country, who can not go out of their state for a holiness camp this summer. Evangelist B. S. Taylor will be in charge. The camp will be from June 18th to 27th.

Rev. Arthur J. Myers, Rev. Frank Talbe, and Brother Robie Whitman have been in attendance and greatly helped in Brother Fogg's meetings in Providence. Several of the saints outside of Providence have come in during the all-day meetings.

The holiness people of New England feel for Colonel Brengle in his great loss in the death of his precious wife. Our brother Brengle has always stood true to the doctrine and experience of full salvation.

Brother Fogg closed his service at Pastor Norberry's church last Sunday night. There were several seekers at the altar for the pardon of their sins, when Brother Fogg left for his train, to start for South Eliot, Maine, to open another meeting.

On account of the number of seekers the last night of Brother Fogg's meeting in Providence, R. I., the meetings were continued three nights longer by the pastor. God gave blessed fruit.

We have received word from our Saratoga Springs, N. Y., church that Pastor Hill has closed his service there, and goes to New Berlin, N. Y. Brother Hill has done good work the last couple of years at Saratoga Springs, but on account of his wife's health he had to leave that place.

Any live man of God who has not a pastorate, who would care to go to Saratoga Springs, N. Y., may write to District Superintendent Marvin, at Spring Valley, N. Y.

We notice that Sister Nellie A. Reed is to enter the evangelistic field. Any pastor wanting her can address her at 33 Merriman street, Rochester, N. Y.

"KEEP ON BELIEVING."

NORTHWEST DISTRICT ASSEMBLY

The eleventh annual Assembly of the Northwest District came to a glorious close Sunday night, June 6th. This proved to be the greatest of all Assemblies held on this great Northwest District. The word *victory* was inscribed on every banner unfurled to holiness from start to finish. Rousing delegations came from the principal cities and towns, gathering in this beautiful city of Walla Walla, Walla Walla county, Washington, famed far and wide for its magnificent homes, beautiful paved streets, walks, and twenty-foot parks on either side, its great towering shade trees, lining its streets and overshadowing its lovely homes, its lawns of velvet, its fragrant flowers, rich in profusion everywhere, in front and in the rear of each home, until one is reminded of nothing so much as one vast park of exceeding loveliness. This but faintly describes the little city of 20,000 inhabitants, where several hundred Pentecostal-Nazarenes came together for five brief but exceedingly happy and joyous days, every hour of which was filled to overflowing with joyful service. The Assembly was most ably presided over by our much beloved General Superintendent, Dr. Walker, who greatly endeared himself to the hearts of our people. We shall never forget his earnest and truly inspiring exhortations and good, wholesome advice to both minister and layman. The business sessions, as well as the devotional services, were notable for the sweet spirit of holy fellowship and unity which prevailed throughout the entire Assembly.

The Portland delegation came in a special car which had been provided for them by the railroad, and at Pasco were joined by the Seattle and Puget Sound delegations, who were invited to occupy the car which was soon filled with a rousing, enthusiastic crowd of joyful Nazarenes, who sang with all their might. It was easy to forecast the glorious and successful Assembly about to convene, for upon our arrival we found a royal welcome awaiting us. A great crowd had gathered, taxing the beautiful and commodious new tabernacle to its utmost capacity.

Doctor Walker preached a marvelous sermon, his theme being, "I am made all things to all men that by all means I might save some." A number of hungry souls knelt at the altar and soon found victory.

The Walla Walla church has just completed its lovely tabernacle, at a cost of nearly \$10,000, including lot, being situated in the very heart of the residence district. The tabernacle is spacious, with all modern conveniences, having a seating capacity

Entertainment of the General Assembly

When it was known that there was a possibility of moving the seat of the coming General Assembly to the center of the country, a large number of churches and individuals expressed their willingness and desire to help bear the expense of entertainment, if the change would be made. No doubt all will want to share in the undertaking.

Because of the fact that this change would save to the entire church something like \$8,000 in railroad fares, besides a considerable amount of time in travel, many felt that they would be saving money even if the general church should bear the whole expense of entertainment. However, they will not have to do this, as Kansas City will care for a liberal portion of the amount.

There are a number of places which expressed their willingness to help, which have not been heard from. It is desirable that the whole sum shall be arranged for in advance. We need at least \$1,500 more.

We shall be pleased to hear from individuals and congregations with subscriptions towards this amount. The money should be sent in by the first of September. The pledge is what we want now.

It is a great undertaking for a small congregation, and is only undertaken because of its vital importance to the whole church. We are very desirous of having the Assembly well cared for, so that its members may give their undivided attention to the business of the church.

It is our plan to have the whole entertainment fund provided in advance "that there be no collection when you come."

FINANCE COMMITTEE.

2109 Troost Avenue, Kansas City, Mo.

J. F. SANDERS, *Chairman.*

of about seven hundred; also a large basement with concrete floor covering the entire floor space. This basement was converted into a lovely dining room and kitchen for the feeding of the Assembly delegates, and was presided over by "General" Scott, who looked after the comfort and welfare of his guests at meal time.

It is simply marvelous in our eyes what God hath wrought for this church in five years, since we last met here in 1910, when we held our sixth annual Assembly in a grove at the outskirts of the city, our delegates sleeping in tents, and the meals being served in a large dining tent. That was the beginning of the Walla Walla church, which was launched with seventeen members, and had no church property. Today we find it in a most flourishing condition, with nearly two hundred members, "and the end is not yet." Holiness has surely come to stay in Walla Walla, the city where "hard times" is unknown, and every man seems to own a mansion. It is well named the Inland Empire, for it can subsist without any outside aid, being surrounded with a great farming country with broad fields of waving grain.

A great missionary rally was held on Wednesday evening, when Dr. H. F. Reynolds gave his illustrated sermon, "World Wide Missions."

On Thursday evening Doctor Reynolds preached again, taking for his subject, "The greater works, and the necessity for Holy Ghost fire on the part of the ministry," at the close of which almost the entire Assembly crowded around the altar for a special outpouring of the Spirit, and God signally blessed one brother in praying through for the blessing of holiness.

Brother George J. Franklin, outgoing missionary to India, brought a stirring message on Friday evening, preaching from Isaiah 61. More than a dozen seekers came to the altar, most of whom prayed through.

Saturday evening was taken up with Assembly matters until a late hour, being interspersed, however, with many interesting reports and stirring testimonies of preachers and delegates.

Sunday was a great day, beginning at 9:00 a. m. with a great praise and testimony service, lasting until 10:30, at which time Doctor Walker brought the message, taking Romans 8:17 as his text. His sermon was reported in full by previous arrangement, and will appear verbatim in the printed minutes. In the afternoon the ordination service took place, being conducted by Doctor Walker, assisted by the elders present, after which C. Howard Davis, of Portland, Ore., preached the sermon, at the close of which an altar call was given and the altar was soon filled. The closing service of the day, and the final service of the Assembly, began at 7:30 p. m. with song service

and prayer and special music, after which Harry Hayes, District Superintendent of the Idaho-Oregon District, brought the message with much unction and power, and at the close many came forward for pardon and holiness, and much conviction rested upon the congregation.

John T. Little was elected District Superintendent, to succeed Del. Wallace, the latter having filled the office of District Superintendent for the past five years. Resolutions of thanks and appreciation were given Brother Wallace for his faithful and efficient service while District Superintendent.

Mrs. E. M. Tanner was re-elected District Treasurer; D. L. Rice, District Secretary, and B. W. Shaver, Statistical Secretary.

The following delegates were elected to the General Assembly: *Ministerial*—C. Howard Davis, Delance Wallace, Mrs. Elsie M. Wallace, J. F. Harvey, and G. S. Hunt. *Lay Delegates*—Mrs. Edith Whitesides, W. S. Barnett, E. P. Dixon, Mrs. Stella Crooks, Mrs. Florence Wells, and D. L. Rice.

District reports show a gain in membership during the past Assembly year of over two hundred, with eight new churches organized.

The Assembly expenses of \$600 was raised in a few minutes, by taking up a free-will offering.

The Assembly was favored with special music and singing by Lewis and Matthews, Arthur Ingler, Will O. Jones, and G. W. Edwards, to whom our thanks are due.

The sudden illness of dear Doctor Reynolds occasioned much sadness and concern for a while, until it was learned that he was out of danger, and while he is still quite sick, his recovery is now regarded as reasonably certain, and we trust he may soon be able to take up his work again.

The entertainment of the Assembly was most efficiently cared for by the pastor, Mrs. Elsie M. Wallace, and her corps of able assistants, and nothing was left undone to insure the comfort of all.

Everett, Wash., was chosen as the next meeting place.

D. L. RICE, *Secretary.*

WISCONSIN DISTRICT

We are at Martintown, in the midst of a tent meeting. It has rained almost every day since we have been here, but between the drops and showers and storms we have gotten in all the services but one, though the attendance has been small. At the first call eight seekers came forward for regeneration. At the second call eight came forward for heart purity. At the third call five came for-

Concluded on page fifteen

Illinois Holiness University

OLIVET, ILL.

As your representatives in charge of the work of the Illinois Holiness University, we wish to submit a report on the past year's work.

The progress which has been made during the past school year has been very encouraging. Surrounded by difficulties on every hand, and without much material support, she has pushed ahead in her difficult path until she has reached a place of prominence among her sister institutions.

For this her trustees, together with a few friends, have toiled and prayed and sacrificed. For this her teachers have given their thought and time and effort, without anything like adequate monetary recompense. Truly her foundations have been laid in sacrifice, and her walls have been cemented in tears; but God has heard the heart-cry of His consecrated servants, and given them this great institution, freighted with holy influences and pregnant with possibilities glorious and boundless.

She has already drawn within her holy influences representatives from different states and territories. She offers instruction to all, from the first grade in the Grammar School, to the completed work in her Scientific, Philosophical or Classical College courses. She offers also a number of different Theological courses which will compare favorably with similar courses offered any where.

Her faculty is made up of consecrated men and women, equipped and qualified to give instruction in their several departments, second to none.

The large dormitory, with steam heat and electric lights, and well furnished, together with the beautiful administration building, also heated by steam and lighted by electricity, and well equipped for school purposes, compare favorably with buildings of other schools, and are a credit to the great cause for which we stand.

Her student body during the last year has reached 235; they are gathered from the best homes in the land. A large majority of them will return next year, and with the many new students coming in we believe we will reach the three hundred mark.

She stands for righteousness and truth and scholarship; she moves forward under the spotless folds of the banner of holiness. She proposes to plant her standards on the highest peaks of scholastic attainment, and to shelter those mountain peaks under the warm folds of the spotless banner of holiness. She realizes that her work is of the highest importance. She is to fit and to drill and qualify the young men and women of today for the leadership in the various avenues of human effort for tomorrow. Her work is a necessity to the highest efficiency and greatest usefulness of the church to which she belongs.

Her faculty for next year has been strengthened; she will have twenty-six consecrated men and women to instruct the students, and equip them for life's work. Rev. A. L. Whitcomb, who has, for the last four years, been connected with the Central Holiness University, of University Park, Iowa, has been elected President, and comes to us full of encouragement, determined to make this one of the greatest centers of learning of our church. Among the new teachers next year will be Prof. R. J. Ashbaugh, a master of languages, having had several years of experience in this department. We have also added a number of other new teachers who are all experienced in their line of work, and with the present bright outlook we believe that next year will be the best we have ever known. We must have the co-operation and prayers of the church at large, and we believe that we will have the co-operation, and that the work of the University, with the great Pentecostal Church of the Nazarene back of her, will be pushed forward to the greatest possible success, and thereby the Kingdom of God built up and His name glorified.

If you desire a catalog or other literature or any other information, address

ILLINOIS HOLINESS UNIVERSITY.

Olivet, Ill.

General Church News

LANGDON, KAS.

We have just closed our camp at this place, with evangelists Mark Whitney and wife. God gave us a good meeting, with twenty-three professions. Brother Whitney and wife are graciously blessed of God, with a deep prayer life and much faith. Though the camp is closed, much conviction is upon the people, and the meeting is often in the conversations. God abides with Brother Whitney, and gives the gospel through him. Each message is backed up by divine power. Any one desiring a Spirit-filled man and woman for a meeting, will make no mistake in calling Brother and Sister Whitney. They need our prayers especially for Sister Whitney's health. God is blessing His work at this place.—ARTHUR A. MILLER, *Pastor*.

UHRICHSVILLE, OHIO

Some time ago we secured Children's Day Missionary programs from our Publishing House, at Kansas City, Mo. As a result, our Sabbath school, on June 13th, rendered a splendid missionary program. The exercises were spiritual and the missionary zeal of our people was intensified; \$26 in cash was given as a special missionary offering. This is a missionary church, and God is blessing us. We received a class of three into the church on probation. We have some splendid people here. God is on the throne, and is going to give us great victory.—E. WORDSWORTH, *Pastor*.

NOXALL, MO.

The Lord mighty in battles is still with us at Noxall. Our hearts are filled with gratitude to Him for the seasons of refreshing which He gave us on our Children's Missionary Day, June 13th. Brother John A. Hill, our pastor, preached for us at the morning service. As we listened to his earnest message, portraying the awful condition of our brethren in darkness, the weary tramping of the pilgrims to worship their dumb idols, we realized the measure of our responsibility to God and to them, and the urgent need of our hastening to them with the gospel of our blessed Christ. Our hearts burned within us to go to aid them in their search for rest. Two small boys were the first to bring their offering, followed by other children, then the older ones, following their example, brought their offering; \$14.61 was given. The glory of the Lord was upon us as the service closed, followed by dinner served on the grounds. In the afternoon, Brother Marshall Summers, with the children of the Sunday school, rendered us a splendid missionary program. Three other children from neighboring Sunday schools assisted. Our hearts were made glad as we listened to the children recite and sing. Brother Hill also read and recited for us, and gave us a splendid address on the value of the children. After the program, in a praise service we gave God the glory for salvation

Missionary Literature at Reduced Prices!

We want to make it possible for every one to help in creating an interest in Missions. One of the most effective little booklets for that purpose is the story of

CHUNDRA LELA

THE CONVERTED FAKIR

This remarkable story should be read by every one. It will stir your heart to the very depths to read of this woman's toils and sufferings in seeking God. If you are not able to give them away, get a few copies and loan them among your friends and neighbors. You can pass them on and keep them circulating until worn out. The booklet regularly retails at 5c a copy. Our special price is

\$2.50 a hundred,

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Any quantity of 10 or over at this rate.

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Nazarene University

PASADENA, CAL.

It has been my privilege to attend the commencement exercises of the Nazarene University for many years, including the exercises of this year, which closed Wednesday of the present week. I can say with much emphasis that the services in numbers, in depths of religious feeling, and spiritual tides of blessing; in the manifest establishment of the whole student body in spiritual life through the year, exceeded anything I have witnessed in the history of the school. It was a great joy, after having been away most of the time for the last two years, to return to Pasadena, where I have given much of my time, to find the University in such a tide of spiritual fervor. The president, Doctor Wiley, has his firm hand upon all departments, which show a marked development along all lines. He is small in stature, but his words are weighty, and his thoughts and plans are far-reaching. The University church, under the able pastorate of Rev. Seth C. Rees, has also had a wonderful growth, and is in fine spiritual condition.

All the class exercises were largely attended by the public and much appreciated in all the various departments. The baccalaureate sermon, delivered by President Wiley, was full of thought, and made a deep impression upon all. The afternoon love feast was conducted by Rev. J. W. Goodwin, and such a time as the folks did have! After the service got under way, it was hard to stop it, or do anything with it but let it go, which the leader was very glad to do, while the saints testified and shouted and walked the floor giving glory to God for His wonderful grace through the year. The annual sermon in the evening was delivered by Rev. A. M. Bowes, pastor of the San Diego church, on the "Person and Work of the Holy Spirit." At the close a number came to the altar, and the service closed in victory. The graduating exercises of the Academy, Tuesday evening, under the leadership of Professor Hill, and the Christian Workers' exercises, under the leadership of Dean Ramsey, Monday evening, were excellent, and much enjoyed by all.

Wednesday, commencement day, was the great day of the feast, with the largest congregation for such a service in the history of the school. The address was given by Doctor Bresee, president of the board of trustees, and one of our General Superintendents, on "The Unswerving Purpose." The address was full of thought and spiritual light. How our dear Doctor Bresee ripens in sweet Christian tenderness as the years go by, and loses none of his quick thought and richness of expression with the maturity of years!

It was great joy to witness the President confer the degrees on the graduates of the College department. Seven fine young men and two young ladies, all saved and sanctified, received their degrees at the hands of President Wiley. A large class was graduated from the Academy, the majority of whom expect to enter the College next year. There were also a number of graduates from the Nursing and Music departments.

At the close of the service President Wiley stated in a few words the needs of the school, and the plans for the coming year. The school budget for the coming year has been reduced until there is only a \$3,000 deficit to be made up. Much to the President's surprise there were many in the congregation who quickly responded, when the need had been made known. One-third of the amount was raised in a few minutes. President Wiley spoke especially of the encouraging prospect for the next school year. A much larger increase in the student body is expected than any year before. The service closed with a high tide of spiritual blessing and power.

J. W. G.

and blessings bestowed.—GROVER ROSE, *Sunday School Superintendent*.

BAKERSFIELD, CAL.

Yesterday was a great day; four prayed through in the evening service. Among them was a railroad man, for whom his wife and church had prayed and wept for years. Thank God! Duke's Mixture

got a black-eye, and the great transaction took place, over which his sainted mother and wife had a spell of shouting, jumping, and rejoicing. Of course, the church and the pastor joined in the happy chorus. At this time we are closing a two years' successful pastorate with the good Nazarenes of the city. God has greatly blessed in helping to defray a heavy church debt, and almost doubling the membership. Many say the church is by far in the best condition of its history, for which we are grateful to God. The church gave us a unanimous call to return the third year, but, owing to the fact of the disagreeable climate, we thought best to change. We expect a great day Sunday, as it is our last Sunday; a number to be received into the church, and at 2:30 a baptismal service, at which time a number will be immersed. Then we go to Pasadena, to our District Assembly, and from there to Cucamonga, where we expect a victorious and successful year in His service, with banners waving and flags up—W. C. FRAZIER, *Pastor.*

NEWPORT, KY.

We are on the upward march, with Rev. R. Nicley as pastor, who is leading the church on to victory. Brother Nicley is on fire for God. There have been eight souls professed to find God, either in saving or sanctifying power. We are praying and trusting God for a great time of victory in a special series of services to be conducted by our District Superintendent, Rev. W. W. Hankes, and our pastor, to begin about June 24th. We ask the prayers of all God's children for this service.—O. E. SHELTON, *President Young People's Society.*

FORT PAYNE, ALA.

On the fifth day of June, Rev. J. A. Chennault, District Superintendent of the Nazarene church, came to Mount Carmel, Ga., and organized our congregation into a Pentecostal Church of the Nazarene. On Saturday, in the morning, he preached on the subject of sanctification, from John 17:17, which thrilled our hearts with joy. Sunday morning he preached from Eph. 6:11. God sealed the message to the hearts of the hearers, and when the altar call was given, a number came for either pardon or purity, and many prayed through and shouted the victory. Brother Chennault preached again in the afternoon, from Acts 20:32, with great blessing. Brother Chennault is a Spirit-filled man, and we all love him. We hope to soon have him with us again.—G. L. IRWIN, *Pastor.*

BILLINGS, MO.

I am still among the Missouri hills, preaching holiness with all my strength. Sunday was a day among us long to be remembered. The altar was filled at the 11 o'clock service. Three were sanctified, and my own father was converted. In all, ten prayed through to victory. The harvest truly is white. I am having more calls than I am able to fill. Any who desire to do good in spreading the gospel, can find them a place in the hills of Missouri. The people are big-hearted, and know how to make you feel at home. Miss Stella Reed is doing fine work at the organ.—BERTHA GILBERT CROW.

EVANGELISTS ALLIE AND EMMA IRICK

A telegram, which came after we had gone to press last week, said, "We are having a great campmeeting at Ashland, Ky. Many people have found God. A Nazarene church has been organized with thirty charter members. There have some excellent people and preachers come in with us. There is a glorious future for the church here."

SALLISAW, OKLA.

Our meeting at Hartford, Ark., closed with victory. Twenty-seven prayed through in the old-time way. About twenty of the number were sanctified. Four joined the church, and there will be others who were hindered as there was a storm during the last service. God is blessing in our Sallisaw work. We have a fine Sunday school and prayermeeting at each church. We plan to begin our campmeeting at Price's chapel August 13th, with Rev. L. H. Ritter as evangelist.—F. C. SAVAGE, *Pastor.*

PARKER, WASH.

We are glad to report victory in this new field of labor. The Holy Spirit is with us and blessing us, which is the most important sign of victory. Parker is a place of two stores, one lumber yard, one Baptist church, and one "blind pig." Our meetings on Sunday morning are held in a schoolhouse, about three miles from town. The evening services are held in a hall in Parker. We have twelve members, but have an audience of forty to fifty at our evening services. Some young men walk three miles to be at church. Our altar is a place of weeping and repenting. Three weeks ago nine hungry souls knelt at the altar for either pardon or purity—some who came had been hard

Holiness Crusade!

One Thousand Volunteers Wanted!

We want a thousand consecrated men and women to join us in a real holiness crusade, the object of which shall be to put holiness literature into the homes of the people. As Jesus said, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth," so we want this movement to begin in the church and go on through the homes of our people to the neighbors and friends of every family in the Pentecostal Church of the Nazarene; and ultimately unto the ends of the earth.

Yes, it will take prayer and thought and work; and that not in a spasmodic attempt, but by a patient, persistent, and continued effort. It is a task worthy of the best talent in the holiness ranks. It is a high calling, and is really "the king's business."

Among the people everywhere there is great need of literature, especially that which will teach and establish them in the grace of holiness. So many go back and are lost for lack of proper teaching. Many others are led away into false doctrine and fanaticism by pernicious literature which they are persuaded to buy simply because they have not had opportunity to buy something better. A large number of our people are not in reach of book stores and book stores do not handle holiness books. Many of them do not take holiness papers which advertise holiness books, and of those who do only a few make a practice of ordering books by mail. They need some one to put the books before them and to advise them as to what will be best suited to their needs. It seems as though the voice of the Lord is saying, Whom shall I send, and who will go for us? Who will answer, "Here am I; send me"?

Not only will your reward be great in heaven, but men and women will bless you in this life for having brought to them the influence of holy books. It is a holy ministry that might well engage the attention of angels.

Perhaps you have longed to go as a missionary, but it was not for you to go. You may have listened to ministers who proclaimed the gospel and you hungered for a part in their ministry. Lose no time in vain regrets, here is your opportunity! Enlist as a crusader and join this holy war. Full information will be sent to all who desire to work with us in a great Holiness Crusade.

PUBLISHING HOUSE OF THE
PENTECOSTAL CHURCH OF THE NAZARENE
KANSAS CITY, MO.

cases. As God met them it seemed that the shouts in the camp would never stop. Our prayermeetings on Thursday nights are of special blessing. In the last three weeks our number has increased from seven to seventeen. The writer rides eighteen miles, round trip, to attend the prayermeetings, and twenty-five miles, round trip, for Sunday services. No one will ever fail to receive a blessing who makes a sacrifice for God.—JOHN ANGLIN, Jr., *Pastor.*

VILONIA, ARK.

We are enjoying the presence of God in an unusual way these days. At this writing I am at Huntington, Ark., in a great meeting. There is a good attendance and the town is stirred. Seekers are praying through. We are looking forward to a great campmeeting at Vilonia, with Rev. Fred St. Clair as evangelist, beginning July 29th. Come and enjoy this feast and visit the Holiness College, for which we are expecting great things another year.—A. F. DANIEL, *Pastor.*

MIAMI, FLA.

We closed a very gracious series of meetings for the Nazarene church at Miami, Fla., June 13th. In a wonderful way God honored our faith, giving us a number of precious souls from the ranks of sin, and some clear cases of sanctification among the saints. As a result of the meetings sixteen members were added to the Nazarene church, and the whole church was graciously quickened. To God be all the glory! We are going to rest for a few

days, and then begin another siege at Princeton, Florida.—DAVID G. BACON.

FITCHBURG, MASS.

Last Sabbath was a day of special interest in our Gardner work. It was the opening of our Nazarene mission in its nice, new hall. A few weeks ago we organized the mission with three men and their wives, and one little girl. An opportunity soon presented itself to hire a hall at a very reasonable rate, which was largely furnished by our church at Fitchburg. One of our city music dealers gave us the use of a fine organ free for one year, and so our saints at Gardner have a very cozy and inviting place in which to worship. About twenty of our people went up on Sunday afternoon to join in the opening exercises at the mission. How the Lord did bless us all as we rejoiced together over the new child of Providence! Money for expenses in opening came easily, and we expect God will raise up new friends for our work in Gardner. The brethren wished me to superintend the work, which I shall do for a time, in connection with my home work. Sunday morning, in the home church, our Sunday school presented the Children's Day Missionary Program which our Publishing House had issued. It was splendid, and the pastor felt like exhorting after it was through. We registered ninety-three in Sunday school, which is our best week yet. We are having increased attendance at our midweek prayermeeting, and we are hoping that we will be crowded out of our lecture room. The church kindly gives the pastor a month's

vacation, which he expects to spend with his family amid the Douglas pines.—C. H. LANPHER, *Pastor.*

FROM EVANGELIST W. H. BRYAN

We have just closed a revival meeting at Kenmore, N. D., which was held in the Danish Brotherhood lodge hall. We had to give up the hall one Saturday night for the lodge, and I would like for every professor of the religion of Jesus Christ who is a lodge member to have seen that room on the Sunday morning when I had to go in to clean up the hall before we could have services. O you lodge member, you who are professing to be a soldier of the Cross, a follower of the Lamb, how

can you be mixed up with such ungodly things? We had twelve who prayed through, and four of that number were sanctified. It was the first time that the doctrine of holiness had been preached in the town, but we believe that God will have a permanent work started from this meeting. There are some faithful Nazarenes up in this North country. There were some families who drove forty-four miles, round trip, to these meetings, and in the two weeks two or three of these families never missed more than two services.

HAWORTH, OKLA.

We had a gracious time on the 13th at Pine Grove. There were visitors from Idabell, Haworth, and Willow Springs. Shouts of victory were heard. The house was filled beyond seating capacity. I baptized seven by immersion. Our church work at each appointment is on the upgrade. I have several spiritual members, and we are looking for more to come in. I go to Idabell at my next appointment, Saturday. We have had seekers at each service. I love the HERALD OF HOLINESS.—FANNIE D. TANNER, *Pastor.*

MOUNT PLEASANT, MICH.

May the Lord bless the Publishing House, the General Superintendents, the District Superintendents, the pastors, deaconesses, missionaries, evangelists, the laity, and all connected with this greatest movement on earth! God bless the coming General Assembly, and may He guide in all its deliberations to His glory! There is a great field for the Pentecostal-Nazarene church in these last days. We moved to this place last September. It is a city of six thousand people, having the State Normal, and one Government Indian school. The most of the teachers are Unitarians, etc. May God increase our holiness schools as fast as they can be maintained! Some young people who came here as Christians to attend school, have gone away infidels, making light of the religion of their fathers and mothers. We are planning a tent campaign for this country. Rev. C. Bradley, the sweet-spirited evangelist, of Berlin, Mich., and who was pastor of the first Nazarene church in Michigan, came last Friday to where the writer had preached some, and remained over Sunday. His messages were uplifting, and all said it was good to be there. Brother Bradley, Brother Alfred Levely, of Hope, Mich., a man full of the Holy Ghost, and the writer, will conduct a tent meeting at Harrison, June 17th to 27th. Everybody should read the strong editorials of the HERALD OF HOLINESS, and the articles from the contributors. Our Sunday school literature is not excelled anywhere. We left our Bible Teacher in the home of a Baptist family, recently, and they said that it was the best they had ever seen, and would subscribe for it. I hope that no Nazarenes are patronizing —'s Sunday school literature, when we have the very best published in our own Kansas City house. Brother Robert Doverspike and the writer expect to hold some tent meetings this fall. Brother Robert and wife are campaigning in Pennsylvania this summer. The Michigan District is getting along nicely under the leadership of District Superintendent Kauffman. The Assembly will be held this fall at the state capital, Lansing.—V. BUXTON.

FROM EVANGELIST L. N. FOGG

I enjoy so much reading the reports of the other evangelists and workers, that I suppose I ought to write a line and let the HERALD OF HOLINESS family know that I am still in the field. I have had several interesting meetings since I wrote the last time. One of them was in Manchester, N. H. Brother Hanson and I worked together in this meeting. I think the Devil tries a little harder to defeat the work there than any place I have been. But the Lord is doing wonderful things in Manchester through sisters Jodrey and Knight. We had a good meeting, all things considered. Some were saved, reclaimed, and sanctified. They certainly know how to treat the evangelists. Another interesting meeting was in New York City, Sister Jump, pastor. It is wonderful what God is doing with this little band in that great city on the corner of Twenty-third Street and Eighth Avenue. Brother I. W. Hanson was my co-laborer. He preached once every day, and God wonderfully used him and made him a blessing to the people in sermon and song. Some were converted, and some sanctified—some of them remarkable cases. God blessed our street meetings; hundreds of people stopped and heard the gospel. I have just closed a splendid meeting with Brother John Norberry, Providence, R. I. They have a nice hall to worship in. Although it was up two flights of stairs, yet the people came, a good congregation every night. There were seekers at nearly every service. The altar was full the last night. They are a fine band of people there, and God will surely make them a blessing in that great city. They treated the evangelist fine. I am home for a few days rest.—L. N. FOGG.

RATES TO GENERAL ASSEMBLY

To the Delegates to the General Assembly at Kansas City, from the New England and New York Districts:

The Wabash railway informs me that the clergy rate of \$17.98, New York City to Kansas City, will apply both ways. Also, that this rate will include deaconesses and licensed preachers who are in charge of churches. This includes all who care to go, though they may not be delegates.

To get this rate, the start must be made from New York City, where proper credentials must be shown and application signed for the transportation.

For lay delegates and others, a ten-party rate of \$28.28 will be made from Boston, or \$30.40 if there be less than ten.

The train will leave New York City on Tuesday, September 28th, at 2 p. m., by day coach. Leave Boston same day at 1 p. m., both trains arriving at Rotterdam Junction at 7:25 p. m., where all will take the tourist car running through to Kansas City. Arriving at St. Louis at 8:15 p. m. on Wednesday, and Kansas City at 7:50 a. m. on Thursday.

The fare on tourist sleeper, Rotterdam Junction to Kansas City, is: Lower berth, \$3.50; upper berth, \$2.40. If two occupy a berth this will make clergy rate from New York City, both ways, \$39.40. For lay delegates, Boston to Kansas City and return, ten-party rate, \$61.56; single ticket, \$64.80.

Rev. J. W. GILLIES,
Assembly R. R. Agent.

REDLANDS, CAL.

Rev. Frank L. Stevens and his estimable wife, formerly of New England, who labored in the Pentecostal Church of the Nazarene, in Redlands, Cal., in a meeting opening May 19th and closing June 6th, are among God's treasures. The meeting was of inestimable value. There were Holy Ghost convictions, earnest seeking, and real cases of hearing from God. Brother Stevens was the man of God's choice to turn the light on us as a church. He is graciously endowed with a combination of elements priceless in an evangelist. Among these are a Christian optimism, not blinded to conditions, but which looks beyond conditions into the possibilities of truth; a keen spiritual discernment, so valuable in dealing with souls; an impartiality, in which may be seen that he is speaking for God; a holy courage, born of the consciousness that God is in him; and among the greatest of all elements of power, a love for souls that moistens his eyes and puts convincing power in his voice. The pastor who wants a glorious church, "without spot or wrinkle or any such thing," will be working toward that end if he gets Brother Frank L. Stevens for a two or three weeks' meeting.—RICHARD B. COONS.

LOS ANGELES, CAL.

FIRST CHURCH

Our Southern California District Assembly meets at First Church, Pasadena, June 23d. We are closing the year at First Church with a good degree of success. The past two Sabbaths have been seasons of more than ordinary victory; twenty-three persons having prayed through at the mourners' bench. Some of these are very remarkable cases. One, a fine young married woman, intelligent, and solid, brought up by a Free Methodist mother, was gloriously sanctified. A young man, fifteen years a backslider, son-in-law of one of our preachers, and the son of another preacher, was beautifully reclaimed, and testified that he was through with a backslidden life. Another excellent woman, long a seeker after holiness, was brought to the church by a friend from outside the city. She wept her way through to great personal victory. This will indicate that the spirit of revival prevails, and that God is honoring the preaching of His Word.

Our annual church meeting occurred Wednesday evening, June 9th. The reports were very encouraging. Here are a few items:

In spite of the so-called hard times, the different treasuries showed a balance. The reports covered a period from August 1, 1914, to June 1, 1915.

The Sabbath school has an enrollment of 515, with an average attendance of 385. The Sabbath school raised \$972.92.

The young people have an enrollment of 331. They raised \$227.20 for various purposes, beside \$109 for a benevolent fund and \$151.85 for missions.

Especially for the Preachers

We have many books in our catalog which will be a great help to ministers. We herewith present a list of four of which we will make special mention. Preachers who are looking for something helpful will find any one of them very good. If you wish to make a helpful present to your pastor you can not fail to please him by giving him one of these books.

The Preacher: His Life and Work. By J. H. Jowett, D. D., pastor of Fifth Avenue Presbyterian Church, New York.

This great Spirit-filled preacher presents his thought under the following heads:

- I. The Call to Be a Preacher.
- II. The Perils of the Preacher.
- III. The Preacher's Themes.
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- V. The Preacher in His Pulpit.
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Mrs. Seiver reported for the relief fund: \$430.73 received and all paid out but \$1.85.

From the pastor's report it was shown that we now have a membership of 983, after a severe culling of the church roll. That during the last four years of the present pastorate, 657 new members have been received. That the years have been filled with divine blessing and a continuous revival.

The deaconesses gave good reports of faithful service. Hundreds of calls made, the sick visited, homes prayed in, garments distributed, etc. Mrs. Jaynes alone called in 205 homes and prayed in most of them. Ill health and necessary employment kept some from larger things in this line. But all have been very faithful.

The Treasurer's report showed \$7,509.63 received for pastor's support, current expenses, etc. The total money given for the ten months for all purposes is over \$15,000. This includes \$5,000 given by Brother Adams for Nazarene University. Brother Adams was long a member of First Church.

The pastor has been invited back for the fifth year.—C. E. C.

SAN DIEGO, CAL.

We give a brief final report from San Diego. God has surely given us gracious blessing during our pastorate here. The thing for which we praise Him most is that we have had seekers for salvation every month in all this time. It has been marvelous how the Lord has surprised us over and over with such wonderful blessings, spiritual and temporal. The school year has been one of the most successful we have had. There were three graduates from the High School department, and four from the Grammar department. We had been praying earnestly about the finances, and the Lord sent us a speedy answer. In the interest of helping the school, Brother Sherman paid Mrs. Frisbie \$600 cash for some lots, and Mrs. Frisbie gave the whole amount to the school, the church to pay 5 per cent. interest on \$400 of the amount during her life. This enabled us to pay the teachers in full. Also, Brother Sherman has helped us with the church finances. The people are greatly rejoicing in God's goodness. The total amount raised during the year for the church and school was \$8,156.49.—ALPIN M. BOWES.

District News

(Continued from page eleven)

ward for regeneration. B. A. Nelson and wife, from our First Church, Chicago, are here leading the singing. Prayer meetings are held each day in the homes; seekers are seen the day following their coming to the altar. We are praying, methodically working, and God is blessing. Last night the conviction was so deep that the crowd of young men who have been in the habit of acting as they generally do in religious meetings, sobered up, and it was from their ranks that four of the five seekers came last night. By the time this report appears we will no doubt be in our campaign in the tent meeting at Racine, with Bud Robinson as evangelist. We are expecting a great climax here, and many more souls.

F. J. THOMAS, *Dist. Supt.*

MISSISSIPPI DISTRICT

Our meeting at Houston, Miss., closed today. We had a good meeting, with sixteen professions. Nine Christians were sanctified wholly, according to 1 Thes. 5:23. Seven were either converted or reclaimed. Brother Jay was my helper. Brother J. G. Painter, of Ocala, Fla., has come to us, and was a great help in the meetings. We had visitors from Pontotoc, Algoma, Haulka, Derma, Vardman, Vanveleet, Okolona, Woodland, Cumberland, and Marthiston. We had four accessions to the church. Brother Jay goes from here to Eupora, and I will go for my next meeting to Vardman. I would ask that all pray for the work down here, as these are testing times on account of hard times.

I. D. FARMER, *Dist. Supt.*

ALABAMA DISTRICT

The work in Alabama District is moving along well. We had a good day at Shiloh, near Cullman, last second Sunday and Sunday night. The writer

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preached at 11 a.m., and the pastor, Mrs. Lancaster, at night. We had a great service at night. One seeker at the altar, and others requested prayer. We had a regular old-fashioned shaking up.

Rev. P. M. Covington is in a tent meeting at Carbon Hill, and he writes that the prospects are fine for a revival. May the Lord give them a gracious meeting, as it would be an uplift to the Nazarenes there.

I am just at home from Anniston, Ala., where we had a great failure so far as I could see. I know it could not have been a great seed-sowing time, for the people did not turn out to hear the Word. But, thank God, we got away without backsliding.

Brother C. P. Dye, a young Baptist preacher from near Haleyville, who was sanctified in our meetings at Shiloh, writes me as follows: "The Baptist church met in conference at New Hope (after giving me an appointment for the fourth Sunday) and brought a special charge against me, and just simply turned me out of the Baptist church forever, unless I make acknowledgement that I am wrong and they are right. I don't intend to compromise in any such way. Pray for me. I am in a hornet's nest." Brother Dye is now a Nazarene.

Mrs. D. T. Hall writes from Pine Forest church: "We have already gotten out 4,500 boards, and you know it makes us feel good to look at that fine pile of boards. Mr. Freeman came yesterday (June 1st), and run out the land. They have given a fine large place for school and church." This begins to look like we are to have a new church house at Pine Forest right soon. Brother D. T. Hall, Brother S. J. Strickland, and Brother Dennis are on the committee, and they are going to push the good work right along. We long to see our Nazarenes at Pine Forest in their own house of worship. May the dear Lord bless them.

Sister M. V. Hall writes from Florence, since our meeting, and says: "We had a splendid service yesterday (June 13). I preached from Matt. 8:36, and the Lord gave wonderful liberty. I called all the Christians to the altar for prayer, and after a season of prayer the Lord poured the glory down, and many of the saints shouted aloud for joy. Sister Danner got victory and shouted. 'Aunt Billie' stood up with the shine of heaven on her face, and testified to God's keeping power." Many others spoke and praised God. Among them, Sister Primrose, a Catholic lady, who was converted in

our revival not long since, testified definitely to God's saving power. Mrs. Primrose joined the Nazarene church the very night she was saved.

I go next to Andalusia, where I join our pastor, Rev. Henry Cook, in a revival, June 25th to July 4th.

Then there are many other points where we are planning great spiritual campaigns.

God's blessings be upon all of our pastors and churches!

C. H. LANCASTER, *Dist. Supt.*

KENTUCKY DISTRICT

The third annual tent meeting at Ashland, Ky., under the auspices of the People's mission, with Allie and Emma Irick, evangelists, in charge, was a great meeting. God owned and blessed His servants in delivering the messages.

The large tent, 60 x 90 feet, was well filled, and with many standing many times in early evening. The tent would be filled long before time for services. The long altar was filled with good, honest seekers, and also finders, at different times. This was not a time of working over a lot of backsliders, but of reaching new material.

This was Brother and Sister Irick's third time with us, and they both seemed at their best. The entire fifteen days were filled with good things from God's bountiful hand.

At the close of the tent meeting we had a mass meeting in the People's mission hall, and Brother Irick gave us a very enthusiastic talk on the necessity of having a good church home, after which we organized the Pentecostal Church of the Nazarene, of Ashland, Ky., with thirty-seven charter members. Among that number were three ordained ministers, and one more has sent in his name for membership, to be taken in the coming Sunday.

We had a baptismal service at the Ohio River, which was owned and blessed of God, on Monday afternoon.

Another good part of this report is that Brother and Sister Irick were unanimously called and elected as pastors of the new church. They will return as soon as they can fill their slated appointments. We predict a great future for Ashland and this Ohio valley.

We expect to purchase a lot and build a church building right away.

W. W. HANKES, *Dist. Supt.*

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B. F. HAYNES, D. D., Editor
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Subscription Price—\$1.00 a year in advance; to foreign countries, \$1.50.

Change of Address—Name the Postoffice and State to which the paper has been sent, and the Postoffice and State to which you wish it sent.

Expiration of Time—Subscriptions are payable in advance. Unless payment is made or request made to have the paper continued, it will be discontinued at the expiration of time.

How to Remit—Send money order or bank draft, payable to KINNE & SANDERS, Agents. Entered as second-class matter at the Postoffice at Kansas City, Mo.

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NORFOLK, VA.

God is pouring out His blessings on the people here. We arrived here directly after our Assembly closed, and then returned to take up the work the sixteenth of May. There are a few people here who know how to pray things down, and they are doing it. This work was without a pastor for almost a year, but they stood together and held the fort, and God is now blessing them for their earnest stand. Our prayermeeting is well attended, and the power comes down. Last week one soul was seeking a clean heart, and the meeting was hard to close, as God was there in power. We have also organized a woman's prayermeeting, which meets every Wednesday, at 3 p. m., and a missionary prayermeeting that meets once a month, when prayers and offerings are given for that purpose. We have also a lovely church building free of debt, due to the self-sacrificing members and wise leadership of our dear Brother Ramsey, a man of God, who established this work here under divine leadership. We have also received two new members since we arrived here, who were brought into the light by our beloved District Superintendent, Rev. J. T. Maybury. Last Sunday they were baptized at the river, and God met us there in blessing. We need your prayers for the Nazarene church at this place, as it is a wide field for our work. This church also has a member on the foreign field, Miss Glennie Sims, and we are proud of it, as it enables us to love and appreciate the missionary work more.—J. W. HENRY, Pastor.

WANN, OKLA.

Sunday, June 13th, was a blessed day with the church at Wann. The Holy Spirit seemed to use the Sunday school lesson, on the "Blessedness of forgiveness," to stir up the pure minds of His people by way of remembrance of His goodness and mercy to us, in redeeming us from a life of sin, purifying our hearts by faith that is in Him who gave His life that we might be free. In the morning service the writer brought the message, from 2 Cor. 5:20. God added His blessings with waves of victory. In the evening we went to a school-house, five miles in the country. A good congregation was in attendance, giving good attention, and God gave another good service. We are expecting Rev. L. F. Cassler, our District Superintendent, to be with us June 26th to 27th. We are expecting a feast of good things from the Lord. May God help us as a church to be true to our calling of spreading scriptural holiness throughout this land.—M. E. TRIPP, Pastor.

CHICAGO FIRST CHURCH
SUNDAY, JUNE 13

Victory! and "victory ahead." The dear Lord was with us. Sunday school opened with a beautiful spirit. Brother Messenger brought the message to the saints, and the Lord blessed his messenger and people good. Brother Murray had charge of the afternoon testimony service, after which a nice class of new members was received. General Hicks and others report one of the best street marches in the history of the church, and best attention from the largest crowd. In the evening the house was well filled, main auditorium, balconies, and choir loft. After the pastor brought the evening message, there was a response to God's word that folks will long remember. Several tried to count the number at the altar and scattered around over the house, praying for mercy, but failed. One sister in the center of the house kept on her knees praying for loved ones during the entire preaching service. Her son was saved that night. Most all gave good evidence of praying through. "God's promises were never known to fail."—REPORTER.

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- E. F. WALKER.....Glendora, Cal. San Francisco District Campmeeting, at Stockton, Cal. June 22-July 1
- Alberta District Assembly, at Calgary, Alberta..... July 8-11
- Manitoba-Saskatchewan (Mission) District Assembly, at Regina, Saskatchewan..... July 13-18
- Special Mission, at Winnipeg, Manitoba..... July 20-Aug. 1
- Dakotas-Montana District Assembly, at Velva, N. D. August 4-8
- Wisconsin District Assembly, at Racine, Wisconsin August 12-15
- Campmeeting, at Millersport, Ohio August 17-29
- Indiana District Assembly, at Connersville, Ind. Sept. 1-5
- Chicago Central District Assembly, First Church, Chicago, Ill. Sept. 8-12
- Michigan District Assembly, at Lansing, Mich. Sept. 15-19
- Iowa District Assembly, at Chariton, Ia. Sept. 22-26
- General Superintendents' and Missionary Board Meetings and General Assembly, at Kansas City, Mo. Sept. 27-

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