

HERALD of HOLINESS

OFFICIAL ORGAN OF THE PENTECOSTAL CHURCH OF THE NAZARENE

VOLUME 2

KANSAS CITY, MO., SEPTEMBER 17, 1913

NUMBER 23

EDITORIAL

HOLINESS AND MISSIONS

MISSIONS, we continue to insist, is not simply a benevolent institution of the church. It is not a mere enterprise of the church—one of her channels of benign activity for the betterment of the race. It is a degradation of missions to hold such limited notions about its scope and meaning. Missions is the fundamental, original, inherent, constitutional idea and meaning of the church. It is the only definition of the church—the exclusive work and aim and purpose of her being. The church is simply God's method of pushing His missionary plan for the race.

So missions is not simply one of the branches of the activities of holiness. The relation is not incidental or optional or merely accessory. It is vital, and fundamental. Holiness is, in God's economy, *in order to missions*. God's full purpose in the missionary idea is not and can not be realized until holiness has become the experience of His people. It is plain that the Master so understood and taught. When we examine the Word on this point we are met by abundant evidence that such is the place and relation given missions in the Book of books and by our blessed Savior.

In the great prayer of our Lord, in the 17th chapter of John's gospel, Jesus prays that His disciples may be sanctified and gives a duplex reason for it: (1) "that they all may be one"; (2) and also "that the world may believe that thou hast sent me." Sanctification leads to unity, and this union with God leads to absolute harmony with God's thought and infinite pulsations of divine purpose, and desire for the salvation of all the world. He sanctifies that the sanctified may be fully and divinely equipped for the one solitary work of salvation of the race, irrespective of color, condition, blood, name or what not.

So the promise was given in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, *and unto the uttermost part of the earth.*" Uttermost witnesses—world-wide witnesses for world-wide evangelization—this is Christ's own definition of the meaning of the sanctifying power of His own blood.

Let us take this idea to heart, and conceive rightly this original, fundamental relation of missions and holiness. Let this be the underlying principle of our procedure as a church, and the measure of our creed and our practice on this subject.

We were delighted at the recent session of the Kansas District Assembly that nothing evoked such general enthusiasm as the presentation of things distinctively missionary. Missions was a signal for ardent response and endorsement. Rescue work, which is only one form of missionary work, was cause for marked enthusiasm. This was in real unison with the spirit and purpose of our Master. We could but think had He been present in the flesh the very things which touched the reservoir of holy emotion and made cups to overflow among us all would have been the very things which would have delighted His great heart; and these were the active evangelistic efforts for the salvation of souls in the preaching services, and Missions and Rescue Work.

A church which keeps these interests to the front as its great overmastering obligations, is safe and doing the Lord's work.

MORAL DECADENCE AMONG THE YOUNG

IN THESE columns a short while ago we commented on what was called the Westport High School tragedy. It was the debauchment of a young girl in Kansas City by some of the boy pupils of the school in question, and the consequent performance of a criminal operation on the girl by a local physician, which resulted in her death. The physician in question is under trial for the dastardly crime in this city.

Now comes one of the saddest of the many sad and disgusting features of this tragedy. At the physician's trial there has been a large crowd of those school boys—those who were instrumental in the ruin of the girl and many of their boy friends—and to this morbid crowd the trial seems to have furnished a huge pile of fun and frolic. They crowd around the witnesses and the scene of the trial as closely as they can, and the recital of the evidence of a special young girl friend of the dead girl, who had been likewise the victim of the lust of these vile, young scoundrels, was at times greeted by loud laughing and guffaws by these young ruffians. The local papers of this city have animadverted on the disgraceful scenes, and local pastors have likewise commented in terms of merited condemnation of the disgrace. The shamelessness of these young ruffians is one of the saddest commentaries on the degeneracy of the home life of the country, and that generally among what is usually denominated "our best people," meaning of course people prominent for their position and wealth in the community.

These boys gather around the court room early, smoking their cigarettes, and duly filled with whiskey and possibly dope of the approved type, and joke and talk their smut, and laugh and cut up all sorts of ways to attract attention to their presence. When the court is open there is a rush and a scramble for the nearest places and then follow the leers, the laughing and the guffaws by which they punctuate the testimony and other features of the proceeding. This is a disgrace to the city, to the court and to civilization at large. We would inquire where was the judge's sense of dignity and propriety that he did not have ejected these young scoundrels? Where were the other officers of the court that there was a tame submission to these indignities from these youthful pagans? But there is a sadder and ghastlier question to ask with reference to this scene: What were the homes whence came such specimens of debauched consciences and deadened sensibilities and brazenness?

Is it not a shocking indictment of the moral tone of our city that so-called respectable homes in a great city like ours could furnish boys who exhibit such shamelessness, such ghoulishness, such shocking brutality of sentiment and conscience, such utter perversion of all moral sense as these youthful profligates and degenerates exhibited? Is this not a blistering shame on our fair name as a city?

What boots it if our bank clearings as a city are constantly increasing, and Kansas City is continually climbing higher and higher in the scale of greatness by this unmistakable token of financial prosperity? What matters it if every evidence points constantly to the growth and greatness commercially of our city? What matters it that we are completing a forty-million-dollar railroad investment in improvements, including a Union Station to be a marvel of engineering genius and a

pride to the great city? The low order of moral sense prevailing among our "best families" which this episode we are discussing indicates, eclipses all this material greatness, and should bring the blush of shame to every cheek, and the spirit of indignation to every breast, and a determination to every citizen to better conditions at all hazards.

No city, no state, no nation, no people is truly great and has any—the least—guarantee to permanency of prosperity even, where there is such an utter loss of the moral sense as this tragedy and court scenes following indicate. Moral decay is the precursor and the presage and the pledge of universal decadence materially, intellectually, and along every line of greatness and worth.

We are glad that the pulpits of the city have spoken out on this question, and trust the preachers may push the matter in all legitimate ways for the awakening of a city and a people who seem to be drunk on prosperity and dead to the voice and touch of conscience and to the moral sense of the proprieties of life.

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KANSAS DISTRICT ASSEMBLY

THIS year's session of the Kansas District Assembly is now a matter of history. It was held in the First Pentecostal Church of the Nazarene of Kansas City, under the efficient presidency of General Superintendent H. F. Reynolds. The details of the year's work will appear from the reports in the department of Work and Workers. We desire to record our unalloyed pleasure in attendance on the sessions of the assembly.

The spirit of the body was certainly excellent. There was a spirit of the sweetest fellowship and harmony. There is a fine body of young men of great promise in this assembly. We were thrilled at the sight of these noble young men giving their young lives to the work of preaching holiness in our church, under conditions of testing and often hardship and self-denial. There are young men among them capable of successful lines of labor in older ecclesiasticisms at much better compensation, but conscience steps in and gladly they forego these easier lots and choose hardness that they may spread scriptural holiness over these lands. The wives of many of our preachers, as well as our deaconesses, deserve special mention for their devotion and beautiful spirit of Christ-like sacrifice. They love the church with true devotion, and cheerfully sacrifice and help in every way in the work.

Rescue work was prominent in the assembly as it should ever be. The Pentecostal Church of the Nazarene has imbedded in her very constitution commitment to this work and provision for its propagation. We believe our's is the only church in Christendom with which this is the case. This is certainly a distinction of which we shall never be ashamed in this or the next world. It is a distinction which our Lord is pleased with, and on which He will look with great complacency and blessing.

Several accessions to our ranks recently have added materially to the number and efficiency of our working force. These brethren receive a warm welcome from all and will find fields white unto the harvest. They come to us with the right spirit, and are happy in the precious experience of perfect love, and only desire opportunity to work for the Master. We expect to hear from these dear brethren as well as from the older ones among us as we have heard from these older Nazarenes at this recent assembly. There were thrilling reports of self-sacrifice and devotion from many of our pastors. Our heart burned within us at times at the recitals. God has been so signally with us this year. He has been present in power with our preachers and given them a harvest of souls for their hire. The work has advanced along all lines and progress has been the history of the work throughout the district.

General Superintendent Reynolds, though not well in body, presided with that easy grace and unaffected dignity and poise for which he is so well known. He seemed blessedly in touch with the Lord at all times, and his spirit was that of brotherliness and sympathy and apostolic love. He had some delicacies of administration in the duplex condition of the assembly occasioned by its division into the Kansas and the Nebraska Districts. This of course rendered rather complex and delicate the affairs for a time, requiring great care and skill to steer clear of all parliamentary and legal breakers. The general superintendent was wholly equal to the demands and guided the administration safely and securely along all the possible breakers with signal and highly satisfactory success to all.

Retiring District Superintendent A. S. Cochran has done a prodigious amount of work during his incumbency, the results of which came out plainly in the reports and reflected great credit upon his ability and success as district superintendent.

We think no one could go through this Assembly without being glad he was a Nazarene. Everything in the past year's history of the work, and in the details of the session as they developed from day to day, tended to more and more delight one with the church and her economy and her work and her spirit. God is with us, and there is no doubt about it. Organized holiness work is the true method which we are more and more brought to see and feel. God is wonderfully blessing the work of the church, and all see and feel the truth of it, and rejoice in the fact.

The utter absence of the spirit of ecclesiasticism was one of the charms of the session. The dominant spirit and purpose and desire throughout with everybody was SALVATION. Souls—souls for God and heaven—seemed the one passion which filled every breast and engaged every heart and inspired every action. Everything else was only a means to this one great aim, and nothing ecclesiastical was considered for its own sake or as an end, but evermore as simply a means to this overmastering purpose and desire for souls.

We thank God and take courage, and trust that we may all enter upon the new year with fresh zeal and courage and hope, determined to make this the most glorious year in the church's history, and in our individual experience, in the positive, definite matter of the salvation of souls. Salvation is our one and only business as a church. Not machinery, not splendid statistics along merely material lines of ecclesiastical work, not swollen numbers and high-sounding achievements in educational or eleemosynary lines, as good as these are in their places, is our business as a church. We are to get people definitely to God. We are to persuade men from sin to Christ. We are to lead men from darkness into light. If we are awkward at it, or do it with one glove on or with limping in matters ecclesiastical, or with little or none of the pomp or parade or praise from the world—all right. The only question is, are we getting souls through definitely to God? If we are, we need not be overmuch distressed about many mistakes, or the absence of ecclesiastical symmetry and style and trimmings. *Execution* is what God wants, whether we have silver-plated machinery or gold-trimmed equipage or not. Souls saved and brought into sweetly conscious sonship with God makes music among the angel-choirs in heaven, though there may have been dissonant notes in the songs around the altar where the souls were prayed through to victory. We must remain and grow more desperately evangelistic day by day. God wants in this sadly backslidden age a chance to show His power in the saving of souls. He has enough people engaged in showing the marvels of rhetoric and of superb music, and of all sorts of ecclesiastical millinery, but He wants a people definitely and desperately given up to strict and positive salvation work. This is our calling, and this must remain our one great business. God help us to be true!!

THE EDITOR'S SURVEY

GOOD ASSOCIATION

It is difficult to say too much in favor of the influence of good association upon character. There is nothing so potential for good or ill on the character and destiny of young people especially as the associations by which they are surrounded. Truly does the Bible say that "evil communications corrupt good manners." It may as correctly be said that good associations tend to purify and ennoble people. Good men, good books, good pictures—indeed "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," whether of things or of persons, are worthy of being thought upon and associated with and made our bosom companions. These are the influences for the building of robust, virtuous and strong character which will stand the storms of life and the tests of the final judgment. In the Holy Bible we find the greatest constellation of characters worthy the task and the dignity of helping in the business of this character-making. Mr. Spurgeon once said:

Read the Bible, and it brings you into the association of the best people that ever lived. You stand beside Moses, and learn his meekness; beside Job, and learn his patience; beside Abraham, and learn his faith; beside Daniel, and learn his courage to do right; beside Isaiah, and learn his fiery indignation toward the evil-doer; beside Paul, and catch something of his enthusiasm; beside Christ, and you feel His love.

OUR GREATEST ASSET

The devil is a statesman sagacious, far-seeing, shrewd and politic. In the appraisal of the relative value of the race, he rates childhood as first in importance, womanhood next and men last. Hence it was that he had ever levelled his chief artillery at young life. If he can poison or capture this citadel he knows he will sooner or later have absolute control of the situation. He seeks of all things chiefly the debauchment of the young by their absorption with frivolous amusements, their corruption in worldly or lustful indulgence or by some other means. Often he gets in his work in a prenatal way and at the fountain head corrupts or poisons their progenitors, and by heredity conveys a native moral and physical weakness or trend which gives him a tremendous advantage. This question of the young life is the most momentous question before the churches of the world today, and yet very many fail to see it, feeling and often saying, "Well, it is only the children involved," as if this fact did not make it fundamental. Too many are like Napoleon, of whom an exchange relates the following:

When Napoleon was leading his army through the rugged fastnesses of the Alps, a drummer boy lost his footing and fell to the abyss below. An officer asked the great com-

mander if the army should halt and attempt to rescue the boy, or at least ascertain whether the fall had resulted in death. After a moment's thought Napoleon's answer was: "No, it is only a boy." Many boys in our own country have lost their footing and many have fallen to an untimely end. But shall we say as did the heartless General, "It is only a boy?" Is not the boy the greatest asset of our country and of the church of God? We must save the boys to the church and make of them godly Christian men. This is the high duty and the noble privilege of the church of God.

THE FATHER TO HIS CHILDREN

God loves to talk to His children. The trouble is He finds it difficult to get us still long enough at a time in this busy age to talk to us quietly and satisfactorily. He uses all kinds of means to arrest our attention and get us quiet enough to listen to the things of transcendent importance. He wants to tell us. Sometimes He finds

CHILDLIKE TRUST

I met a child amidst a deafening maze
Of wheels and bands and engines loudly wrought;
On which the child fixed a bewildered gaze,
Viewing such products rare, so strangely brought.
The master of the work stood by and taught
How this revolved, whence that its action drew;
The child looked up with eye of pure clear blue,
And ne'er the while but half his meaning caught;
Yet was his smile so sweet, his mien so kind,
The child believed it all nor held one doubt:
Then I, whose faith in Thee was nigh worn out,
My God, went from the spot with bettered mind.
I am that child, content Thy word to take,
For all the world holds strange, for thy love's sake.

—Lord Kinloch.

it necessary to place us on a bed of sickness where we can the better and the more quietly listen to His sweet voice. We listen to the voice of business, of politics, worldly pleasure and everything else rather than to the words of the best friend we have for this and the next world. What folly in us to refuse any hearing to such a friend. How much better it would be for us in both worlds to listen to Him and hear His view and estimate and counsel on these sublunary matters as well as heavenly things. F. B. Meyer says:

A friend of mine told me that he called one day upon a brother clergyman who had been ill in bed for six months. He said to this man: "I suspect that God had a good many things to say to you; but you were too busy to listen, and so He had to put you on your back that you might be able to give Him time." When he was going out, the thought struck him: "I, too, am a busy man, and God may have to put me on my back that He may tell me all He wishes." So he resolved that each night he would sit quietly in his study, not reading, not writing, but opening his heart that God's Spirit might impress upon him what he designed to teach, and criticise the life of the previous day.

KEEPING AT OUR BEST

It is wise never to be found otherwise than at our best. We never know when the supreme testing is to come. We know not when the supreme opportunity is to come to us. We never know when any of these crises are to reach us. Hence the extreme unwisdom of ever being one hair's breadth below our best. Caught unprepared, disastrous consequences are sure to follow, and unavailing regrets ever afterward will be the result. Let us never be content unless we feel that we have put God to the test and asked largely—have opened our mouths wide—that He might fulfill His gracious promise and give us the largest blessing we could possibly receive. We want to be blessed constantly up to the very limit of our power of reception and appropriation. Then, only, are we safe and prepared for the crises and testings and supreme moments of life. *The Continent* says:

It is worth while for one to keep at one's best all the time. When the real crisis of life comes, when the supreme opportunity of life comes, no one can guess. The event which will be recorded in God's books in our behalf is not apt to be the one which we would select. It will be the one in which the spirit of Christ is most fully shown. If that spirit appears most in some great financial transaction, then that will be the great event. But if it appears chiefly in the giving of a cup of cold water, then that will be the record. Only this—life is exceedingly worth while and its best rewards are unexpected.

A SAMPLE OF THE METHODS

Unbelief, whether sailing under the name of blasphemous infidelity, or the new theology, or higher criticism, or what not, has a way of disposing of everything supernatural in the Word of God. This has ever been the effort of the devil. He well knows that if he can discredit the supernatural, and reduce the Bible to the plane of any ordinary book, that he has stabbed the church fatally and dispensed with real, spiritual religion, and accomplished everything which the malignity of hell and its devils could possibly wish. The to of the devil seem not to think that in thus lending themselves to the devil in so reducing the Bible to the level of merely human productions they are doing infinitely more and worse than this; that they are absolutely wrecking the Bible by making it grossly fraudulent and a farce. The Bible claims to be really and truly divine—God's divinely, supernaturally inspired and authoritative Word. If it be not this it drops not simply to the plane of an earthly or human production, but to the vortex of the meanest and worst and most ignoble of possible human productions by these false claims which have been thus exposed, and shown to be base lies and gross deceptions. This train of reflections was awakened by an incident in Joseph Parker's life we were reading, which we here give as a sample of the methods of disposing of the Bible by these sinister forces:

Dr. Joseph Parker was once preaching on Saul's conversion. "And they say in Germany," said the doctor, "this is the result of an epileptic fit. Let us look at Saul before he went into the fit, snorting blasphemy and persecution. Together we will look at him when he has come out of the fit; saint, hero, missionary, martyr." Throwing up his hands, he shouted, "Fly on, thou mighty Epilepsy!"

"YE KNOW NOT WHICH SHALL THRIVE"

The old hymn about sowing beside all waters beautifully assures us that we know not which shall thrive, the late or early sown, and urges this as reason for sowing constantly and everywhere. We suppose every preacher who has been only a few years in the work has had demonstrations of the truth of this. How often our supposed failures we learned later were used of God to awaken souls and lead them to Christ. It was so with Spurgeon, and with Moody and with Finney, and it is true today as in the past. This is a blessed truth very full of solid comfort. The truth is we should not be discouraged as long as we are conscious of sincerity in God's service. If we are conscious of lapse there is ground for discouragement and positive alarm. But while we are really given up to God in salvation work we have no cause for discouragement. We are to remember that God alone and infallibly giveth the increase, and this in His own way and at His own time. We are moreover to remember that God's times are no more as our times than His ways are like our ways. We are servants whose only business is to do and obey—not to get nervous or disturbed or depressed at the lack of visible results. We must have a greater victory than this restlessness and restiveness would indicate. *The Continent* says:

Many a minister has come out of his pulpit after what he felt to be a dead failure, only to find, perhaps months after, that his honest effort which had so dismally failed had actually been used by God for striking results. Dr. James MacGregor, who was for forty years the minister of St. Cuthbert's, Edinburgh, remembered the first communion which he conducted. He was almost a beardless boy, small, unimposing and unimpressive. He got through the service somehow. It may have been rather flat, but he was frankly honest in heart and zealous to help. The service made no impression at all, so far as he could see. But thirty-five years after he was traveling in New Zealand, and at Auckland a man came to him to say, "I was brought to God at your first communion and have lived near him ever since." It was the beginning of the surprises of the judgment. God had used him more largely than he had supposed.

THE BEST SELLER

While men fawn and pander and surrender, and devils howl and rage and plan and strive for the degradation and depreciation and destruction of the Bible, this blessed old Book moves quietly and majestically along out-selling all the other "best sellers" among books. Infidelity, devils, fallen preachers and backslidden churches have not yet succeeded in destroying this marvelous Book by odds when we read such items as the following from the *Western Christian Advocate*:

At a recent meeting of the book publishers and dealers in Chicago the announcement was made that for every volume of the "six best sellers" issued each year a carload of Bibles is manufactured. What a tribute to this ancient Book, which so many of us hold in sacred regard! The Bible in the markets of the world stands far to the front. Other books can not keep in sight of it.

THE FATHER INSTINCT

Mr Spurgeon once appealed to the father-love of God in proof of the probability of His hearing and answering the prayers of His children. There is food for thought here. Why not consider the father-instinct in God, if we may so speak, as proof of the fact that He will answer prayer? The fact that He gave parents love for their children Mr. Spurgeon urges as proof that He will hear the prayers of His own children:

Jehovan, the loving God, distinctly promised to answer the prayers of His children. He that gave parents a love for their children, will He not listen to the cries of His own sons and daughters? He has wonders in store for them. What they never heard of, never saw or dreamed of, He will do for them. He will invent new blessings, if needful. He will ransack sea and land to feed them; He will send every angel out of heaven to succor them, if their distress requires it. He will astonish them with His grace, and make them feel that it was never before done in this fashion. All He asks of them is that they call upon Him.

ONE OF THE WORLD'S TRULY GREAT

John Wesley was one of the world's truly great men. He is a man who has steadily grown greater with the years since he died. It is well to keep the memory of such a man fresh in the minds of our people, especially the young, in an age when the flippant, the shallow and the small are to the front so much. Our children should become familiar with the great cardinal facts and features of this most remarkable man. It will necessarily be uplifting and helpful to their faith and their worthy ambition. For this reason we give below a brief summary of this holy man's life and labors taken from the *Pacific Methodist Advocate*. We would recommend that our people procure for their children a short life of Wesley and encourage its general reading by the young people in their homes:

John Wesley was born June 17, 1703; and died March 2, 1791. Among his last words were: "The best of all is, God is with us." He was buried between five and six o'clock in the morning of March 9th from City Road Chapel. He preached over 42,400 times, an average of fifteen times per week. He gave away, during fifty years of his life, \$150,000. He published about 200 volumes. He never lost a single night's sleep in his life before his seventieth year. His favorite maxim was: "Always in haste, but never in a hurry." He never worried. He said: "Ten thousand cares are no more weight to my mind than 10,000 hairs to my head." Dr. Stevens says of him that he preached the "everlasting gospel oftener and more effectually than any other man for sixteen hundred years." The last open-air sermon preached was from the words: "The kingdom of God is at hand: repent ye, and believe the gospel." The last sermon preached was on Wednesday, February 23, 1791, from the text: "Seek ye the Lord while he may be found, call ye upon him while he is near." His last entry in his account book read: "For upward of

eighty-six years I have kept my accounts exactly; I will not attempt to do it any longer, being satisfied with the continual conviction that I save all I can and give all I can—that is, all I have." Hester Ann Rogers, who was present at his death, thus wrote of the last scene: "The solemnity of the dying hour of that great and good man, I believe, will be ever written on my heart. A cloud of the Divine Presence rested on all; and while he could hardly be said to be an inhabitant of earth, being now speechless and his eyes fixed, victory and glory were written on his countenance and quivering, as it were, on his dying lips. No language can paint what happened in that face! The more we gazed upon it, the more we saw of heaven unspeakable!"

UNRECOGNIZED PROVISIONS

It is not enough that Christ made provision for our salvation. It is not enough that this holy Bible is the only and sufficient rule of faith and practice—the inspired Word of God. These are blessed and glorious truths. They are efficient, however, only to those who recognize the truth and personally appropriate it. I may be perishing for water within a league of bubbling springs and running brooks, but if I know not of these I may continue to lie helpless, with feebleness hourly increasing, and with death drawing hourly nearer unless some one helps me to a knowledge of my rich privileges of which I am ignorant. So of the gospel. There is provision for all. There is grace abundant and free, but those in need must be brought to a knowledge of this glorious truth. There must be a happy meeting of the needy and the supply, and this requires mediation and mediators, and the reader and the writer are those mediators. The *Sunday School Times* had this interesting illustration of a rich provision, and one in need, ignorant of his privileges in the premises in the case of a man who engaged passage on a coasting steamer bound for Florida:

He was in straitened circumstances, and had but a small sum left when his ticket was paid for. Part of this he invested in crackers and cheese, thinking the cabin fare much too expensive for his limited means. After a while his crackers tasted flat and stale, and his cheese became hard and moldy. To aggravate matters, he was obliged, three times a day, to inhale the odors from the cook's galleys, and the delicious aromas drove him almost frantic. Finally, when within a day's sail from the port of destination, he grew desperate. Seeing the steward bearing a huge platter with a turkey and fixings, he waylaid him at the entrance to the dining saloon, and said, "See here! I haven't much money, but I have stood this thing as long as I can. How much will a dinner like that cost?" "Cost!" exclaimed the steward, "why, man, it doesn't cost you anything, it's all paid for in your passage." Our Shepherd, God, has made abundant provision for our welfare on the journey heavenward. We do not need to live on dry crackers and moldy cheese. He sets a rich table for all who trust Him; He does it even in the presence of our enemies and stands guard over us while we eat in peace.

"The marvel of eternity will be the humiliation of Jesus through His incarnation; that very God should clothe Himself in flesh and become the son of mankind. As He was brought down, to that extent were we raised up. Sinful man, the farthest from God of all His creation, exalted through the God-man, to be ministered unto by angels! How can we measure the love of Christ? Jesus became the Son of Man that I might become a son of God."

THE OPEN PARLIAMENT

BAPTISM OF THE HOLY GHOST

CATHERINE MARQU AND MC STAY

"I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire."—Matt. 3:11.

"For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence."—Acts 1:5.

The dispensation of the Holy Ghost was ushered in soon after the ascension of Jesus, by coming upon His apostles and disciples with sanctifying and filling power. No doubt up to that time that was the greatest day the church had ever known. It was the ripe fruitage of all the dispensations which had preceded it. Now was the beginning of the time of the fulfilment of the gospel of Jesus Christ. It was the establishment of the kingdom of heaven in human hearts.

Is the Holy Ghost still in our midst carrying on His ministry of baptism?

It matters little to us what His baptism has done for believers hundreds of years ago, unless He is still with us carrying on His ministry of baptism. But if this is the day of His ministry it is of great importance to us for what was done in and for them can be done in and for us.

It is the teaching of all prophecy upon the sending of the Comforter that it is not to be a momentary flash or something that would fade into darkness, but a glorious day, a blessed fruitage of all that had preceded it. Joel said, "In the last days His Spirit should be poured out upon all flesh," the sons and daughters were to prophesy, servants and handmaidens were to receive this desired blessing.

Jesus said that the Comforter was to abide forever; it was His coming that was to convict the hearts of men and convince of sin, of righteousness and of judgment.

Peter said, amid the glory of the Pentecost, "The promise is unto you and to your children and to all that are afar off, even as many as our Lord shall call."

Paul received the Holy Ghost three days after his conversion. God set him apart to work for Him. See Acts 9:17.

This is the day of the Spirit's power and I believe every one desiring the baptism of the Holy Ghost should be living in conscious power with God. Jesus sets this at rest, in His prayer the night before He suffered. "I have given them thy word and the world has hated them. Because they are not of the world even as I am not of the world" (John 17:14).

Now as such what did it do for them? We know they needed something more than what they had. For Jesus told them to tarry at Jerusalem, not to attempt to carry on the commission He had given them until they received the fulfilment of the promise of the Father, the baptism

of the Holy Ghost. Peter was filled with the Spirit's power when he preached the heart-piercing sermon on the day of Pentecost.

Now as churches what do we need? Something more than we now possess. Then let us press our claim to the inheritance of the baptism of the Holy Ghost, which will fit us for the Master's use. Then we can go out to work for Him with hearts full of love, with minds clothed

the baptism of the Holy Ghost is the *Urim* and *Thumim* that illuminates the way.

This is the freedom that comes through a knowledge of the truth as revealed in the Word of God in its relation to every day facts, and the ways and conditions of men.

Regeneration should give us an open book, and in sanctification our eyes should be anointed with eyesalve that we might see, but alas, it is painfully evident to the careful observer that there is a dimness of vision upon a large part of spiritual Israel.

The exhortation to "search the Scriptures" was not given with especial regard to pastors and teachers, but this privilege yea, command, is the heritage of every child of God.

We sometimes hear the testimony of those who were led into the experience of holiness without any other teacher than the Word of God and quite frequently of those who have been brought into the kingdom in a similar way.

Why is it then that thousands have wandered in the wilderness, ten, twenty, and forty years, and now though they may have crossed into Canaan, know very little about how they made the crossing, and are in tremendous difficulty, if occasion should cause them to slip, as to the way back into the kingdom. The trouble is, they are readers and not students, hearers, but not thinkers, getting nearly all their scriptural knowledge from the platform rather than by a deep, personal study of the Bible, and the result is that they are convinced by but not fortified in the Word of God.

We have quite frequently seen Christian men and women who deemed that they were competent as workers in the vineyard, thrown into confusion and virtually put to flight before the questionings of ungodly men, and could not rightly and scripturally give a reason of the hope within them. It is a sad fact, but nevertheless true, that almost every new fanatical idea draws more or less heavily upon the holiness ranks, and the reason for this is ignorance of the Scriptures, that is, the study of the Word has not been deep enough to formulate a well-grounded basis of doctrine, and many become wavering and uncertain in their minds if not utterly led astray. How often have we heard holiness people defend these spurious cults by saying, "Well, they gave us the Bible." Yes, they gave you one phase of the truth, and upon that phase built an house of error, that another phase would have utterly destroyed, but you being ignorant of other Scripture relating to it were thrown into uncertainty if not convinced.

Every Christian should be a walking Bible in the spirit as well as in the letter. We should search the Scriptures rather than merely read therein; study to know

O TROUBLED HEART, BE STILL

F. M. LEHMAN

Why bitter disappointments fall
I do not always understand;
Why I do not accomplish all
My heart so eagerly had planned,
I can not tell.
But God knows well
Just how to guide me through the fray
When my poor heart would almost break.
So I will bow my head, and say:
"I'll bear it all for Jesus' sake!"
"Dear Lord, I will, I will!"
O troubled heart, be still!

I can not tell why mists obscure
At times the path that I would see;
Nor why the tempter lays his lure
So cunningly to ruin me—
But God knows why.
Why should I cry?
Just when it seems no help is near;
That this time oft-tried faith must fall—
Lo! tokens of His love appear:
His "peace be still" drives back the gale.
Dear Lord, I will be true.
I know You'll take me through!

I can not tell why I must tread
Some path the others do not know;
Why I must pray for dally bread,
And can not go as others go;
But Jesus knows.
I know He knows.
The things I can not now explain
But draw me closer to my God.
I would not leave the path of pain,
It is the path my Savior trod.
When I reach Gloryland
I'll fully understand.

So, querying heart of mine, be still,
Nor question in the storm and stress.
Lean hard on Him, and do His will,
And know in this thy blessedness—
Lean hard on Him!
Lean hard on Him!
The ways of life that vex me so,
The things I can not understand,
Will soon perplex no more, I know—
The way is best as He has planned.
Like John, on Jesus' breast
I lay my head, and rest.

with pure thoughts, and hands ready to do what God wants us to do.

WATERLOO, IOWA.

FREEDOM THROUGH THE TRUTH

EARL D. HINCHMAN

"If ye continue in my word, then are ye my disciples indeed." "And ye shall know the truth and the truth shall make you free."

Here is a freedom that comes not through regeneration, though regeneration is a mighty incentive to it; neither is it complete in sanctification, although

the import of their general agreement, careful not to force a Scripture beyond the limitations of other Scripture.

If you find apparent discrepancies, disagreements, or contradictions, search the Book for a basis of agreement; let Scripture interpret Scripture, modify or strengthen, as the case may be, always accepting the preponderance of scriptural evidence as truth. In your study of the Scriptures be careful to note whether it be God, God's prophet, the devil, or human wisdom that is speaking; all these are quoted in the Book of books. Note what the subject matter is, whether it pertains to this world or the next; man's power, or God's.

In some parts of the Bible, especially in Ecclesiastes, there are homilies that refer entirely to this world and to this life. Some Scriptures refer to the power of men, others to the power of God, in man; all these should be taken into consideration.

The man who searches the Bible, studies it in connection with the strength and weakness of its characters, especially of the apostles in their various stages of religious experience, what they did, what they said, what they professed and what the Scriptures say about them. The man who will search his own heart in the light of God's Word, who will look the facts square in the face, who will not try to shield God behind the mantle of "providence," or "natural law," but will look into the Word and let God explain why He sometimes brings terrible judgment upon the children of men; the man who will do these things has a sureness of footing that commands the respect of men and will soon establish him a pillar in the house of our God to go no more out.

"Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

PASADENA, CAL.

WHO SHALL ABIDE?

H. H. B. CIPRICO

"And because iniquity shall abound the love of many shall wax cold."—Matt. 12:24.

This is an age of refined atheism. Ethical culture and social science are the order of the day. Eugenics and social service are the principal pulpit topics. Chautauqua assemblies furnishing purely intellectual delectation are seasons of entertainment to many who once could not be comforted without "the refreshings from the presence of the Lord" only. All sorts of reforms are rife and popular. Christian idealism is exalted in the abstract and efforts to "follow in His steps" in a practical demonstration of the power of example as well as precept, find many volunteers. Meanwhile Mrs. Eddy's delusion, a conglomeration of contradictions, a bloodless, anti-Christian jumble of heathen sophistry emanating from the bottomless pit, grows apace. Christless "men and religion" movements arise, sputter and are consumed in wind. Fireless union efforts to evangelize communities, end in

vain struggles at proselyting a few deceived card-signers. Reformation without regeneration is the devil's strong suit and he is playing it to a finish. Sensational evangelism runs riot in blasphemous mimicry and baseless pandering for money. In New York and other big centers, slum missions have become fads and rich sinners support high priced superintendents and jewel-bedecked songsters to entertain nightly, hordes of gospel-hardened reprobates who grin and sneer and play "monkey-shines" at make-believe penitence. Independent holiness work once honored with God's presence and power, seems content now to go on without Him, "wisting not that the Spirit hath departed." Eleemosynary activities supported by begging are about all the ashes of once great and holy fires can now produce, and Mammon and the Fun-god have some votaries perilously near, if not in the camps of the "Lord's anointed."

Rome without, and Masonry within, have Protestantism captured, bound hand and foot and powerless to advance while these secret systems of special privilege divide the spoils between them and breed lodges and nunneries by the thousands. Like Herod and Pilate of old, ostensible enemies they unite as true friends to crucify the Son of God. Pagan philosophy and lodge religion permeate the ranks of the unchurched, and social democracy is their theme. A sort of "hail-fellow-well met" spirit of loose tolerance, a "pat-you-on-the-back" style of fellowship, is the popular attitude of the "mixer," who is seeking success in social and commercial life, and badges, signs, grips, pass-words, and mystic symbols are the talismanic "open sesames" to prosperity.

Insistent rejecting of the great light, persistent grieving of the Holy Spirit, has bred every form of anti-Christ until hell is literally enlarging herself for the coming harvest of lost souls multiplying without number. Legalism and fanaticism unite on the one hand with spiritualism and every kindred form of Satanic delusion on the other, to sweep countless millions into the seething vortex of endless torment. Thank God for a safe anchorage in the Christ of the Bible. Thank God for a purpose deep-rooted and settled to go through at any cost, with Jesus. Thank God for a company of blood-washed saints to go with who are not ashamed "to declare the whole counsel of God," who have "counted all things but loss and dung," "that they may be conformed unto his death," "not having their own righteousness," "that they may know the fellowship of his sufferings," and rejoice in that day when "he shall come in the clouds of glory," to catch His waiting bride away to be forever with Him. Though comparatively small here, there is a multitude over there which no man can number. We shall be understood then. "We shall see him as he is," and "be like him."

Oh, the blood, the precious blood,
That Jesus shed for me.
Upon the cross in crimson flood
Just now He sets me free.

PASADENA, CAL.

METHOD OF DIVINE WORSHIP

DR. L. W. MARSH

The methods used in conducting religious services have largely to do with both the immediate and future results of the same.

Every part of the service should be edifying: the songs should be appropriate; the sermon full of spiritual food, of encouragement, of scriptural truth. Let the prayers be full of supplication, thanksgiving and pointed pleading. The testimonies should be from real, present, up-to-date experience, full of spicy, interesting, edifying thoughts of what the Lord really does for one.

Sarcasm, scolding and harsh criticism, whether from the pulpit or pew, never edify. Now assuming that the songs, prayers, testimonies and sermon are in themselves edifying, for fear they lose their efficiency, the apostle admonishes, "Let everything be done decently and in order."

Apparently there are various interpretations people put upon this clause, and for convenience of study and discussion, we will classify these interpreters into three general classes, the first two of which we believe are wrong in their conclusions.

Those of the first class are extremists, cold formalists who have everything "done decently and in order" with a vengeance. The idea is carried to such an extreme that the Holy Spirit is ignored and excluded from the service; the program is fixed, and must proceed on schedule time. The preacher is limited in time for his sermon, and his prayer must be brief. A hearty "amen" or "praise the Lord" from some member of the congregation would startle the folks, arouse the indignation of the "officious" members, and confound the preacher. The preacher and people are cold and lifeless, and the services correspond. There is no real sense of worship, no meltings of the Holy Spirit, no weeping, no shouting for joy, no hearts won for God, no flame of holy fire kindled or even fanned to brighter burning.

The second class to which we refer are also extremists, but in the opposite direction. They make light of these precious scriptural passages, the verses that teach method in public worship. Great liberty of spirit is claimed, and unkind remarks that of themselves tend to unchristianize are often uttered condemning those thoughtful, serious, conservative, Spirit-led men and women, who do not believe in following every objective and subjective impression or suggestion that may come to them. They reason that being in the Spirit they are safe in following out every impression. The folly of this proposition is very frequently demonstrated by its adherents. The house of God is not a place for gymnastic exercises of the physical; is not a place where God's cause is exalted, and His name glorified by the smashing of furniture, walking the altar rail, pounding the Bible, or throwing of song books, etc. These things are out of order and may even be carried to the point of indecency.

A minister once gave as a reason for his absurd antics, that a crowd always followed a monkey, and he wanted to draw a crowd. Brethren, if it is necessary to the success of the gospel and salvation of souls to have monkey performances, would it not be better from every point of view to import a few real monkeys to do the performing, thus relieving the extra strain on the minister and allowing him to do the preaching.

Not infrequently do the people of this class get side-tracked on some issue that hinders their influence for good and brings reproach upon God's cause, and results in rank fanaticism or backsliding.

Confusion and disorder in prayer and song is probably evidenced more frequently during altar services than in any other part of church work. Permit us to call to your mind the picture of an altar service. The seeker at the altar may be a young man who is hungry for God. His heart is burdened down with sin, the tears of repentance are filling his eyes and streaming down his cheeks to fall upon the rail before which he is kneeling. The leader of the meeting invites the Christians to gather around the altar to help pray the seeker through to God. He next urges everybody to lay hold of God, and let Him use their voices in audible prayer, and forthwith bursts forth a mingling of voices, resulting in confusion. No one could tell what another was praying, and evidently every one trying to excel in vocal ability. Shortly after several gather around the seeker and commence to give instruction, each with his own line of thought frequently differing from the others, and each emphasizing their arguments by pats on the seeker's back, pounding the altar rail, or slapping his hands. During these instructions several are audibly praying, and some good brother or sister starts a song. All these different things, proceeding at the same time are stamped by the apostle as disorder: God is not the author of confusion.

Many seem to think that constant response is an evidence of true piety, and that the number of responses given evidences the greatness of piety. That a hearty, heart-felt, Spirit-prompted response at the proper time helps the service is without question, but continual, automatic response, regardless of the "fitness of things," most certainly hurts the meeting.

From this condition of affairs, it is only a step to the place where they unconsciously use these methods in prayer and testimony or preaching—where precious time is wasted, and the listeners made to suffer because of the frequency with which ejaculations of the Lord's name are used. It is not uncommon to hear the Lord's name used from fifteen to thirty times in a comparatively brief prayer, or to hear a sermon in which nearly half of the time is taken up by glories, praises, and hallelujah to God, or to hear a testimony along the same line. This is surely taking God's name in vain—in other words, the people are using "religious profanity."

The third class we wish to refer to are

those who treat these injunctions under consideration as commands from the Lord. Reference has already been made to them in comparison with other classes. They favor neither extreme, endeavoring always to have a reason for the things they say and do, and for the manner by which the act is accomplished. They find their place between the extremes, and are the ones God uses most for the promotion and conservation of His work.

May God help every Nazarene to realize in his own experience that the mean between the extremes is the only safe, sane and sure way, and that the church militant will march on to greater victory, with greater glory crowning her efforts, when everything is "done decently and in order," "unto edifying."

SLANDER—QUIT IT!!

REV. F. J. THOMAS

Slander, malicious slander! What public man but who has had to wade through it? and the more successful he is, the loftier his position, the more of it he receives. Someone may say that it is good for them as it keeps them humble. Well, God is not inclined to use sin to assist men in being religious. God gives the Holy Ghost to men, and that carries with it humility. Every sanctified man is humble, and remains so as long as he retains the blessing.

Here is Joseph, preferred above his brethren; result, slander. The mud bucket is filled to the brim, and dab! dab! dab! until the fellow covered with mud is landed in the dungeon instead of on the throne. Slander put Jeremiah in the pit, sent Jesus Christ to the cross and Paul a prisoner to Rome.

Sometimes it creeps in among ministers. Some minister will start out on the trail of a man of God, and under a cloak of desiring to do the work good, slander the faithful, holy evangel of truth. Like the deadly germs we hear so much about these days, so are those who "sow discord among brethren."

The Scripture commands "Be ye holy," but it also commands "Receive not an accusation against an elder." Personally the writer has made it a practice in his later ministry not to permit anyone to defame the character of another in his presence. If anyone comes to me with a report about anyone, I ascertain first whether they have an ax to grind or not. Second, I insist that not one word shall be said unless they are willing to write the same down and sign their name to it.

It is not enough for us to say that God will take care of His own. Surely we are living for more than self preservation; we desire to save the other fellow. We can only win him through a sanctified influence. Our influence is more or less affected by our reputation. That is why some bad men have good results, for "God's word does not return unto him void." Again, this is true of many good men whose reputations have been besmirched until they can do no mighty work there because of the unbelief of the people. This was true of Jesus. True,

He was the Christ; true, He was very God; but the slanderers said, "This is the carpenter's son; he is no preacher, we know him!" and Jesus had to move out of the community. If any of my precious readers are guilty of practicing this business of slandering, "taking up a reproach against a brother," "sowing discord among brethren," "speaking evil," etc., ask yourself the question, "Why do I do it? Does it benefit or bless my hearers? Does it bless the one I slander, make it easier for him to serve God and get to heaven? Does it bless me, or the cause of Christ? Is it scriptural or am I guilty of breaking God's commands when I do it? God's way can be found specified in Matt. 18:15-17: Go to the fellow alone that you have all those evil thoughts about. If he is wrong maybe God will help you to win his soul; if you are wrong maybe he'll win you. If he fails to hear you, take two others with you and go again, so that you will have witnesses: you will have a hard time to prove your case afterwards if you fail to obey God in this. He will have as many believers as you will, and a divided church or home or community will obtain. If he fail to hear you then you have a case and must for the work's sake bring it before the church. You have your witnesses, and the thing is on record. The one whoever he may be, or whatever his position or standing, who will not take God's way ought not to have the privilege of making someone's ears a chute to dump slop into. There is no authority to speak evil of any man, but plain commands against it.

Concluding we will say that some may be warned by this and desist if guilty; others will go on to their destruction. God will punish. He has said, "Offenses will come, but woe be unto them by whom they come." Again He has said, "All that live godly in Christ Jesus shall suffer persecution." Perhaps no worse persecution can obtain or fiery trial overtake one than to be the victim of slander, because generally the man that the devil gets his slander mongers after is of that type of men that is full of God, sacrificing everything for the cause; and when the trial comes it is all the more severe when they know their true character: when they see their disciples leaving them as they are slowly but surely influenced by the followers of Judas. Thank God, there is coming a coronation day. "He'll see you through, however you're tried."

The eye that has a spot in it, sees spots everywhere. There is a vast difference in condemning sin with love in your heart while you weep over the sinner, and censoriousness. As a rule, the censorious spirit is an unclean spirit, and the object of its attack is the person rather than the deed. With the censorious, fault-finding becomes a necessity of life; love and sweetness drop out of the character. Such an one forsakes the mission of leading people to heaven, for the more congenial one of driving mankind to hell. Outside the path made by his feet, no path is straight.—C. A. McC.

Mother and Little Ones

SOME UGLY LITTLE IMPs

If you don't believe in fairies, and the elves
are not your friends,

And you have no faith in brownies or in
gnomes,

Let me give you just a glimpse
Of the ugly little IMPs

That invade today so many happy homes.

IMPoliteness is an IMP whom every child
should try to shun,

And older people, too, without a doubt,
IMPatience is another

Who will cause you lots of bother

'Less you send him quickly to the right-
about.

IMPertinence and IMPudence are naughty
little twins,

And oh, it is astonishing to see

The mischief that they do;

And, my dear, if I were you,

Their comrade I would never, never be.

One little IMP will sit astride a pencil or a
pen

When'er there is a problem hard in view,

And draw his mouth way down,

And whine out, with a frown,

"IMPossible, IMPossible to do!"

IMPrudence and IMPertinence and IMPulse
are three more

(Though the latter is not always under
ban);

And there are more, no doubt,

Who are hovering about

To get us into mischief if they can

Of little foxes you have heard, who spoil the
lovely vines.

These ugly IMPs are dangerous, too, you
see.

Let us raise a battle-shout!

We may put them all to rout.

Oh, what a glorious victory that would be!

—Pauline Frances Camp, in St. Nicholas.

THE GIRL WHO WAS LIKE JONAH

It was very warm in Sunday school, and
Cara Smethurst's gaze wandered inatten-
tively out through the open window. She
was very fond of her teacher, Miss Waller-
ford; but the fact that Miss Wallerford was
coming to tea on Monday evening interested
her much more than did the lesson.

How lovely it would be to sit beside Miss
Wallerford at the table, and to go out into
the garden with her after tea, when the
flowers were sweetest—A little stir all
over the room and a sudden change of
pitch in Miss Wallerford's voice recalled
Cara from her day dream.

"So you see how much trouble came to
Jonah because he ran away disobediently
from his duty; yet he had to do his duty,
after all. Even after he'd done his duty and
had seen its splendid outcome—a whole city
saved through his preaching—it was no joy
to him, because he could think of nothing
but his own troubles—troubles, too, that
had nothing to do with his disobedience."

The bell rang for the closing exercises,
and Cara drew a long breath. Privately,
she felt that Jonah was a very selfish and
conceited man, and not to be compared with
a certain nice little girl in her best Sunday
frock standing up to sing the closing hymn.

Cara came through the two school ses-
sions on Monday fairly well, although her
attention was not all that could be desired.
She rode home on the electric and rushed
into the house, to find her mother standing
near the telephone, looking somewhat dis-
concerted.

"You say it's been like this all day, Han-
nah?" Mrs. Smethurst inquired of the maid,

who stood a little apart, her arms akimbo.

"It has, m. First you can, and then you
can't; and there's no telling when or how
long, m. I'm fair worn out with the bother
of it."

Mrs. Smethurst's look of perplexity deep-
ened. "We simply must have the milk and
oysters in season for tea," she said, "and
there's no place to get them but Penterby's.
I ordered them this morning. Well, Cara!
Home from school? It looks as if I'll have
to ask you to run across lots to Miss Waller-
ford's. Give Miss Wallerford my apologies;
tell her I'm very sorry, but my arrange-
ments are upset, and ask her if she will
kindly postpone her visit. Tell her that we
shall be very happy to have her take tea
with us tomorrow."

"Oh, mamma!"

"I'm sorry, dear; but it's only a day's
wait, and—"

"Can't we get them at Penterby's anyway,
mamma?" Cara pleaded.

"Cara," Mrs. Smethurst answered quietly,
"I can not very well ask Hannah to go all
the way into town this warm afternoon. Be-
sides, the electric runs only every half hour,
and she could scarcely be back in time for
tea. Neither do I wish to send you, Cara, and
I am sure that Miss Wallerford would feel
distrressed were I to go myself."

"Couldn't you have her—just as it is,
mamma?" fretted Cara.

"Postponement seems the lesser dis-
courtesy, Cara." Cara sullenly put on the
hat which she had flung off on entering. It
was all so—so horrid! What a nuisance
that the telephone should break down when
it was most needed! How stupid of Mr.
Penterby to have neglected the order! What
would Miss Wallerford think? Tomorrow?
Why, it might rain, and there would be no
going into the garden after tea; Miss Wal-
lerford might have another engagement—
who could tell what might happen within
twenty-four hours? Waves of disappoint-
ment flowed over Cara. Usually it was a
joy to call on Miss Wallerford, even on an
errand; today—

"I'm just not going!" Cara decided sud-
denly. "There's time, plenty of time, to go
into town and hurry Mr. Penterby out with
the milk and oysters! I can take the elec-
tric at the crossroads, and Mr. Penderby'll
let me ride home on his wagon. Miss Wal-
lerford will be at the house when I ride up.
Oh, mamma doesn't know how—how capable
I am. It's ever so much better than mam-
ma's plan."

Greatly pleased at her superior wisdom,
Cara turned around, walking briskly toward
the crossroads. What did the heat matter,
now? She hurried along, having no watch
and being uncertain as to the time. As she
neared the crossroads she could hear, far
away, the buzz of the approaching car. Her
hand dived into her pocket for a nickel.
There was no nickel there. Cara gasped
as the great electric rushed up, and by, and
away.

"Oh, why didn't I stop it, anyhow!" she
wailed. "I don't believe they'd have put me
off if I'd told them who papa is and—
and how important it is for me to do my errand.
Well, I'm not going back. I'll just walk!"

The resolution proved a bad one. Ill-
temper, self-pity and disgust are very fa-
tiguating companions for a long, hot walk
over dusty roads. Finding a bit of shade
under a tree by the roadside, Cara flung
herself down on it.

"I don't care!" she protested. "Nothing
ever goes right, no matter how much I
try! Here I've got all hot and tired and
used up trying not to have Miss Wallerford
disappointed and—and to get mamma out
of her—fix—and—and—I hope Miss Waller-
ford won't come tomorrow! Maybe she'll be
so put out that I'll never see her again!"
And I never want to see her again!"

Cara, however, did very much want to see
Miss Wallerford; and her own disappoint-

ment loomed much larger than did Miss
Wallerford's.

"Oh, if I'd only gone straight over to
Miss Wallerford's!" she sighed. "She'd
have invited me in, I know she would; and
maybe she'd have had me stay to tea with
her! Then I'd have had her for two even-
ings, and now—oh, dear! What'll she say
to me now? And what will mamma say?
Maybe she won't let me come down to tea
tomorrow at all!"

This added misery sent Cara's head sud-
denly down upon her arm. And it was all
the worse that she felt that it would be no
more than she deserved.

"Whoa! Steady there, steady! What in
nation—"

Cara peered up through her tears. A
wagon, certainly, and—could it be Mr. Pen-
terby who was climbing down? He was
bending over her now. It certainly was
Mr. Penterby!

"Cara Smethurst, I do declare! And I'm
on my way to your ma's! Got kind of het
up and tired, I guess. Well, you come right
along with me!"

Kind-hearted Mr. Penterby lifted her on
to the wagon seat and climbed up beside
her.

"Pesky things, telephones," he went on.
"You ma sent in this order this forenoon,
when I'd just stepped out, and 'Bijah—well,
sometimes I think 'Bijah forgets more things
than's ever told him. Then your telephone
cutting up, and you ma all put to it, expect-
ing company. Well, she managed to phone
me 'bout an hour ago, and I hitched right
up and started along. I wouldn't disappoint
your ma for a farm down east."

"Singular," went on Mr. Penterby, med-
itatively, "how most things turn out about
right, if you don't get flustered, and give
'em a little time. Gid-ap, Thunderbolt!"

The horse quickened his jog trot and
Mr. Penterby fell into a tactful and welcome
silence.

"Run upstairs and make yourself present-
able for tea, my dear," was Mrs. Smethurst's
only comment when Cara, hot and dusty,
climbed down shamefacedly from the wagon,
stammering out some incoherent explan-
ations.

There were escolloped oysters on the tea
table, and Miss Wallerford sat by Cara's
side. No one remonstrated, nor scolded. It
seemed to Cara as if Miss Wallerford had
never been more winning, more kind. After
tea there was the garden; Miss Wallerford
said she had never known that flowers could
be so sweet.

Then, almost before she knew it, Cara
was telling Miss Wallerford about her
afternoon's experience, speaking soberly,
but not fearfully, and with a certain com-
fort because she knew that Miss Wallerford
would understand. "It seemed as if every-
thing had gone wrong because I'd had my
own way, and yet everything was all right,
after all," she ended.

"That was Jonah's experience, you re-
member, my dear," replied Miss Wallerford,
gently.

Jonah! Cara stood busily thinking. She
felt a sudden aversion for a certain prim lit-
tle girl in her Sunday best, standing up
with condemnation for Jonah in her heart to
sing the closing hymn; and a certain com-
passion for the prophet himself, disobedient
and selfish and conceited as he had seemed.

"I guess Jonah was sorry, when he
thought it all over," she burst out suddenly.
"Probably, dear."

"I wonder what he did—afterwards?" haz-
arded Cara.

"Let us hope that, having learned his
lesson, he neither moped nor whined, but
was quick to obey—afterwards," replied
Miss Wallerford, smiling.

Cara breathed deeply; it did not seem in
the least as if long centuries lay between
her and the Hebrew prophet of olden times.

"I guess people were just about the same
then as they are now," she said.—Arthur
Chamberlain.

TEACHING THE SPIRIT BE- FORE WORDS

"Should a very young child be taught to
pray before it can really understand what

prayer is?" questions a conscientious young mother.

"Yes, indeed," we reply, unhesitatingly; for who of us, grown though we be, understands the mysterious thing called prayer, or the instinctive desire for it in our lives?

Undoubtedly words mean little to a tiny child. The atmosphere of the home, the kindly, cheerful tone of voice, and the very expression on the mother's face, teach it far more forcefully than any words she utters upon any subject.

And words, I am quite sure, mean little to God. Certainly they are the least part of our prayers. It is the spirit welling up in the heart which is dear to Him, the spirit which any words but poorly express.

Then thank Him, O mothers, that this spirit is not only first in importance, but first in the time of teaching.

The child, bowing by its crib, may not actually understand the simplest words it lisps after you, but the bowing there night after night, the clasped hands and the closed eyes, make the wee heart throb with reverence and trust, the object of which it comes gradually to sum up in the word "God." A baby lives in its feelings, so the act is sufficient for the present; words are really superfluous.

But an idealess, shrinking little soul needs a medium of communication, a wire, as it were, over which its cry must go heavenward, its natural, instinctive cry for protection and blessing, so there must be articulate sounds. The rapidity with which babies learn words and their meanings is a miracle, but at first the words are like tight-shut buds revealing their color only as the days go by, and the weak brain becomes strong enough to comprehend. Sometimes the most glorious buds open in a night; sometimes they take weeks. Don't worry, mother!

"Talking to God" is the best possible definition of prayer to give to a child. The mystery of it is no more mysterious to the little one than is talking over the telephone to father down town. That part does not bother the baby in the least, for it is in a whole world of strange, inexplicable things.

Of course only the simplest, most natural prayers are to be taught at first, and little by little every thought must be explained so that the meaning may be grasped and become heartfelt as soon as possible. Then the idea must be given that we can talk to God anywhere and any time, but not any way. And when the child kneels close to its mother in the silence and privacy of the bedroom, it is learning how to pray.

The half-sigh of sweet content and the beatific expression on the baby face as he rises from his knees is surely proof enough that the Great Father has already sent the blessing. Would you ask more than this?

Never again will the mother have such an opportunity to teach the spirit—the heart and soul—of prayer as now. Dare she wait till prayers are mere words?—Lee McCrae, in Zion's Herald.

THE LITTLE HOUSEHOLDER

"Oh, yes, I have all kinds of tenants," said a kind-faced old gentleman; "but the one that I like best is a child not more than ten years of age. A few years ago I got a chance to buy a piece of land over on the west side and did so. I noticed that there was an old coop of a house on it, but I paid no attention to it. After a while a man came to me and wanted to know if I would rent it to him.

"What do you want it for?" said I.

"To live in," he replied.

"Well," said I, "you can have it. Pay me what you think it is worth to you."

"The first month he brought me \$2, and the second month a little boy, who said he was the man's son, came with \$3. After that I saw the man once in a while, but in the course of time the boy paid the rent regularly, sometimes \$2 and sometimes \$3. One day I asked the boy what had become of his father.

"He's dead, sir," was the reply.

"Is that so?" said I. "How long since?"

"More'n a year," he answered.

"I took his money, but I made up my mind that I would go over and investigate, and the next day I drove over there. The old shed looked quite decent. I knocked at the

door and a little girl let me in. I asked for her mother. She said she didn't have any.

"Where is she?" said I.

"We don't know, sir. She went away after my father died, and we haven't seen her since."

Just then a little girl about three years old came in, and I learned that these three children had been keeping house together for a year and a half, the boy supporting his two sisters by blacking boots and selling newspapers, and the elder girl managed the house and took care of the baby. Well, I just had my daughter call on them, and we keep on eye on them now. I thought I wouldn't disturb them while they were getting along. The next time the boy came with the rent I talked with him a little and then I said:

"My boy, you're a brick. You keep on as you have begun and you'll never be sorry. Keep your little sisters together and never leave them. Now look at this."

"I showed him a ledger in which I had entered up all the money that he had paid me for rent, and I told him it was all his with interest. 'You keep right on,' said I, 'and I'll be your banker, and when this amounts to a little more I'll see that you get a house somewhere of your own.' That's the kind of a tenant to have."—Chicago Herald.

CAPTAIN JOHN

"But, John, didn't you bring those three pennies for the collection?" John's Sabbath-school teacher asked this one morning when the little boy who had brought three pennies, dropped one into the plate and kept the remaining two tightly gripped in his chubby fist.

"Yes'm," was the prompt response, "but you said the Lord loved a cheerful giver, and I can give one penny more cheerfully than I can give three!"

This little incident gives a better insight into John's real nature than a whole page of explanations would. Giving, and giving up, were the two hardest things in the world for John to do, just as they are for many another little boy and girl. Whether it was the largest orange, or the first look at the New "St. Nicholas," if John didn't get it, he cried or sulked.

But, maybe because Miss Helen tried so hard to explain to him the real meaning of a cheerful giver, or maybe not, at last one day John won the victory over this very unpleasant trait of his. It came about this way: Uncle Dick told John that if he wanted to play soldier he would drill the troops, and furnish toy guns and caps, and a big tin sword for the captain. Of course John was delighted, and in a few days the new company was fitted out. Uncle Dick was to choose a captain, and after drilling the company for a day or two, he called John out to one side, and said:

"John, I am going to appoint one of two of you captain. You and Ted Harper are the only ones that I could trust to fill the place. Which shall it be?"

John's mouth flew open to say, "Oh, Uncle Dick, I want to be captain!" Then he remembered that Ted always seemed to have the tag end of everything—the fewest toys, and the rarest pleasures of any boy in the neighborhood. And, besides, his mother had been dead only a few months, and the little fellow found it hard to get much enjoyment out of the games with the rest. Suppose he could make Ted happy? There was a hot little struggle in John's heart—he wasn't used to giving up, and he would have spurned an offer of the presidency to be captain of that little company. But he turned to Uncle Dick with a cheerful smile, and said firmly:

"Give it to Ted."

So Ted was made captain, and carried the shining new sword—ragged Ted, who blushed through his tan and freckles at the unexpected honor, and confidentially informed John that his big uncle was a fine fellow. This praise of his favorite relative was ample reward for the sacrifice to John.

And that night Uncle Dick remarked, at the supper table, "I'm glad there are two captains in our new company."

"Two?" John looked up in surprise.

"Yes. One who controls the troops and

one who is learning to control himself—and, after all the latter is the greater honor!"—The Morning Star.

A HERO

A few years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm houses were entirely destroyed.

One poor man was in greater trouble than his neighbors, even. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept, and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came he heard a well-known sound, and looking up, he saw his favorite cow leading the herd, and coming directly after them his bright-eyed son.

"O, my son, my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "O, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—Southern Churchman.

BLACKING THE HEELS

A gentleman advertised for a boy to work in his store. It was a fine place and many boys answered the advertisement. Among them was one who seemed likely to win. He was tall and good looking, strong and willing to work. Another lad appeared equally promising, and the merchant hesitated between the two. But when they came to his office the second time he noticed that one of them had, on both occasions, left the heels of his shoes unblacked. Everywhere else the shoes were shining, but the blacking had not touched the heels. And that decided it! The boy who lost the place lost it because he did not "finish the job." He had no idea when he left those heels untouched as he was blacking his shoes that it would make any difference. "Nobody will see it," he thought. But he had to learn that little things are great things. He that is faithful in that which is least," Jesus said, "is faithful also in that which is much." And faithfulness is a great thing. The gentleman reckoned that a boy who left unfinished so small a thing as shining a shoe would be likely to neglect small things in his business.

To do perfectly the smallest things we have to do is the sure way to establish the habit of thoroughness. And few things in life count for more than thoroughness. The great artist finishes everything he touches. And there is nothing so sure to make the workman careful in all he does as the thought that God sees it all. For God loves perfection, as all his works declare. The invisible things which He has made, so minute that only the microscope can reveal them, never show a fault or a flaw.—Rev. Frank T. Bayley.

THE OVERWORKED MOTHER

It is a mother's constant temptation to serve her children in lesser deeds and rob herself and waste her soul in the routine demands made by her children. But let every mother know that the best way to serve her children is to keep alive in her breast the importance of her own responsibility. Let her know that the time will come when these little ones will need more than the sacrifice of the nursery. Some day they will need her companionship. They will need her intelligence. They will need her to be large-minded, up-to-date, so that they may share their men's and women's problems with her. Happy is that mother who grows with her children! Happy she who keeps herself in their girlhood sacred hours for her own self-culture, renewing ever the oil in her lamp that to them her supreme gift may be a constant and increasing light!—Christian Light.

The Work and the Workers

A PASTOR FOR LOUISVILLE

LOUISVILLE, KY.,

Sept. 15, 1913.

HERALD OF HOLINESS:

The glory holds. God is with us. After much waiting in prayer on the part of the church, we have called Rev. W. W. Hanks as our pastor. He is state superintendent of the Apostolic Union, also pastor of their church at Ashland, Ky. He has accepted the call.

J. D. JAMES.

ANNOUNCEMENTS

ANNOUNCEMENT

General Superintendent P. F. Bresee will hold a four-day holiness convention at Hastings, Neb., September 28th to October 1st, and a similar convention at Lincoln, Neb., October 2d to 5th. Free entertainment at Hastings, Neb., if visitors will notify Rev. Q. A. Deck of their coming. For particulars regarding the Lincoln meeting, write to Rev. W. H. Prescott, 329 S. Fifteenth Street, Lincoln, Neb. Other workers will be on hand and a great meeting is expected.

ADDRESS OF DISTRICT SUPERINTENDENT—The address of Rev. H. M. Chambers, Superintendent of the Kansas District, is 200 Third St. East, Hutchinson, Kas.

GENERAL STATISTICAL SECRETARY—The address of the General Statistical Secretary is, REV. J. W. GILLIES, 194 North St., Bath Me., to whom a copy of all statistical reports of the District Assemblies should be sent.

PICTURES OF CAMP—I now have a beautiful set of postal pictures of the Matteawan (N. Y.) camp for 30 cents. This is a Pentecostal Church of the Nazarene camp in the New York District.—REV. F. E. MILLER.

CHANGE OF ADDRESS—Mrs. Pierce could not stand the altitude at Calgary, and we were obliged to seek sea level. We are back in Vancouver. I shall again become religious editor of *Daily Province*. Kindly change our address to 237 Eleventh Ave. East, Vancouver, B. C.—D. RAND PIERCE.

NAZARENE CAMPMEETING—Veterans' Park, Santa Rosa, Cal., Oct. 5 to 19, 1913. Evangelists, E. M. Isaac and Mr. and Mrs. Haldor Lillenas. These workers are well known as singers and preachers who have held successful meetings in many of the states, both East and West. For tents and other information address REV. J. M. SPENCERS, 709 Charles St., Santa Rosa, Cal.

NOTICE TO ABILENE DISTRICT—As our General Foreign Missionary Board is to meet October 9th to 12th, let each church send in an offering for missions at once to our district treasurer, MRS. W. F. RUTHERFORD, Hamlin, Texas, that our report may measure up fully. Please attend to this.—I. M. ELLIS, *Dist. Supt.*

DR. CARRADINE'S MEETING—Dr. B. Carradine will conduct a ten days' meeting at the Evangelical Church, corner Twenty-fifth and Park Avenue, Kansas City, Mo., September 19th to 28th.—GEORGIA O'REAR.

NOTICE—In response to the request of the Alberta District Assembly, the General Superintendents have made a separate district of British Columbia, and have appointed Rev. G. S. Hunt, of Victoria, B. C., as Superintendent.—E. F. WALKER, *General Superintendent.*

HOLINESS TENT MEETING—Being held on Third Avenue, between Market Street and South A Street, Oskaloosa, Iowa. Especial invitation extended to passing Pentecostal Nazarenes.—TAYLOR D. FERGUSON.

ARKANSAS DISTRICT ASSEMBLY will convene at Delight, Ark., October 14, 1913. Homes will be provided for members of the Assembly, including delegates and visitors from a distance. All holiness people and friends of holiness are cordially invited to come and be with us and enjoy the good things of the Assembly. A number of houses formerly used by mill people can be used to camp

in. Let all who expect entertainment send their names as early as possible—W. F. GIBBONS, *Pastor*, Delight, Ark.

DEACONESSES OF THE PITTSBURGH DISTRICT—Now that the campmeeting and vacation seasons are at an end, if we have not already done so, let us get to work on our course of study (See MANUAL, page 38). We need equipment for the work which God has called us to do. So let us study to "show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Any information desired regarding the course of study can be obtained from the secretary, Sister Olive M. Gould, Penn Avenue, Warren, Pa. Those desiring deaconess bonnet can purchase same for \$2.00 from Mrs. L. W. Blackman, 1211 Sioux City, Ia.—MARY F. WARD, *District Chairman.*

DISTRICT NEWS AND ANNOUNCEMENTS

NEW ENGLAND DISTRICT

A few weeks ago we were called to hold a meeting in one of the provinces of Canada, and to organize a band of Christian people into a Pentecostal Church of the Nazarene, which we did. About two weeks later there appeared in the official organ of another denomination an article entitled, "A Serious Matter," in which the writer said:

It is a great injury to the cause of Christ when Christian churches enter into competition with each other, which indeed is done in many places by some denominations while they are shaking hands in apparent friendship. But when one body, whose chief aim is the spread of Bible holiness, starts in organizing churches in the very midst of the churches of another body, whose chief aim is the same, it becomes a most serious question, and must have very serious results. . . . All which we have met would be but trifling in sorrows in comparison to having to enter a conflict of opposition and division with another denomination who claims the same object and experience as ourselves.

We very much regret the attitude taken by the writer, and hope it does not express the feeling of the denomination generally. There seems to be a strong objection to the organizing of this church because its "chief aim is the same" as their denomination. Ought we not to encourage the spread of holiness in our land only when it goes under our denominational name? Our calling is to spread scriptural holiness by seeking the conversion of sinners and the entire sanctification of believers. The organization of the church is secondary having for its object the conserving of the work. Not every body of holiness people feel led to unite with the Pentecostal Church of the

HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene. Published every Wednesday.

Editor, B. F. HAYNES, D. D.

Office Editor, C. A. McCONNELL

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.

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Nazarene, neither does it appear possible to unite them all under any other denomination. Some believe in baptism by immersion, but it will be impossible to bring everybody to this view. There are other differences which prevent a complete union. So, fortunately or unfortunately, we have different denominations among the holiness forces. Every person should be free to choose his own church home, and any body of people their own denomination.

In the instance in question, one of our lay brothers was called to this place to hold revival meetings, which resulted in the salvation of about fifty souls. We were asked to organize among them a Pentecostal Church of the Nazarene. There was no holiness church within several miles; previously the community was spiritually dead for years, and without doubt would have been so today had it not been for our brother who started the work.

There was no thought of "competition" or "opposition" in what we did. The objection seems to be that our "chief aim is the same," that we are "another denomination who claim the same object and experience as ourselves." The fact that we are marching under the same banner ought to assure us Christian fellowship and hearty co-operation instead of "opposition and division" in spreading Bible holiness. We do not believe any harm has come to the holiness work of other bodies through our efforts in this field, and sincerely hope for their prosperity. We do know precious souls have been saved and sanctified wholly, for which we give God the praise.

Let us aggressively press the battle together against sin and the devil until Jesus comes.

N. W. WASHBURN, *Dist. Supt.*

NOTES AND PERSONALS

Rev. Martha Curry preached at Emmanuel church the Sunday night following Portsmouth camp. It was a gracious message. Seeking souls were at the altar for salvation.

Bro. C. E. Cowman, of Japan, spoke at the Emmanuel church, Providence, R. I., in a missionary service.

Many of the saints at Providence spent their vacations at Old Orchard, Me.

Let a good company of preachers attend the first preachers' meeting in October. Place and date given later.

If any of our churches desire an evangelist for a fall convention, we now remind you that Sister Curry is in New England. It is possible her engagements may permit of one more meeting this fall and winter. Sister Curry will be a blessing to our churches while she is in the East. Address her in care of Pastor Beebe of our Lynn church.

Any pastor or lay member, desiring a summer vacation at moderate expense, should write to Rev. Isaac Hanson, Haverhill, Mass., for information concerning rooms at Grand View Park camp grounds, Haverhill, Mass. This beautiful spot in nature affords a most pleasant and healthful place for recreation and rest.

Sister Josephine Burns writes that our

church at Saco, Me., has called her to remain as their pastor. She has accepted, and will pursue her studies at Pentecostal Collegiate Institute in addition to her pastoral work. She will graduate from the Institute in June.

Rev. Dr. H. C. McBride and wife, who have been in New England attending the Portsmouth (R. I.) camp and Smith's Mills (Mass.) camp, have returned to their home at Ocean Grove, N. J., to be present at the great Methodist campmeeting.

Open air meetings are being held each Sunday evening in connection with the Emmanuel church, Providence, R. I. One service is usually held at Haywood Park, and another in front of the church. These meetings will continue in the open air during the fall, weather permitting.

No history of the holiness work in Haverhill, Mass., could be completed without the names of Brother and Sister Hanson and daughter. Brother Hanson had much to do with organizing the Pentecostal Church of the Nazarene at that place.

Additional room to accommodate thirty to forty more persons is being arranged for at Portsmouth camp. A good offer on eighteen good wire springs for good-sized beds, at one dollar each, has been received. Pray the Lord to see us through for these needed beds.

Some think we ought not to push a District campmeeting in New England. Do we need definite Pentecostal Nazarene churches? Do we need a Pentecostal Nazarene church paper — the HERALD OF HOLINESS? Do we need Pentecostal Nazarene publishing interests? Do we need Pentecostal Nazarene missionary work? Do we need Pentecostal Nazarene General and District Superintendents? Do we need monthly Pentecostal Nazarene preachers' meetings? Of course we do. Then why not have one good, strong Pentecostal Nazarene District campmeeting in New England? Echo answers, WHY NOT?

Strict independency has long since had its day in New England with reference to holiness churches. That church which insists on remaining strictly independent does not know her day of salvation. Any preacher fighting organized holiness is fighting the best interest of the holiness movement. The good Lord give sense and salvation. Amen!

"KEEP ON BELIEVING."

GENERAL CHURCH NEWS

VILONIA, ARK.

Our camp closed with a sweep of victory. It was said to have been the best we ever had. Rev. J. E. Gaar did the preaching and it was done well. The Holy Ghost was present with devil-driving and sin-killing power, for which we give the Lord all the glory. Brother Gaar's Bible reading was the best I ever heard. I pray God to give us more evangelists like him. He will not compromise for any thing or any body. The last day of the meeting we raised \$1,500 for the Arkansas Holiness College. \$10,000 is our aim and we believe the Lord is going to give it to us. Send your contributions to Professor C. L. Hawkins, Vilonia. We have engaged for our winter meeting Rev. L. Milton Williams, and we expect every student to be saved or sanctified. The Nazarene Church here is being blessed richly. Many are the seekers and finders at the place. We try to keep the revival fire burning all the time.

B. H. HAYNIE, Pastor.

DES ARC, MO.

The eighth annual Des Arc campmeeting closed Sunday night, August 31st, in a blaze of victory. The camp was held this year by Rev. Fred St. Clair, of California, assisted by Father Galloway, of Peniel, Texas. I have been in several campmeetings in different states and have seen the tide roll high, but outside of the great Greenville, Texas, camp, I have never seen anything exceed this year's camp at Des Arc, in power, victory, freedom and *gosp* attention. More than three scores of people were seekers in this meeting and a great per cent finders. Brother St. Clair has but few equals in revival work. His Bible readings on prayer are the greatest I ever heard. Holiness professors found themselves backslidden under the light of his messages. His life is one of prayer and study. I have been with him in

Fourth Annual Assembly, Kansas District Held at Kansas City, Mo. Sept. 3-7, 1913

"This is the fifth campmeeting I have been in during this year."

This sentence in the report of a member of the Fourth Annual Assembly of the Kansas District, aptly describes the sessions. For the Spirit of God was manifest in all that was done, and to Him all the glory and honor was ascribed. From the beginning of the Pentecostal service on Tuesday night until the close of the evangelistic service on Sunday night, the Holy Spirit was felt in divine power given and in Holy Ghost wisdom transmitted. Truly, it was good to be a "part of the arrangement."

This Assembly was well attended. About one hundred and twenty were present, and nearly all were present all the time. The attendance of members upon all sessions was good, a fact made possible by the inauguration of the plan adopted at the last Assembly of feeding all members at a common table. Not only did this insure the presence of all members, but it also allowed those who furnished sleeping quarters to also attend. The Kansas District is well pleased with this first trial of this admirable plan, and on all sides were heard hearty praises for the efficiency in putting it into practice.

The work of the Assembly was well done. Notwithstanding the extra work created because of the organization of a new district, the business matters were completed on Saturday afternoon in good time for a rousing service that night. The district pledged itself to the payment of \$2,500 toward the \$50,000 capital authorized by the General Assembly at Nashville for the Publishing House. The recommendation of the Committee on Sunday Schools — that an offering be taken by each Sunday school, in November, for the payment for the Publishing House property, was carried unanimously.

The Rescue Work, Missionary, and Publishing House anniversaries were observed, with good addresses and good attendance given. The missionary apportionment for the district was exceeded by \$200, and the spirit of the Assembly promises greater things for the coming year. Being next door to the Publishing House, the Assembly was privileged to thoroughly inspect this institution. And the members did. With delight they learned by personal observation how the literature of our church is produced. A common expression was, "I wish every member of our church could go through the Publishing House." Much interest was manifested in the rescue work, and the anniversary of this institution of our church was productive of much good.

The churches of Nebraska, by consent of the General Superintendents, were set off to form the Nebraska District. While the parting was sad, yet we believe it was in the divine plan, and that the new district will prosper and grow strong. Q. A. Deck, our pastor at Hastings, was elected District Superintendent, and Theodore Ludwig, who goes this year to York, was elected secre-

tary. May the Lord richly bless the Nebraska District this year.

With deep regret the Assembly accepted Brother Cochran's resignation. His untiring labor and watchful care have made a deep impress upon the hearts of the district. On Friday afternoon H. M. Chambers, our pastor at Hutchinson and teacher in the Kansas Holiness Institute for four years, was elected to the District Superintendency. After an earnest talk by Brother Chambers, the Assembly marched by and gave him their hands and hearty pledge of their support throughout the coming year.

The evangelistic services were well taken care of during the Assembly. Sister Minnie Ludwig gave a short talk on Tuesday evening, followed by a testimony service. On Wednesday evening Rev. Lewis R. Hoff, who came to us from the M. E. church, preached. On Thursday evening Rev. Edmund Silverbrand, also of the M. E. church, but now a Pentecostal Nazarene, preached. These two brethren proved their calling in these two services. On Friday evening Rev. C. J. Quinn, transferred from the Kentucky District, preached, and on Saturday evening Rev. C. A. Imhoff, transferred from the Oklahoma District, brought the message. All these services were owned of the Lord, seekers finding their heart's desire in each service.

On Sunday, "that last great day of the feast," a fitting climax to the five days was observed. Dr. Haynes, editor of the HERALD OF HOLINESS, preached in the morning. In the afternoon Brother Chambers, after an impressive ordination service conducted by General Superintendent Reynolds, brought a short message, and met his district, together with the Nebraska District, around the altar in earnest prayer to God for divine guidance during the coming year. At night Brother Hoff again preached, and God owned by a full altar of seekers, most of whom were finders.

Our beloved General Superintendent was sustained by God's grace to go through this Assembly. His constant travel in the interest of the missionary work has told on his general health. While unable to do more than the business part, yet his presence in all services was greatly blessed to those in attendance. Our thanksgiving goes out to Him who knoweth our frame, for His marvelous sustaining grace.

The feeling during the entire Assembly was deeply spiritual. All seemed possessed with a supreme desire to do God's will and walk in His way. Truly, God honored us with His presence, and these five days of association together, with Him in our midst, has served to intensify our calling; and with renewed zeal and greater determination to spread scriptural holiness, the members of the Kansas and Nebraska Districts went to their several places to push the battle for God and holiness.

C. A. KINDER.

three campmeetings, but never did I enjoy his ministry as I did in this camp. No wonder that God has given him 6,000 souls in five years. No Christian will be the same after hearing him throughout a meeting. Words fail to express how we enjoyed the fellowship, ministry and help in many ways of Father Galloway. His face shines with glory. God lives with him. The singing was blessed of God until shouts would ring out from the congregation, and such waves of glory are rarely seen. Missouri Holiness College was represented in two services and a hearty response to the needs of the work was given. The Board of Trustees say the school is in better condition than ever before. We are not large, but clean, and prospects are good for 1913-14. School opens September 9th. We start on the new year with our faith in God, promising Him to do our best and try to advance the cause of Christian education.

A. S. LONDON, Dean.

TEXARKANA, TEXAS

The Nazarene church here has had a great privilege and a rare treat this week. The Rev. R. T. Williams, former president of Peniel University, preached the first three nights of the week to the people. The sermons were far above the ordinary. Brother Williams is scholarly, entertaining, pleasing in address, and convincing in his arguments. All he says and does impresses one with the fact that he is a deeply spiritual man. His sermon on Tuesday evening was especially fine, and made those who listened to wish that the whole city of Texarkana might have been there. No talk at the Chautauqua was more uplifting or helpful. Those who heard him that night felt that if this great preacher comes back to Texarkana they not only would go to hear him again, but would take their friends with them. Brother

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2. HOW AND WHEN SHALL I TELL MY CHILD.
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8. WHY GIRLS SHOULD BE TAUGHT THE EFFECTS OF ALCOHOL.
9. HOW CHILDREN ARE MADE DRUNKARDS.

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KANSAS CITY, MO.

Williams is on the program at one of the large campmeetings of the Nazarene church. He left Rose Hill on Thursday for the campmeeting.

Mrs. ALICE BRADSHAW.

HICO, LA.

Opened here Friday night. Great crowds and victory from first service. From one to six praying through every service. Conviction is on, and our God is able. The pastor, Rev. Bennett, is a whole team. This is a fine people to labor with.

W. F. DALLAS.

LOS ANGELES, CAL.

Began meetings with Rev. A. E. Reinschmidt September 7th. Sunday was a day of victory. Will be here over Sunday, September 21st. We are looking to the Lord for a soul-saving time.

JAMES ELLIOTT.

CLAYTON, N. M.

The fire is falling here. God is melting hearts. Great conviction rests on the people, and some are praying through and shouting the victory. This is the third week, and the end is not yet. Our God is assuring us a blessed revival. It pays to preach straight and hold on to God until victory comes.

J. J. WAGGONER.

HENRYETTA, OKLA.

The Lord has given us a good four-room parsonage, finished and plastered, and soon to be painted, for which we are very thankful. The church is in good condition. I have held three revivals—Bryant, Bird Springs, and Union Prairie. Nearly seventy souls were saved and sanctified. Am now at the West Liberty Pentecostal Church of the Nazarene. Began last night with good opening.

G. F. HOUN, *Pastor.*

KERRVILLE, TENN.

Closed here last night with great victory. Over fifty souls prayed through to victory. The next meeting will be at Milton, Okla.

L. H. RITTER.

DAISY, ARK.

The meeting at Lenox, Ark., was a real success. Eleven souls got to God, either in pardon or purity. Took four into the church. I had to close the next meeting, at Rush Fork, too soon, yet two souls got to God. Bro. T. W. Hughes helped in this meeting. The next meeting, at Grayson, Ark., was a great revival. Twenty-eight souls saved or sanctified, and twelve names received for the church. The meeting at Cooper, Ark., was said to be the greatest meeting ever held in that country. Thirty-eight souls were definitely blessed, and some very hard cases got saved. The meeting at this place starts off well. Brother Hughes has been with me in all these meetings.

J. R. FRANCIS.

SACO, ME.

Sunday, September 7th, was a blessed day with us. Both services were well attended, and deep conviction was on the people. Four persons raised their hands for prayer, and gave evidence of deep conviction. We were blessed in having with us Mrs. Woodward and daughter, Miss Bessie, and Mrs. Gordon, from Lowell, Mass. Miss Woodward brought special messages in song. Our soul was blessed and inspired as we listened to her. The church has given us a unanimous call to become their pastor, which we have accepted, and shall remain with this people till God tells us to move on.

Sister J. J. BURNS, *Pastor.*

DUNCANVILLE, TEXAS

We have just closed a fine meeting here. Surely we have some fine folks about here. Duncansville, Cedar Hill, and Desota are little towns six miles apart, so the saints from each place go together, and have great times. They

have just completed a nice Nazarene church at Cedar Hill, at a cost of about \$1,600. The Lord willing we will have the first campmeeting in this part of Texas at Desota next year, embracing the third and fourth Sundays in July. We expect to establish an annual camp. It is one of the finest openings I know of. We will be in the reach of seven towns with strong communities all around. Will say my wife is still on crutches, and can hardly walk in this way. She will have to have another operation this week.

FRANK DANIEL.

MONTEREY, TENN.

Truly it is wonderful what the Lord is doing for us up in the mountains of Tennessee. For about four months, there Sundays out of four, some one has found victory in the service. We closed a five weeks' revival about a week ago, which resulted in seventy-four professions. Twenty united with the church. During the revival there was a picture show in full blast, but the meeting was a wonderful success. On account of about \$1,600 worth of repair work on our church done recently, and that we are planning for Bro. Bud Robinson this November to help us in a revival, we did not feel able to have an evangelist. But we rolled up our sleeves and went into the fight. Bro. O. C. Crain assisted in the meeting, and Bro. J. A. Chenault, District Superintendent, preached twice on his regular trip, and Rev. Lester Bilbrey labored faithfully and preached one good sermon.

Last night was a great time. Though the revival had closed, yet one man and one woman prayed through.

A. P. WELCH, *Pastor.*

BOWIE, TEXAS

Our revival meeting closed August 31st, with victory. It was a great meeting in many respects. Brother Dallas is truly a man of God and a great preacher. The church was delighted with his soul-stirring messages. He was called back for another year, if he can meet the dates. Our little church seems to be in a good place with the Lord.

P. R. JARRELL.

FITCHBURG, MASS.

We returned from our month's rest in Vermont with new blessing upon soul and body. I did not preach every time I was asked to while away, although I yielded four times to the invitation, at Ithiel Falls camp, where we were privileged to spend the entire time with my family in a nice little cottage kindly provided by Brother Johnson. Bro. B. S. Taylor and our Brother Dixon at Hartford, Conn., were the called preachers. They brought some blessed messages.

In my vacation travels I located ten people who were induced to subscribe to that splendid periodical on holiness, published in Kansas

Unused Rainbows

Prayer Meeting Talks

By L. A. BANKS, D. D.

With what sympathetic touch does Dr. Banks come to us in this volume, to show the glory existing in the unconsidered trifles lying all about us—the rich blessings our Father has wrapped up for us, in common things. He gives to our eyes a touch like unto that second touch of the Master whereby he who before saw men as trees walking, henceforth was able to realize and rejoice in a clear vision of God's creation. The book is stimulative of faith, of joy, and fullness of life.

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City, Mo.—the HERALD OF HOLINESS. It always gives this scribe a lovely feeling under his coat to rope in every mortal he can to take our church paper.

We arrived home and greeted our own congregation on Sunday morning in the monthly sacramental service. How the glory of God came down upon us! At the last table a stranger bowed and found his way back to God. Last night, while I was out attending a committee meeting, our parsonage filled up with church folks and then they summoned me by telephone. A pleasant evening was spent together, and then we all had a precious season as we tarried at the throne of grace.

We are girding strong for the battle. Oh, for the breath of God upon us as preachers and churches! We will become stale theorists unless we keep under the constant anointing of the Holy Ghost. We are no different from other preachers or churches unless we keep where the oil flows and the holy flame is felt. We are moving on nicely with the new church plans.

C. P. LANPHER

PITTSFORD, VT

The second annual pioneer campmeeting, held at the farm of George E. Wetmore, was a success. The workers were George E. Wetmore and wife, Estey Wetmore and wife, Pittsford, Vt.; W. G. Schurman and wife, Haverhill, Mass.; Edward K. Smith and wife, Onset, Mass.; Mrs. Skinner and Miss Peffers, of Brooklyn, N. Y. People came for miles around to attend this camp, especially on the Sabbath. A beautiful spirit prevailed. People were hungry for the truth. It was easy to preach, pray, sing, and shout. The subsoil plow was faithfully used and rocks were blasted out by the dynamite of heaven. This was no sham battle or Fourth of July skyrockets; but a real digging down time with the pickax of faith and the shovel of prayer.

M. E. S.

LEICESTER, VT.

We are visiting one of our old battlegrounds and first pastorate. Rev. A. J. Myers is holding the fort. We feel that Brother and Sister Myers are the right ones for this place. He held an all-day meeting the 6th inst. It was a full day; hardly time to eat. Thank God, this is only a foretaste of the campmeeting we are going to, where there will be meetings all day, and we'll all want to stay. We expect to begin special services in the Methodist Church, South Chittenden, next week. Don't know how long they will continue, but we trust long

enough for souls to reach the cleansing blood and find complete victory. We are feeling well — body, soul, and spirit — and looking to One who never lost a battle, and who said if ye ask "anything in my name, I will do it." That sounds like victory and not defeat. Praise God! Hallelujah!

KNOXVILLE, TENN.

We are engaged in the battle for God and holiness. Our tent is pitched in the country, about six miles from Knoxville. There is a little band of "true blue" holiness people here, most of whom are Nazarenes. Others are contemplating casting their lot in with them, as the other churches here are so pronounced in their opposition to holiness. The "sinning religion" devil, the tobacco devil, and some other little imps have put up a strong fight against the real way of holiness; but the saints are standing firm and shouting the victory. They are sure to win. Great conviction is on the people, and some are enquiring for the old paths. One woman came to the altar the other morning and wept and prayed her way through to the cross, and put in the rest of the day shouting.

I was called here from St. Louis, Mo., to hold their annual meeting for them, and am having the greatest liberty of my life in preaching the old-fashioned Gospel of full salvation to these Tennesseans.

J. H. FLOWER.

MALDEN, MASS.

We have just returned from Grand View Park camp, of which our pastor is president. A glorious fall meeting, as usual, was enjoyed. The attendance was probably larger than ever before, and many souls were seeking Jesus. Our own church had a large representation, and received thereby great benefit. Bro. S. W. Beers supplied for us again last Sunday. Some seven souls asked prayers, and a few sought the Lord. Our street meetings are doing a great deal of good, and are scenes of great refreshing. Truly, God is with us. We expect a glorious evangelistic campaign this fall. Our Sunday school has just sent \$25 to the Publishing House. Go thou and do likewise!

LEROY D. PEAVEY.

SEYMOUR, IND.

We always enjoy hearing from other churches, and perhaps others are interested in the work in Seymour. We can truly say, God is with us, and we are moving ahead. Yesterday was a blessed day. Two railroad men were moved to tears and requested prayer in the morning service, and God especially helped in the presentation of His work.

The evening service was conducted by our two boys, Albert Walters and Charlie Adams. Charlie sang, to the delight of all, and Albert took his text from Gal. 6:7, and preached splendidly, because God was with him. His Spirit was upon the service all the way through, and at the close five knelt at the altar.

Albert, Charlie, and a young lady from our church will start to Olivet tomorrow. May God's blessings be constantly upon these precious young people. We will greatly miss them from our ranks, but we are delighted to know that they are going to such a school as Illinois Holiness University.

M. T. and LIDA BRANDYBERRY, Pastors.

ROSWELL, N. M.

The revival is on here. Souls are getting through in every service. Notwithstanding the very busy season, marketing their large fruit crop, our crowds are good. Bro. Charley Robison and wife have charge of the music, and are doing their part well. We are expecting great things before we close.

I. M. ELLIS.

BUTTERNUT, ILL.

We have just closed our sixth campmeeting, in which Rev. T. A. Callahan was evangelist, assisted by Rev. Archie Gustafson. Brother Callahan was truly the man for the time and place. His messages were blessed and owned

TRACTS!

We are beginning the publication of Tracts, and have a small assortment of most excellent Tracts to offer. We will add others very soon.

FOUR-PAGE TRACTS

Money for Masses. A poem by Rev. Theodore E. Beebe.

Especially useful among Roman Catholics.

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This tract emphasizes the simplicity of salvation.

The Blood of Jesus. By Wm. Reid.

Suitable for all classes.

Ye must Be Born Again.

Showing the necessity of the new birth.

The Grace of Giving. By C. A. McConnell.

Illustrating the true spirit of giving.

Preparation for the Journey. By C. A. McConnell.

A tract on the importance of preparation for eternity.

Price of Four-Page Tracts, (Not Assorted)

20 for 5c; 100 for 20c; 1,000 for \$1.50

EIGHT-PAGE TRACTS

Five Steps to Entire Sanctification. By P. F. Bresee.

A very helpful tract for enquirers for holiness.

Shouting. By Bishop C. C. McCabe.

Mrs. Pickett's Missionary Box; or, Benefit of a Cent Apiece.

A very effective missionary tract.

The Masterpiece of Satan.

A tract on Christian Science. It is remarkably strong and effective.

Cripple Tom.

A lesson in devotion and fidelity to Jesus.

Price of Eight-Page Tracts, (Not Assorted)

15 for 10c; 100 for 50c; 1,000 for \$4

Forty-Eight Hours in Hell. By F. M. Lehman.

A 16-page illustrated tract.

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2 for 5c; 12 for 20c; 100 for \$1.25

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by the Lord, and several souls were convicted of sin, fell at the altar, and were blessedly saved or sanctified. The outlook at Butternut is for a soul-saving, sanctifying, and reviving station.

Rev. T. N. JAMES, Pastor.

MANSFIELD, ARK.

Since writing to this good paper I have held and helped to hold three meetings in which I saw one hundred souls get to God. One meeting was the Hot Spring County campmeeting, where God gave us thirty-nine souls. We organized a good church with fifteen members. One meeting was at Lucas, near Mansfield, where God sanctified nine good Methodist people. Then to East Oklahoma camp, where God gave us a great meeting, with fifty-two professions. Rev. E. A. Snell was our co-laborer there. We organized an annual camp there

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Nothing can be considered settled which does not have a sound foundation. We believe, but a belief to be enduring must have its roots deep down into evidence. You believe that Jesus is the Son of God—that He was divine: the Messiah of the Old Testament and the world's promised Redeemer. Have you a clear knowledge of the evidences upon which your belief rests? In this volume DR. PIERSON gives us in an orderly arrangement the irrefutable proofs—convincing to any candid mind—that our faith, our hope in Jesus Christ is not misplaced; that He indeed is He who should come. While the treatment of the subject is scholarly, it is intensely interesting and not beyond the range of the young or unlearned.

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with a committee to arrange for next year. I am now at Bailey Branch in a battle. Sister Moore, of Oklahoma, pitched battle here for me last Saturday. God has saved and sanctified some.

F. R. MORGAN, *Pastor.*

COUSHATTA, LA.

The revival sweeps on and is gaining force and hundreds of people are being aroused in a remarkable way. We were invited to move the tent about nine miles, and the people were all broken up at the first service held at the new place. The second night sinners began to flock to the altar and cry for mercy. Men who have tried to kill each other with guns and knives have been converted and have been reconciled and have begun to help to straighten out other feuds and help in the meeting to lead people to Christ. A spirit of revival seems to have seized the people for miles around. We are very thankful for this revival, as we have prayed and other have prayed for several years for a revival in this country. Our hearts are full with gratitude to God for this mighty visitation of His Spirit.

EUGENE HUDNALL and WIFE.

RANDOLPH, MISS.

We have been here in Mississippi since January, preaching and conducting prayer meetings; have also been out for two months holding revival meetings. We had glorious success. At Buckhorn, Miss., the fire fell. Forty-five souls found their way to Jesus.

HUBBARD and WILLIE McGONAGILL.

SOUTH WAREHAM, CONN.

Our church at this place is progressing very victoriously. Things have been in splendid shape during the entire summer. Our meetings are well attended, and a dry service is unknown. The Sunday school is in a vigorous and healthy condition. The pastor had his salary increased since the close of the District Assembly. The church is able to meet all of its obligations every month and have a surplus besides. We are all encouraged and anticipate some great times this fall and coming winter. The South Wareham church is to be found in the thick of the battle.

A. C. GOLDBERG, *Pastor.*

HORATIO, ARK.

We closed a great meeting here last night. Several were converted and reclaimed, and the Christians revived. We closed the meeting at King, Ark., the third Sunday night in August; some were saved, one sanctified, and one added to the church. We go from here to Nashville, Ark. Our home address is Horatio, Ark.

W. H. HANSELMAN and WIFE.

ERAS, LA.

A great meeting here! God has honored His Word, and the altar has been packed. The town is stirred. We had a good camp at Sartinville, Miss. My next place is DeRidder, La. I have two open dates in the winter that I would like to give to some pastor or community.

W. E. BENNETT.

LOS ANGELES NAZARENE
MISSION

Just one month has passed since the Nazarene Mission was opened and dedicated to the Lord. The blessing of God is on the Mission in a remarkable way. Every service has found earnest seekers for regeneration and sanctification. More than a hundred souls have sought God during this time, and we are having the blessed privilege of bringing the gospel of full salvation to hundreds who have never heard or seen it on this fashion before. The average attendance has been over a hundred nightly. We are expecting this mission to reach thousands of non-church goers, and make it a great feeder to the Nazarene churches here. Some very remarkable cases of salvation have taken place, and some very fine, substantial

Wall Texts!

We have just received a stock of imported cards with gospel texts, suitable for use in churches, halls, school rooms, or business houses.

The cards are white bristol, size 8 x 15½ inches. The texts are beautifully lithographed in red, green, and gold.

The set consists of six texts, as follows:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"Come unto me all ye that labor and are heavy laden, and I will give you rest."

"As for me and my house we will serve the Lord."

"Casting all your care upon Him . . . He careth for you."

"This is a faithful saying, Christ Jesus came into the world to save sinners."

"O Lord, I am oppressed . . . Undertake for me. Underneath are the everlasting arms."

Sold only in sets.

The set of six sent, postpaid, for

40 cents

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people have been saved and some of the hopeless wrecks transformed by the power of God. To God be all the glory. The Lord has given us a splendid location, and we are looking for great manifestations of His glory and power. Pray for us.

J. F. SANDERS.

PARTRIDGE, KAS.

Opened fire here in a tent a week ago with Bro. J. W. Walker as my co-laborer. Brother Balsmeier had been here, but had to go away to attend school, and I came to help push the battle. We have bombarded the enemy's fort with redhot gospel truth, and have helped some to get located. We have good crowds; some who had not been to church for years are coming. Last night three were blessedly saved, and many hungry for sanctification. The Methodist Episcopal and Congregational churches withdrew their Sunday night meetings for the revival. Brother White, who called us here, is a good man with a call of God on him to preach the gospel. He would make a good pastor anywhere. The meeting here will close next Sunday night, if we can.

CHARLES H. CROFT.

EAST PALESTINE, OHIO

After fourteen months of labor as pastor of the Pentecostal Church of the Nazarene at the above place, we resigned that we might be free to follow God's clear call to evangelism. Our first meeting was with our pastor, Rev. Will Hafer, at Uhrichsville, Ohio. The meeting was conducted in a tent in the business part of the city, and everything was ready for the campaign. The tent was nicely seated with chairs, mostly, and lighted with electricity. Brother Hafer led the singing with his cornet, and fine solo work was done by Mrs. Benedum and others. There was no break, but there were several seekers during the meeting, and we believe great good was done. From there we went to Bentleyville, Pa., to take the place of our District Superintendent, Brother Herrell, and

here we found peculiar conditions. A camp was sailing under the banner of "Holiness unto the Lord," but to be exact we did not see much of the goods. All the leading men of the holiness movement nearly have been called workers at that camp—Updegraf, Keen, Carradine, Smith, Williams, Dolbow, Cornell, etc. Of late years it has degenerated into a semi-chautauqua. There are a few left who have the blessing, and others who believe in it; but the number is small. Rev. W. L. Douglas, pastor of our church at McKeesport, Pa., is a member of the board, and owns a controlling interest in the grounds and cottages, and so he gets a Nazarene worker each year. That's how I got the call. God helped me to give them the straight goods and feed the half-starved sheep. How God did bless me as I passed it out! They had one day "devoted to the Holy Spirit." Just think of that for a holiness camp! It was estimated that there were ten thousand present. Never saw such a mass together at a camp.

Am now packed up and ready to go to Olivet, Ill., where I expect to put my son into school and do evangelistic work. Address me there if you want me. Can give you a month right now.

E. E. WOOD, *Evangelist.*

BUDA, TEXAS

The holiness rally at Creedmore, Texas, was owned and blessed of the Lord. The singing was spiritual and inspiring, the prayers searching. The sermons were unctuous and powerful. Our pastor, Brother Blevins, preached at eleven o'clock on "The Second Work of Grace." Five knelt in the altar for prayer. Twelve united with the church, three of whom received baptism. Bro. Robert Hacker, a young preacher just starting out, preached a fiery sermon at 3:30 o'clock on "The Joys of Heaven." Four knelt in the altar for prayer. Brother Blevins preached again Sunday night. We are greatly encouraged to press on. Pray much for the meeting here in October, to be conducted by Brother and Sister Hudson.

TEDIE STUBBS.

GRAND VIEW PARK

The writer had the privilege of being with the saints at Grand View Park on Labor day. Many of the Christians were drawn from various cities, who know the value of such assemblies and have the blessing, and meet in anticipation of a Holy Ghost time. Thank the Lord, they were not disappointed. A number were seeking the baptism with the Holy Ghost. The prospect for the future is grand. The work of the Pentecostal Church of the Nazarene is not only to hold services, but to render service. Keep at it! God is with us!

H. REES JONES, *Pastor.*

OZARK CAMP

The fourteenth annual campmeeting closed here Sunday night in a sweep of victory. In spite of the drouth, people crying hard times, etc., our God gave us one of the greatest victories yet known here. Between fifty and seventy-five were either converted, reclaimed, or sanctified. Great numbers up for prayer. Conviction came upon the people in the very beginning, and seemed to deepen. Most every service was fruitful. Not a dry service or sermon. We had with us this year Rev. Allie Irick and wife, of Pilot Point, Texas. They came to us "in full assurance of faith." Their messages were scriptural, unctuous, pointed, and with the power of the Holy Ghost. The saints were refreshed, edified, went deeper, got greater visions of God and a lost world, and have gone forth to push holiness with greater zeal. All were so delighted with the sweet spirit and earnest labors of Brother and Sister Irick, the board called them for 1914. Thirteen gave their names for membership in the Pentecostal Church of the Nazarene. God bless our great paper, the HERALD OF HOLINESS.

A. B. CALK.

JONESBORO, ARK.

We have just closed the last revival on the work here for this year. The camp at Cally

"Go Ye"

The command to "Go ye into all the world" was given to the disciples, and is now in full force to all followers of Jesus. What are *you* doing to carry the gospel to those living right around you?

Do you find it hard to get their attention, and to get them interested in spiritual things?

LET US HELP YOU!

¶ The *Revival Number* of the **HERALD OF HOLINESS**, to be issued November 12th, will be designed especially to interest just such people. It will be full of articles from the best writers, treating on every phase of Christian life and experience.

¶ You can select an article which you think will interest your neighbor, and as you give him the paper call attention to that article. The chances are that he will read the whole paper.

¶ You should plan to order enough copies to give one to every family in your neighborhood.

¶ You would gladly pay a neighbor's carfare to get him to go and listen to a holiness sermon, and here you have an opportunity to give him the equivalent of a half dozen sermons for

Only One Cent!

WHAT ARE YOU GOING TO DO ABOUT IT?

Within two weeks we will announce the contents of the *Revival Number*, and we want you to be ready to greet the announcement with an order for a good supply of the paper.

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Springs was a hard fought battle; but in spite of the enemy souls came to the altar and went their way to God. Rev. G. E. Waddle, our District Superintendent, was our co-laborer there. He let down the gospel plow in the old-time way. This was our second meeting with Brother Waddle. We love him good. He knows how to pull and push.

The meeting at Beech Grove has just closed. It was one of great victory. One of the greatest meetings we were ever in. God blessed in a wonderful way. Old-time conviction rested on the people. Rev. J. E. Bates rendered good service there. This was our first meeting with Brother Bates, but we hope it will not be the last one. He preached the truth in the spirit of Christ, demonstrated by the power of the Holy Ghost. About one hundred found the Lord, either in saving or sanctifying power. We took a goodly number into the Pentecostal Church of the Nazarene. The meeting closed with shouts of victory.

J. E. LINZA and WIFE.

EAST LIVERPOOL, OHIO

A few weeks ago we held our service of baptism for those who have recently joined our church. Thirteen persons were baptized in the name of the Father, Son, and Holy Ghost. If they have not yet received the Comforter, it is the burden of my heart that they may press on till He comes.

We are planning for a meeting in November, and will be assisted by our own singer, Mr. Fred Canaday, than whom there is no more promising gospel singer and personal worker in the holiness movement. If any pastor wants a good gospel singer and a clean man to help him, write to Brother Canaday at East Liver-

College News: Pasadena and Olivet

NAZARENE UNIVERSITY

Arrangements have been made for a great opening day at the Nazarene University, September 15th, following the registration of students. The morning will be given over to the inauguration services, beginning at 10 a. m. Dr. Bresee, the president of the Board of Trustees, will preside, and will make the address of presentation, followed by the inauguration address of President Wiley. In the afternoon, at 2:30, Rev. J. W. Goodwin will make an introductory address preceding the matriculation address of Prof. A. J. Ramsey. These brethren will present the work of the university as viewed by the trustees and the Faculty. A great reception is planned for the evening. The members of the Faculty will be introduced, and the hour given to a pleasant social time. Professor Mesch will give some of his readings. Professor Jones, the Male Quartet, and the Ladies' Quartet will furnish special music throughout the day. Much time will be given to song, prayer, and praise. The blessing of the Lord has always been on these services in a remarkable way, and it is expected that this day will prove an introduction to one of the greatest college years in the history of the institution.

ILLINOIS HOLINESS UNIVERSITY

OLIVET, ILL.

Our school at Olivet, Ill., opens the new year well. There is some increase in attendance, and the outlook is encouraging. Our instructors are all present, and at work.

Mrs. Stella W. Kephart, of Ohio, a royal Nazarene and an experienced school teacher, very well adapted to the position, is matron of our girls' dormitory.

Miss Eunice Curry Mason, of Tennessee has been employed as instructor of voice.

Miss Esther Mayhugh, of Chicago, will teach stenography and typewriting.

The third floor of the Administration Building has been plastered and floored, and is now ready for the furnishings.

We are expecting a great year. The president will necessarily be absent somewhat—in attendance upon District Assemblies and in other duties—but will lecture on theology, etc., as he may have time and opportunity, and will continue to be the president of the school, while Dr. Ellyson, the vice-president, will be special acting administrator of the institution.

The Chicago District Assembly will convene in the chapel of the university the evening of September 30th, General Superintendent Walker presiding. We are expecting a great year.

We have many new students, and families are moving into Olivet, making this place their home while educating their children. If we keep humble, and God gives us wisdom and grace, Olivet is, for this country, destined to be the center of holiness doctrine and work.

EDWARD F. WALKER,
President I. H. U.

It was a great thing for the Church when the Illinois Holiness University was turned over to the Pentecostal Church of the Nazarene. By this gift we received a magnificent property located in one of the richest sections of the Nation. It is centrally located, and easily accessible from all parts of the country. We should rejoice together.

On this property is a fine large campground with a beautiful, large tabernacle. Just the place for a great central campmeeting. It is in a beautiful, shaded grove of sugar trees.

Also a splendid college campus, upon which are two large, well-built and well-equipped school buildings, with room for seven other large buildings. A strong school is already established with an able Faculty and a fine body of students.

All this is now the property of the Pentecostal Church of the Nazarene. It is held by a Board of Trustees appointed by the church, and is incorporated under the church. The church is now responsible for the success of this institution, and no doubt will gladly assume the care. There is here one of the greatest opportunities that is open to the church. This is destined to be a great school.

Dr. Ellyson has just returned from a short trip through Iowa and northern Illinois. He found great interest in the school in all of the churches. In one place he sold eight lots. On his way home he purchased over one hundred volumes of books in secondhand bookstores in Chicago for the library. A lot of new books have also been ordered.

The new laboratory apparatus has been received, and Professor Hoover is taking great delight in testing it. New cases and tables have been placed in the laboratory, so that we are prepared to do better work than ever before.

We have just ordered three new Crown pianos from the George P. Bent Co., of Chicago. They will be here in time for the opening. This will be a great help to our music department.

Cleaning is now going on, getting ready for the opening. The halls in the girls' home have been treated to a new coat of alabastine, which has brightened them up, and made them very pleasant.

Brother Livingston, from Wisconsin, with his family arrived yesterday. They have rented one of our larger houses, and are now moving in, their goods having already arrived. There will be five or six students for the school from this home.

Mrs. Gookin, the piano teacher, and Professor and Mrs. Greer, also teachers, came in this week, and are getting located. Also some of the old pupils are beginning to arrive. The population of Olivet is growing very rapidly.

The last Sabbath services were well attended, and were exceptionally good. There was a great tide of victory. The people are expectant of great things this year. The same note of victory was very manifest at the Wednesday night prayer meeting.

pool, Ohio. We will have Bud Robinson and W. R. Cain with us in February. And as we have the Holy Ghost with us all the time, we expect great things here this year. Pray for us. God bless the **HERALD OF HOLINESS**, and all the family!

GILBERT E. MARTIN, *Pastor*.

LOS GATAS, CAL.

We are on the victory side. The tent meeting here has gone into history. It was a great blessing. On July 24th a little girl was born into our home. The Lord has made us all well again, so that after some lay-off I am able to resume evangelistic work. The Lord is good in opening the doors for meetings. On last Friday, September 5th, I went to Oakland to the all-day monthly meeting. These all-day

meetings are coaling stations for the preachers of the district. God is wonderfully pouring out His Spirit in these meetings. We expect that our beloved District Superintendent will take the field, and give all of his time to the district. Pray that God will bless this field.

A. J. NEUFELD.

RESERVE, N. M.

Since our last report we have seen a goodly number pray through at the altar, for either pardon or purity, and have assisted in setting one new church in order. This was at Alma, N. M. Brother and Sister Cagle were at this place, and did most of the preaching. Their labors were greatly blessed of the Lord in these parts. We have two churches now on our charge, and we are kept very busy with them.

ONE MORE IN ILLINOIS !

LERNA, ILL., Sept. 15, 1913.

HERALD OF HOLINESS:

Organized new church at Lerna, Ill., September 14th. Twenty-two charter members. More to follow. Good, new church property, valued at over two thousand dollars, turned over to us.

E. F. WALKER.

WANTED:

1,000 Christian Workers!

We want a thousand Christian workers who are interested in saving the youth of our land from immorality and also in redeeming as many as possible of those who have fallen.

We want those who are willing to do some real work for this cause.

We will soon issue the sample number of and want everyone we can enlist in the work to take a sample paper and secure as many subscribers as possible.

We can not hope to make any profit from the paper, but will publish it because there is a great need for it.

Hence we can not offer commissions, but ask you to join us in a voluntary service for the Master.

Send us a postal card with your name and address, and request the samples and blanks.

NOTE.—We are not looking for persons to promiscuously hand out samples. We can readily give away far more copies than we will have. We want persons who will take a few samples and do systematic and persistent work until they accomplish something.

PUBLISHING HOUSE of the

PENTECOSTAL CHURCH OF THE NAZARENE
2109 Troost Avenue
Kansas City
Mo.

The Lord is blessing and leading on to victory, in spite of the fact that the devil is ever present contesting the ground.

L. LEE GAINES and WIFE.

EDGEWOOD, TEXAS

Our meeting at this place closed August 31st with shouts of victory. The town just about boycotted us, but God was on our side, and a few souls got saved or sanctified. We took six good members into the church. A Sunday school was organized with twenty-eight members.

V. S. COUGHRAN, Pastor.

RYAN, OKLA.

Our summer's meeting has come and gone. Mother Brown and Sister Lula Dilbeck did the preaching and Sister Virdie Salee led the singing, so you know ye had a good meeting. The crowds were large from the start, and about thirty prayed through to victory. We were to have had Rev. C. P. Roberts, of Pilot Point, Texas, with us in our meeting at Pleasant View church, but in some way he was hindered but God gave the victory, and quite a number found the Lord in pardon or purity. Seven joined the church.

J. S. COLLINS.

MONTOYA, N. M.

The holiness meeting held recently by Rev. Charlie Robinson and wife at this place was a splendid success. The preaching was clear, forceful, and unctuous, and served to break down considerable preconceived prejudice that the people of the town had against the doctrine of holiness prior to the meeting. A Nazarene church was organized, and I was chosen as temporary pastor.

L. P. FRETWELL.

Superintendents' Directory

GENERAL SUPERINTENDENTS

P. F. BRESEE.....Los Angeles, Cal.
1126 Saneet Street

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

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

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

Oklahoma District Assembly, Ada, Okla.....October 22-26
Kentucky District Assembly, Newport, Ky.....November 13-16
The New Iowa District Assembly, Marshalltown, Iowa.....September 17-21
Clarksville District Assembly.....November 5-9
Alabama District Assembly.....November 20-23
For further information, address Rev. H. F. Reynolds, Bethany, Oklahoma City, Okla.
The first service in connection with each assembly will begin on Tuesday night, 7:30 o'clock. Let all the members of the assembly plan to be present at the first service.

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

Kansas City, Mo., Missionary Board, October 9-12
Olivet, Ill., Chicago District Assembly.....September 30-October 5
Delight, Ark., Arkansas District Assembly.....October 14-19
First session of all District Assemblies at 7:30 p. m. of the first day advertised.



DISTRICT SUPERINTENDENTS

ABILENE

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

ARKANSAS

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

ALBERTA (CAN.) MISSION

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

ALABAMA

C. H. LANCASTER.....Jasper, Ala.

BRITISH COLUMBIA DISTRICT

REV. G. S. HUNT.....Victoria, B. C.

CHICAGO CENTRAL

J. M. WINES.....Greenfield, Ind., R. F. D. No 9
Falmouth, Mich., All-day meeting September 10
Hammond, Ind.....September 17
Mansfield, Ill.....September 18
Flithian, Ill.....September 19
Fairmount, Ill.....September 20
Butler's Ford, Ill.....September 20
Danville, Ill.....September 21
Georgetown, Ill.....September 22
Olivet, Ill.....September 23
Seymour, Ind.....September 24
Indianapolis, Ind.....September 25
Connersville, Ind.....September 26

CLARKSVILLE

J. A. CHENAULT.....Chestnut Mound, Tenn.
Monterey, Tenn.....September 30-October 1
Clarksville, Tenn.....October 3-5
Erin, Tenn.....October 6-7
McGhee's Chapel, Tenn.....October 8-9
Faxon, Tenn.....October 10-11

Paris, Tenn.....October 12
Rutherford, Tenn.....October 13-14
Friendship, Tenn.....October 15-16
Granville, Jackson Co., Tenn.....October 19

COLORADO

C. B. WIDMEYER.....Colorado Springs, Colo.
226 N. Chestnut St
Stigler, Okla.....September 25-October 5
Loving, Okla.....October 8-19
Little Rock, Ark.....October 22-November 2

DALLAS

W. M. NELSON.....Texarkana, Texas
Winsboro, Texas.....September 26-28
Majors, Texas.....September 29 to October 1
Big Sandy, Texas.....October 2-5
Jacksonville, Texas.....October 9-10
Troupe, Texas.....October 11-12
Elkhart, Texas.....October 13-14
Batson, Texas.....October 17-19
Lufkin, Texas.....October 20-21
Burrows Chapel, Texas.....October 25-26
Whitesboro, Texas.....October 27
Ash Grove, Texas.....October 28-29
Valdasti, Texas.....October 30-31
Culeoka, Texas.....November 1-2

DAKOTAS AND MONTANA

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

IDAHO

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

IOWA

B. T. FLANERY.....Olivet, Ill.

KANSAS

H. M. CHAMBERS, 200 E. 3d St., Hutchinson, Kas

KENTUCKY

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

LOUISIANA

T. C. LECKIE.....Hudson, La.
Canla, Ark.....September 14-21
Pitreville, La.....October 11-19

MISSOURI

MARK WHITNEY.....Des Arc, Mo.
Moark, Mo.....September 12-24
Birchtree, Mo.....September 25
Winona, Mo.....September 26-28
Des Arc, Mo.....September 30
Annapolis, Mo.....October 1
Maplewood, Mo.....October 2
Irondale, Mo.....October 6
Sabula, Mo.....October 7
Mill Spring, Mo.....October 8
Ellington, Mo.....October 9
Corridan, Mo.....October 10
Bunker, Mo.....October 11-12
Redford, Mo.....October 13

NEBRASKA

Q. A. DECK.....917 W. 5th St., Hastings, Neb.

NEW ENGLAND

N. H. WASHBURN.....Beverly, Mass.

NEW YORK

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

NORTHWEST

DeLANCE WALLACE Box 304, Walla Walla, Wash

OKLAHOMA

New Burg, Okla.....September 19-21

PITTSBURGH

N. B. HERRELL.....Lisbon, Ohio
Celina, Ohio.....September 16-17
Marion, Ohio.....September 19-21
Columbus, Ohio.....September 22-24
Lisbon, Ohio.....September 29-October 5

SAN FRANCISCO

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

SOUTHERN CALIFORNIA

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

SOUTHEASTERN

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

SOUTHEAST TENNESSEE

S. W. MCGOWAN.....Rt. 3, Santa Fe Tenn.

WASHINGTON-PHILADELPHIA

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

Death Notices

Trumbauer—Anna Hoffman Trumbauer, the dearly beloved wife of Rev. Horace G. Trumbauer, district superintendent of the Washington-Philadelphia District, Pentecostal Church of the Nazarene, swept through the pearly gates Thursday night, 7:30, September 4th. She was perfectly resigned and her departure was peaceful. She was ill ten days with typhoid fever, being taken to the Reading hospital, Reading, Pa. It is a crushing blow to her husband and children who had gathered at her bedside in the hospital, who are deprived of a loving wife and mother. May all the Christians remember Brother Trumbauer financially, as our dear brother is in need of our worthy support during his bereavement of his companion. She was buried Monday afternoon in Reading, Pa.—R. E. BOWEN.

Cloud—Jennie Cloud was born January 5, 1872, and departed this life July 19, 1913. She was converted in Sulphur Springs, Texas, in 1900 and was sanctified the year following. She was for some time a resident of Wolfe City, Texas, and at one time

she worked for the children's home in Peniel, Texas. She was a member of the Nazarene church at Palmersville, Okla. She leaves a sister, three brothers, and a host of friends to mourn her loss.—HER PASTOR.

Mowdy—On July 9, 1913, Sister Lassa B. Mowdy, wife of Rev. C. W. Mowdy, passed away from this life. Her death was a triumphant one, her last words being, "Sweet Jesus! Sweet Jesus!" She was born November 4, 1874. She had lived a consistent Christian life for seventeen years. She leaves a husband and seven children to mourn her loss.—CLAUDE FORTH, Pastor, Marlow, Okla.

Foster—Mary Eva Young was born September 16, 1860. She was married January 5, 1875, to George Foster; eight children were born to this union. Her husband and five children survive her. She united with the Methodist Episcopal Church about twenty-five years ago, was sanctified one year later at a meeting held at Decatur, Ill., by the Revs. Inskip and McDonald and William Taylor. Since that time her life has been one of Christian activities, holy zeal and service. Her last hours on earth were a glorious benediction to those who had the privilege to be with her as she passed away at her home, March 18, 1913.—REV. W. A. NICKEY.