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## A Misconception About Holiness

It is a serious mistake to suppose that holiness will prove an infringement on our rights, or a diminution of our rational enjoyments and happiness. Man was created in the image of God, which was holiness, certainly, and it is a fact that in this original state of holiness he was supremely happy, and perfectly contented and satisfied. It was only when that relation of holiness was broken by sin that happiness was marred, and contentment fled. And these disastrous consequences followed immediately upon the lapse into sin. This historic and undeniable fact is brief, but perfectly conclusive as an argument. It proves that happiness has no essential connection with sin, that it is in no way dependent upon it for its existence. Contrariwise it shows that holiness and happiness have a fixed and natural and necessary connection. This truth is further emphasized by the fact that the moment a man who thus has lost in Adam his original state of holiness regains that state, by the act of entire sanctification, through the blood of Christ, he regains his happiness, and the "joy of the Lord" becomes his strength. It is for this reason the Lord demands and expects holiness of us, and has provided for it in the atonement of His Son.

This restless, un-named longing for an unattained state of happiness, and the wild and mistaken means resorted to to secure it by the natural way, all means simply the involuntary of a need of this holiness as the only condition to attaining the desired happiness. The man himself does not understand this, but all the same he is the unconscious witness to really saved men that holiness is what he needs, and what unconsciously he is seeking when he seeks so assiduously for happiness.

No unhappy man is at his best, and can not therefore be useful to the fullest extent of his possibilities. Hence the proposition is true that holiness and usefulness bear a logical and essential relation. They are as inseparable as are holiness and happiness. Holiness is thus seen to lie at the very entrance of life and progress and achievement.

## Holiness and Fruitfulness

Holiness bearing such a vital and logical relation to happiness and usefulness, it follows that it bears an equally vital relation to fruitfulness. This is a tremendously important consideration. It is for fruitfulness that God saves us. He saves us that we may bear much fruit, for herein alone is the Father glorified. We glorify Him in our fruit-bearing. We are truly happy only as we are holy, and we are useful only as we are truly happy, and we are only truly useful as we bear fruit for our Lord and Master.

This will disclose the reason for God's insistence upon holiness. It is for this that He says we are to be holy as He is holy. It is for this that he has willed we should be holy, and has made such ample provision in the blood of His Son for our being holy.

This view brings to our mind very impressively the relation of the holiness of God's people to the unsaved portion of the race. The unsaved are most vitally concerned in this matter of the holiness of the children of God. It is therefore not only the privileged heritage and the duty of the children of God; in a sense, it is likewise the inheritance of the unsaved. That is, it is the intended way of God reaching them for their personal salvation, and is thus provisionally their heritage as

a divinely ordained means of His reaching them. So that by refusing holiness we not only spurn our own birthright, but we deny to the unsaved their birthright also.

Strangely—and not strangely from another point of view,—a religion of holiness is the kind the unsaved like and believe in, and often say is the kind they want when they seek to obtain religion. They see in it something full of meaning and potency and blessing. We have often wondered if they did not unconsciously, by a kind of intuition, see in it the only hope for being reached finally, efficiently, and being brought to Christ. Certain it is that men of the world expect Christians to be Christ-like. In certain regions the heathen call Christians "Jesus-men." Here is an unconscious tribute to the plan and the wisdom and purpose of God. God says "Ye are my witnesses." We are His epistles known and read of all men. We are the light of the world—the salt of the earth. The strongest witness for Christ is a holy life. This most truly reflects His spirit and His life and His character. It is this against which there is nothing that can be truthfully said. All the world must bow in acknowledgement before the beauty and force and attractiveness of this holiness of life and character. This is what God wants and is seeking in His children. It is by this He is to effectually witness to an unbelieving world the truth and reality of the religion of His Son. Let us be true to this His ideal and plan and purpose for us, and thus glorify Him in our bodies and our spirits which are His.

## The Place of Courtesy

If we were to attempt to designate the place where courtesy belongs, we would have to say "everywhere." Certainly there is no place in life where true courtesy does not shine and bless and elevate by its exercise. There is no place where its absence does not make things unhappy, ill-at-ease and unseemly. The Bible explicitly commands this virtue. The apostolic injunction is, "be ye courteous." Emerson has well said something which all should keep in mind, in the words: "Life is not so short but that there is always time enough for courtesy." It requires no more time to be courteous than it does to be brusque. Besides, it costs no more. It really takes no time or effort, and costs nothing, if there be in the heart the true spirit of courtesy.

Besides this, it is a fact that courtesy has a real cash value, and the lack of it often is costly in the extreme. A train was about leaving the station and an old, crippled man was in the act of boarding the car. The flagman who was standing at the steps exclaimed impatiently, "get abroad, old limpy." The old man gave a grieved look at the flagman, and passed on into the car. Later he called the flagman to his seat and had him sit down by him. He said to him: "Young man, I love boys, and understand how hard it is to get them launched in life with good jobs. I want to impress upon your mind the necessity and advantage of politeness in your work in life. You were very rude to me as I was getting on the train. I forgive you. I am the President of this road, and a whisper from me would discharge you, and forever bar your re-employment on the system again. I am more deeply interested in your success than in avenging your affront, but want to remind you that there are multitudes of people who would have but one thought, and that would be to fire you and thus protect their passengers from your discourtesy. I want to protect my passengers by a promise from you that you will not be rude again, and I want to keep your job for you."

The "sweet flower of courtesy" tends to the making of happiness in two directions—both in the heart of the one who practices it, and in those toward whom it is exercised. He who would have friends who would carry along life's pilgrimage a conscience void of offense, and create happiness in others as he goes, must see to it that this sweet flower of courtesy is ever alive and blooming within his heart.

One of the New York papers tells of a hackman who brought suit against a railroad, one of whose employees used rough and insulting language in ordering him away from the entrance to the station building. The station master in ordering him off did not use very vituperative language, but it was needlessly severe, and the hackman considered that his feelings had been hurt \$1,000 worth, and the jury agreed with him and gave a verdict for that sum in his favor. This shows how the courts are coming to recognize the rights of people to civil and courteous treatment from the employees of these great corporations. It shows also that discourtesy is often very costly, and that politeness pays well always and everywhere.

**Unappropriated Treasures**

The unappropriated treasures of this world are something the mind can scarcely conceive. As marvelous as have been the vast wealth dug from the earth there are yet treasures untold in her bowels which spade and pick have never yet touched. Many a man has worked and toiled in poverty on a poor farm and died poor while the farm held within its bosom the richest phosphate or other precious deposits which later greatly enriched other owners with millions. The same is true of faith. In Christ Jesus we have illimitable wealth which comparatively few realize. When we accept Christ in pardon and enlist under His banner we only begin as disciples to learn what are the riches and treasures in His great heart for us. We thus only enlist as learners and should go on to perfection in our search. So few, however, persevere and pay all the price for coming to a full knowledge of the riches and treasures to be found in Him of all who will pay the price. Not all therefore who have Christ know or realize what vast meaning and wealth are to be found in Him.

The same is true of the Bible. We have this great revelation from God, but how few comparatively pay the price and find out all the treasures contained in this glorious Library of inspired books. O the sad pity of so much needless poverty of sacred knowledge in this world. There are such vast stretches of ignorance of God and His word where there might be the wealth of wisdom and knowledge and love and divine gifts and bestowments.

It is related of an old man in New Jersey that he discovered some time ago the sum of five thousand dollars in his Bible which had been laying among its pages for thirty-five years unknown to him. In 1874 an aunt of his died and in her will were these words: "To my beloved nephew I will bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just and lawful debts are paid." The estate amounted to only a few hundred dollars, which was soon spent; and her nephew neglected his Bible for thirty-five years, not knowing of the treasures it contained. He lived in poverty all this time. Finally one day while packing his trunk to move to his son, with whom he expected to spend the few remaining years of his life he discovered the five thousand dollars hidden away among the leaves of the Bible.

What a great danger there was that he would live out his life and die in poverty and in ignorance of what he owned but had never appropriated! What might he not have accomplished with this capital during those thirty-five years of poverty and stress! What vast loss in not only what might have been accomplished by actively employing that capital, but in the matter of simple interest of this sum for so many years! From every point of view it is pathetic to think of the sad and lamentable mistake of neglecting the Bible so long and reaping such a tragic harvest. Inconceivably sadder is the thought of the spiritual loss from neglecting the reading of the Bible.

But is not this what is being enacted before our eyes every day? Are not multiplied thousands living in intellectual and spiritual poverty in the matter of biblical knowledge and privilege with the Bible in their arm's reach all the while? When will men believe and learn that in this blessed book divine are hidden treasures and wisdom and riches far greater than all the gold of Ophir or bank stocks and bonds of all the world? Shall it forever continue to be the sad and true lament that "My people perish for lack of knowledge"?

**Reflections**

Reflecting over our recent trip East in visitation of two of our Assemblies we are led to a few statements. In the first place we were greatly pleased at the evidences of progress being made in so many respects. There was substantial progress evidenced by the reports along very many of the lines of real church work. There was shown a most commendable spirit of devotion among the preachers, in some cases this devotion reached the plane of real heroic self-denial. We mentioned some cases in our editorial correspondence from the seats of the Assemblies. One case we did not mention was that of one young brother who during the past year had witnessed the tears of his own hungry children for bread which his inadequate salary disenabled him to supply.

A thrillingly interesting incident was the salvation of a drunken young man at the altar. He came to Mrs. Dr. Norris' back door one day asking for something to eat. She supplied him and talked to him about his soul, and invited him to church that night, and he promised to come. He was on hand, and came to the altar half drunk. He remained long and was patiently prayed for and with until he came through. At subsequent meetings he was present, and sane and sober, giving every evidence of being saved.

We enjoyed meeting with Brothers Creel and Peavey and found them fine yoke-fellows indeed. They are true men of God, and have all the interests of the church, including the Publishing House, on their hearts.

Dr. Bresee's sermon Sunday was a great deliverance, and was attended with power from above. He is great in the pulpit, and God greatly honors his messages.

The people everywhere were exceedingly kind to us, and the Publishing Interests seemed to occupy a very warm place in the hearts of the brethren. This unexpected trip to the East was one of labor, but of pleasure as well, thanks to the very kind and brotherly and helpful spirit of the Assemblies visited.

**Faith Is the Golden Key**

There is a song that says prayer is the golden key which unlocks the treasure house of God. It can more appropriately be said that faith is such a key. Prayer is essential, and wonderfully mighty in the religious life, and by no word we say would we in the least minify the essential nature or the glorious benefits and blessings of prayer. It is yet true

that there can be no true prayer without faith. The man of faith will be a man of prayer.

The student of the New Testament will be greatly impressed with the prominence which faith receives in this sacred book. "Without faith it is impossible to please him." "When the Son of man cometh shall he find faith in the earth?" "This is the victory that overcometh the world, even our faith." God wants and seeks earnestly to be trusted by His children. Faith works by love, and the trusting saint will be the loving saint. He honors confidence in His Word. To nothing whatever does He attach richer and more varied promises of blessing and enlargement than to faith in His Word. The heroes the Bible honors, and whose glories it celebrates, are not heroes of valor or of wisdom or noble achievement but heroes of faith.

On this basis the great Reformation was projected, "The just shall live by faith." Who that has read the thrilling history of Luther, or his great reformation, was not impressed with the solitariness and glory of the cry and the supremacy of faith. This was the clarion note of the mighty reformer. As then, so today, it is true that trust in God, unquestioning, expectant, implicit faith in God, is the highest wisdom to which mortals can hope to attain in this life, or even in the next. How ridiculous the supposition that skepticism is a sign of superior wisdom. Skepticism is at best but a negative, destructive quality. The positive thing of real faith, which believes greatly in great things, yea in the greatest things, is a far higher exercise of mind and spirit than all the negations and doubts and questionings of mere skepticism.

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FORGIVENESS is a divine art which is learned alone in the school of Christ.

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THE ABILITY to do great things depends upon doing one little thing well which is to shut out absolutely from the mind everything else for the time being.

# THE EDITOR'S SURVEY

## Big Business as an Ally

What may be termed big business has many evils, and has been subjected to many serious indictments for numerous wrongs. We are glad to note one point in which involuntarily big business is coming to the aid of the great battle for temperance and prohibition. It is becoming more and more common for the great railroads and factories and huge business concerns to demand total abstinence of their employees. This is having very great influence in the battle with the liquor traffic. When men find that the retention of their lucrative jobs depends upon their sobriety, they will be surer to discard the drinking habit, and this will very soon make of them prohibitionists. The action of Secretary of the Navy Daniels in banishing alcoholic stimulants from the Navy has had a tremendous effect in the same direction. The truth is, liquor is fast taking its proper place as a discarded and discredited curse among all classes of civilized people. The *Chicago Inter-ocean* sees this point, and in a recent article says, with force and pertinency:

Time was, and not very long ago, when the brilliant alcoholic could hold a job in almost any trade or profession despite his unreliability. That time is past. Industry has come to realize that dependability is better than brilliancy and that brilliancy itself is more common with men of clear heads than with those whose brains are muddled with alcohol.

One of the many factors which has made for putting a premium upon sobriety is the workmen's compensation law. This law lays "increased burdens on the employer in the way of compensation for injuries received," according to a circular letter to all of its employees written by the general manager of the Sheffield car works of Three Rivers, Mich.

This letter calls attention to the fact that sober men are required to avoid accidents in the plant, and has an acute bearing upon the local situation inasmuch as it is made clear that the policy of the company is opposed to saloons. Three Rivers is a "dry" town. There is a movement afoot there looking for the resubmission of the "wet and dry" issue to the voters, and the circular letter plainly states that any employee of the company who signs a petition for resubmission will jeopardize his position with the company. Thus, it runs in part:

We desire to advise you that in signing petitions for submission of the local question again to a popular vote all persons in our employ who do this are by that act placing themselves in opposition to the interests of this company.

It has become doubly necessary that this company employ only sober, clear-headed men who have at all times the full possession of their faculties. There is no question that the open saloon greatly increases the use of intoxicating liquors and is therefore opposed to the interests of this company.

## Afflictions vs. Glory

This is just the form of the statement if made with any regard to accuracy. The afflictions of life, according to Paul, have a mission, and their mission is one of great beneficence, so that these afflictions are really our best friends, if we would but see and believe the deepest truths respecting them. It is too often that we look upon them as enemies. It is like looking upon our greatest benefactor, who gives us unnumbered acres of land filled with the richest gold deposits, as our enemy because we are to mine this wealth and wait a while for their development. We fall out with our benefactor because he did not mine this ore, and furnish us the gold bars, instead of the land with the glorious rich deposits within its bosom. Dr. Jowett puts Paul's statement of the case strongly when he says:

Well, now, here in this chapter the apostle is again at work weighing his afflictions, and such as you and I will probably never experience—afflictions which pierce and bruise both body and soul. What is he weighing against them? Let me recall his words: "This light affliction which is but for a moment . . . a far more exceeding and eternal weight of glory" In this radiant and songful outburst, he is comparing his sorrows and afflictions with the glory towards which he is hastening, and in which he is one day to be clothed. It is "afflictions" versus "glory," and weighed together the afflictions are like dust in the balance.

They are not mere burdens laying upon him like heavy loads; they are active things, always busy. And their business is to enrich him with spiritual glory. "Our light affliction worketh for us a weight of glory."

Now that is a startling combination, but it is just such as happens in the Word of God. Afflictions working glory! It makes one think of unattractive pitch-blend bringing forth the precious element of radium. Afflictions working glory! It makes one think of black tar giving birth to all the colors of the rainbow. It makes one think of the dark night evoking the subtle perfumes of the flowers. Afflictions working glory! It makes one thing of the gloomy sward which woos the nightingale to sing.

## The Highest and Best Test

After all, the highest and best test of fitness for recognition among us for enlistment in God's service is the test of love. If a candidate love supremely the Lord who has redeemed him, and would lay down his life in His service, there is no bar, or there should be none, to the recognition and authorization to such candidate for the church's endorsement as one of her laborers in the common vineyard of the Lord. This is not to contradict the rule that there should be insisted upon very careful and mature preparation for the Lord's work. The point is that when there has been no possible opportunity for scholastic training, and yet one has been signally blessed of God with an enlarged vision and abundantly fruitful labor in soul-winning, and there is evidence of a deep and self-sacrificing love for the Lord, there should be no bar to the admission of such to the ranks of workers. Points in illustration of our position are furnished in the *Continent* as follows:

At the time of the Boxer rebellion a Chinese, while the sword was held against his throat by his threateners, was asked "Are you a Christian?" He answered "Yes."

The remarkable feature of his case was this: Three times he had appeared before the church authorities and had requested to be admitted into church membership. Three times the authorities had asked him questions which involved dogmatic answers, and because the man could not answer such questions in language that was satisfactory, the authorities once, again, and still again had told the man he was not fit to become a member of the church and bear the name of Christian.

But when the crucial hour and the ultimate test of his devotion to Christ broke upon him he did not hesitate an instant to meet the shame and peril of bearing Christ's name, and to face even death itself for the Master of his soul.

Dr. Charles Hodge had a story which he loved to tell. Not only did every generation of classes attending the theological seminary hear it from his lips, but every generation of classes heard it repeatedly from his lips. It was the story of a theological student who went before his presbytery to be made a minister. To that end an examination was necessary. The examination revealed that the man was not very acute in his scholastic and theological knowledge, and the presbytery declined to license him. Waiting a proper time he again sought licensure, but the presbytery still found him incompetent according to their standards.

What did the man do? He had given himself to foreign missions. Acting on his own coun-

sel and going forth at his own charges he went to the foreign field. There he did whatever he could do in connection with a mission station. He was not an ordained minister; he was what the world calls a lay worker. So he continued for years. "And," Dr. Hodge would say while the fire glinted in his eyes as he said it, "the most influential person for God in the entire station was that refused man, because his life was so consistent and so helpful, because he was so Christlike."

That is an instructive scene described by Ian Macfarlane when Mary Macfarlane appears before the session of the Drumtochty church. The elders, acknowledged as men of God by the entire community, are gathered in solemn assemblage and the applicant for church membership presents herself. The girl breaks down utterly in her examination for the sacrament, so that not even the gentlest of the elders could get a correct answer. Rising in great confusion and sorrow she said:

"A' see it wudna be fit for the like o' me tae gae forrit, but a' had set ma hert on't; it wes the last thing He askit o' His freends," and she left the session meeting before anyone could bid her stay.

"Moderator," said the elder who heretofore had been hardest to satisfy but who lately had received a baptism of God's Spirit, "It is a great joy for me to move that Mary Macfarlane get her token, and I will be wishing that we all had her warrant, oh, yes, for there is no warrant like loave."

The true test! how difficult it often is to find it. Once I went with a girl of 18 who was too timid to go alone before the session of her church. The minute she was asked about herself, about her faith and her experience, she burst into tears; she was incapable of any answer whatever. What should the session do? Without delay they interpreted her presence before them as indicative of Christian purpose, they saw in her tears an evidence of humility before God! and they cordially welcomed her to a church membership which she glorified under complicated and difficult circumstances for all the years until she received the crown of everlasting life.

## Piloted

There is nothing like safety. A feeling of insecurity is a feeling of agony. This is the thing about being lost in travelling which gives to it its greatest feature of distress. In the Christian religion there is the glorious fact of safety because we are being piloted by One who is perfectly familiar with the way and is absolutely capable of the wisest and safest guiding. *Zion's Herald* puts this truth well in the following:

We set forth upon the stream of life like an oarsman rowing with his back to the course. We can not see into the future. We can not anticipate the dangers of the way. We can not tell where the turns are coming until we get to them. How are we going to reach our goal in safety? We shall be piloted. First, Christ has gone before, and learned the way, and told us of it. Just as an experienced riverman goes over the course before a boat-race, and finds the safe, deep channel, and sets his flags to mark the way. In the next place, we are going to get our goal in safety because we have prayer for one oar and God's service for the other; and these are oars which do not break, or foul, or turn astray. Finally, though we can not see Him with the eyes of flesh, we do have a Divine helmsman whose hand is on the rudder, and whose all-discerning eye is on our course. If we pull by faith, He will steer by perfect knowledge. Never yet was trust in God misguided. We may fancy that now and then we scrape a rock, but how safely and surely we come to our goal at last!

## The Weight of Suffering

We can easily mistake the ministry of pain, and we often do. There is to the spiritual a deeply helpful ministry in suffering, if they will but see it so, and let patience have her perfect work. Dan Crawford, whom we recently had the great pleasure of hearing in a

wonderful address, puts this truth in a striking way when he says, as quoted by an exchange:

Dan Crawford gets at the heart of the matter better when he describes the suffering of Faulkner, the missionary, as "only a weight necessary to keep down the diver while he was collecting pearls." That is a noble interpretation and a true one also. Out of the deeps where men drink the cup of pain they bring their pearls of great price. The diver must have a weight to help hold him down where the pearls are found. Then up he comes finally with his precious gift. The weight has done its work.

### Dr. Orr's Answer to Higher Criticism

So much is made of the word "traditional" by higher critics that one would almost think that this word was a great criminal. Many preachers have grown quite afraid of the word, and seem to be afraid to use it except in derision. They eschew everything like tradition, as if it were essentially unbelievable, and to be forever discarded. This is the very essence of narrowness and shallowness. They forget or do not stop to think what consequences are to follow this foolish fear and abandonment of this old and perfectly innocent and useful word. Dr. Orr thus says a good word for this much misunderstood term, in his answer to higher criticism:

When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought and in the interests of a reconstructed theology, I answer, with fullest confidence, "None of them." "Traditional" these articles may be; if they are true, and a part of the unchanged gospel, and if the Church adheres to them as it should, they are bound to be "traditional." This word "traditional," does not alarm me. It is a "traditional" belief that the sun rises and sets, that the tides ebb and flow at regular intervals, that fire burns and water drowns and bread nourishes, that wheat produces wheat and barley barley; but we are not going to change our belief in these things simply because they have been long and commonly believed. The old constellations in the heavens are "traditional," but they will be moved from their places as soon as the truths of this old gospel. My ground for the confidence simply is, that they are there in the Bible, and that the world can never do without them. No church that is to live can afford to drop them from its creed.

### Tender Memories

It is manly and indicative of true moral strength, to have tender memories of mother or wife. Many silly young people have a notion that it is unmanly of puerile to tenderly revere and exhibit this emotion or sentiment with reference to loved ones. It is utterly fallacious. Many of the brainiest and best of earth have been so affected, and have not been ashamed to avouch the same before the world. It is a sickly and dangerous symptom when a young man or a girl is moved by any such silly fear or shame. It is manly and sturdily moral and sublimely great to cultivate a holy memory of your loved ones, and to show it on every proper occasion. The following are a few samples of some great men who have been conspicuous examples of the tenderest reverence for the memory of their loved ones. J. Marvin Nichols relates it in an exchange:

"This place is perfect," Charles Kingsley once wrote to his wife from the seaside; "but it seems a dream and imperfect without you. I never felt the loneliness of being without the beloved being whose every look and word and motion are the keynotes of my life. People talk of love ending at the altar. Fools!" Within a few days of his death, having escaped from his sickroom, he sat for a few blissful moments by the bedside of his wife, who was also lying seriously ill. Taking her

hand tenderly in his, he said in a hushed voice: "Don't speak, darling. This is heaven." John Bright spoke of his wife as the sunshine and solace of his days. When she died, he said: "It seems to me as though the world were plunged in darkness, and that no ray of light could ever reach me again this side the tomb."

Dean Stanley said: "If I were to epitomize my wife's qualities, I couldn't do it better than in the words of a cabman who drove us on our honeymoon: 'Your wife,' he said to me, 'is the best woman in England.' And I quite agreed with him."

"Why should you pity me?" Mr. Fawcett, the blind Postmaster-General, remarked to a friend who had expressed sympathy with him in his affliction. "My wife is all the eyes I want, and no man ever looked out on the world through eyes more sweet and true."

No man ever relied more completely on his wife's guidance and counsel than did John Keble, the poet of the "Christian Year." She was, as he often declared, his "conscience, memory, and common sense."

Dr. Pusey declared that the very sight and smell of verbena he offered to Miss Barber when he asked her to marry him—"the most sacred and blissful moment" of his life.

Dr. Wordsworth, one-time Bishop of Lincoln, said that his wedded life had been as near perfection as was possible this side of Eden.

### Gospel Rescue Too Cheap

The very simplicity of the gospel system of rescue is an offense of stumbling to many. Human nature persists in wanting to invest salvation with mystery and difficulty and the doing of some great thing instead of simply trusting—simply looking and living. The spirit of Naaman the Syrian still persists in humanity's heart and many a man is baffled and stumbles over the very simplicity of the conditions on which are suspended the marvelous benefits of the shed blood. If salvation were suspended upon the payment of some great sum of money, or the making of a long and painful pilgrimage to some remote point, men would the more readily undertake to meet these difficult conditions than they often are to simply trust and be saved. Man wants to get himself into it in some way, and to be able to say, "see what I have done." The humble way of the cross and faith is perplexing to some, is offensive to others, is a mystery to still others, so that first and last the devil gets nearly all who want salvation to hesitate upon some point or other and thus delay the matter of their return to God. G. Campbell Morgan illustrates the simplicity of the conditions, and the difficulty this simplicity puts in the way of many, as follows:

A collier came to me at the close of one of my services and said: "I would give anything to believe that God would forgive my sins, but I can not believe that He will forgive them if I just turn to Him. It is too cheap." I looked at him, and said: "My dear friend, have you

### When to Pray

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When skies are clear, and thoughts ascend,  
As arrows from the tighten'd string,  
When faith and love in gladness blend,  
And heavenly hope is on the wing—  
Then is the time to pray.

When clouds hang low, and hearts are faint,  
And tired thought eludes our grasp,  
When all our words seem but complaint,  
And all our need a hand to clasp—  
Then is the time to pray.

And from the prayer that half was song,  
And prayer that only was a cry,  
God's blessings shall thy pathway throng  
To each his love make full reply—  
So always, always pray.

—Pacific Presbyterian.

been working today?" "Yes, I was down in the pit." "How did you get out of the pit?" "The way I usually do—I got into the cage and was pulled to the top." "How much did you pay to come out of the pit?" "Pay? Of course I didn't pay anything!" "Were you not afraid to trust yourself in that cage? Was it not too cheap?" "Oh, no," he said, "it was cheap for me, but it cost the company a lot of money to sink that shaft." And without another word the truth of that admission broke upon him, and he saw if he could have salvation "without money and without price," it had cost the infinite God a great price to sink that shaft and rescue lost men.

### More Bluff and Blustering Than Sincerity

Most of the infidelity is more bluff and bluster than sincere and honest doubt and difficulty in believing God or His Word. We have no end of patience with honest doubt, and would not for a moment do despite to it or show disrespect to it. But we are persuaded that there is very little of such today. Men want to disbelieve, and try to do so to bolster up or defend with themselves bad lives. There is a vast amount of such infidelity, as this which accommodates the creed or the lack of creed to secret sins and conscious guilt. There is, however, little or no comfort derived from such source. Down in the soul there is unrest and disquiet and pang. Such confession has often been made by unbelievers, who, after having lived such false lives with themselves and the public long years, have admitted that all along there was unquiet and heartache. When brought face to face with the full import of their unbelief, infidels generally break down. When facing the real meaning and the true consequences of their skepticism they generally surrender the question and admit the truth of what they have so long denied. The *Congregationalist* tells of one case of a young man who surrendered after being brought face to face with his unbelief:

It was in a country store one evening. A number of young men were sitting together about the stove, telling what they didn't believe and what they were not afraid to do. Finally the leader of the company remarked that, so far as he was concerned, he would be willing any time to sign away his interest in Christ for a five-dollar bill.

"What did I understand you to say?" asked an old farmer, who happened to be in the store, and who had overheard the remark.

"I said that for five dollars I would sign away all my interest in Christ, and so I will."

The old farmer, who had learned to know the human heart pretty well, drew out his leather wallet, took therefrom a five-dollar bill and put it in the storekeeper's hand. Then calling for ink and paper, he said: "My young friend, if you will just step to the desk now and write as I direct, the money is yours."

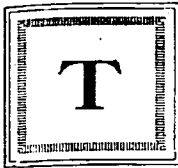
The young man took the pen and began: "In the presence of these witnesses, I, A. B., for the sum of five dollars received, do now, once for all and ever, sign away all my interest"—then he dropped the pen and with a forced smile said: "I take it back. I was only fooling."

That young man did not dare to sign that paper. Why? He had an accusing conscience. He knew that there was a God. He believed in religion. He meant to be a Christian some time.

And so do others. Notwithstanding their apparent indifference, their trifling conduct, their boasting speech, they would not today for ten thousand dollars sign away, if such a thing were possible, their interest in Jesus Christ.

"One of the saddest of things is for a child of God to drown out the 'still, small voice' by chattering."

"If, after our hearts have been cleansed by the Holy Ghost, the devil gets back in, it is likely because we failed to keep our mouth shut."



**T**HAT law which causes like to seek like—the attraction of affinities—has obtained ever since the morning stars sang together. Harmony is fundamental in strength as well as in beauty; it is a prerequisite of life and development. We say that men agree to come together and unite in an organization for certain purposes. A truer conception is that they find themselves in whatever organization it may be, because the purpose of the organization was already in them; they were united, and the organization is the natural, necessary expression of that unity.

The most pitiable failure is a mechanical union, even that of effort, which is lacking in unity of heart and spirit.

In the spiritual as well as in the natural realm this law exhibits both a positive and negative force: it not only draws together the like, but severs the unlike. There were these two aspects of the law working at the birth of the Church, in the time of the coming of the Holy Ghost: the hundred and twenty were all together in one place because they were of one accord, but also because there was no other where for them to go. That which had come to their lives as a living hope, was a force which also severed them from other Jews. The new Church came into existence, not because a small body of men decided to form a new ecclesiasticism, but because they each had become possessed of a principle which, despised

Will this creed that is creedless lift him  
Who's fallen, is wounded and sore?  
Will it strengthen his limbs, revive him,  
And say to him: "Son, sin no more!"

'Tis a creed for the education,  
Will it help the unlearned as well?  
Will it help the poor and lowly,  
And open a prisoner's cell?

and rejected by the world, forced the possessors out from among the world, into a living unity of themselves.

The Master, knowing the futility of union in name without unity of life and purpose, prayed, in the hour of His agony, in the shadow of the cross, that His followers might be made one, even as He and the Father were one, and lest future generations should fail to understand, He stated the process by which that unity must come—through sanctification, holiness, the baptism with the Holy Ghost.

Let me restate this thought: Upon the authority of Jesus Christ, the only basis of Christian unity is through the baptism with the Holy Ghost in entire sanctification, producing holiness.

Nothing was farther from the thought of the worshippers at the old hall in Crockett City, than the starting of a new denomination. The prayer of Jesus for His disciples, and for all who should believe on their words, having been answered in the coming of the "Promise of the Father," each had departed quickly, with joy and gladness, unto his own company, as a bearer of blessing. There was no doubting that their testimony would be received by pastor and church. Astonishment was followed by grief as their love made perfect strove in vain to open blinded eyes and soften hardened hearts that the reality of the gospel of Jesus in its effective cleansing and empowering baptism might be known.

It was not long, however, before these sanctified people discovered that the new life-principle, the indwelling Holy Spirit whom they had received, had of itself separated them

# One in the Holy Ghost

An Extract from "Caleb of the Hill Country,"  
By C. A. MCCONNELL

unto themselves, as truly as the hundred and twenty were separated unto themselves in the upper room. At Crockett City they were, as we have seen, excommunicated, expelled, and excluded from fellowship in the churches. At other places, where formal action was not taken, the spiritual cleavage was none the less marked and effective.

The Spirit of Jesus and the spirit of the world can not mix. The carnal mind is enmity against the Holy Ghost. These people found that it is as impossible for men filled with the Holy Spirit to walk in unity and fellow-

## The Man With the New Religion

By ELLEN STATA TAYLOR

Here's a man with a new religion,  
For those who in mansions do dwell,  
'Tis faith that is free from bloodshed  
With never a heaven nor hell.

Let us wait, nor condemn unjustly,  
And put this new faith to the test:  
Will it make a man self-denying  
In service to all the distressed?

Has this man of this new religion  
Shown ever his faith through his life—  
A life of service to fellow men,  
Untarnished midst greed and strife?

Will he sell his most cherished treasures?  
His all give, the starving to feed?  
Will he wander alone, an outcast,  
To shelter the wretched who need?

When he's lived as lived our Redeemer,  
Has suffered and slept in the grave,  
To come forth from the tomb triumphant,  
And has proved that his faith can save,

When he's lived and died and risen,  
And has quickened the hearts of men  
Two thousand full years, transforming  
The earth into beauty again,

Let him boast of his new religion  
In place of the Gospel of old,  
Until then we will follow Jesus;  
He'll kindly lead us to His fold.  
—Zion's Herald.

ship with a holiness-fighting. Spirit-rejecting church, as for Christ to walk in harmony with Satan. For a holiness man to remain at one with an unsanctified church, one of two things was certain: either the church would receive his testimony and seek his blessing, or else his holiness would be but a meaningless term, and he have no testimony in word and life which would offend the world spirit.

So it was from a divine law working within, and also upon them from without—and that without their intent or the plan of men—that those who had received the cleansing baptism, and become Christians in the Bible sense, at the meetings held by the Kentucky evangelist, found themselves, leaderless though they were, and without ecclesiastical sanction, a united body of believers—a New Testament church—the Church at Crockett City. In them was the prayer of Jesus answered: they were one in the Holy Ghost.

Who is he that dare raise his voice against these one hundred and twenty of the latter

days? Who, in the fear of, or in mistaken loyalty to, any ecclesiasticism shall think to nullify a universal law that is calling like to like? shall endeavor to force a union where there is no unity? shall oppose himself to the prayer of Jesus, that those whom His blood should sanctify might be one—even to the extent of the oneness which was with the Father and the Son?

## Holiness and Love

Written by CLEMENT C. CARY

**H**OLINESS means love, the pure, un-mixed love of God, unadulterated, unalloyed, filling the heart and dominating the whole man. It is love unopposed, without a rival in the heart, ruling within. Just in so far as one is holy, love so possesses him as to be the controlling motive, the constraining power of all his actions, the mainspring of his obedience.

To be more accurate, holiness means a state of heart in which perfect love exists. Love is supreme, both love to God and love to man. So that he who is made holy through blood Divine, loves God with all the heart and loves his neighbor as himself. It is the Holy Spirit who makes us holy, and in Him thus made holy are found the one undivided fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, meekness, temperance, faith." So that the very first appearance of holiness is seen in the outcroppings of love.

Has he power to heal the leper,  
Give sight to the man who was blind?  
Has he held in his arms the children  
Who sought him a blessing to find?

Has he power to still the tempest,  
Commanding the winds to obey,  
Call again to the clay the spirit,  
And show that e'en death owns his sway?

Holiness, therefore, is in this sense perfect love, these being synonymous terms. Loving God supremely and loving your neighbor with a perfect heart—this is holiness in man in its highest form. To declare, then, that holiness is impossible to man is to say that we cannot love God perfectly and can not love our neighbor as our Lord commands, "Thou shalt love thy neighbor as thyself."

The fact is, it takes the work of holiness in the heart to enable us to thus love God and love men. Nothing short of holiness can do the deed. But it is true holiness, not a sort of superficial something, a kind of surface scratching. The unholy heart finds it impossible to love God, and falls far short of the command. "Thou shalt love the Lord thy God with all thy heart."

Love thus ruling the heart brings the whole nature into perfect harmony with God. All opposing elements are removed, and the entire man is brought into entire submission to God. The human will and the Divine will are then in perfect accord.

Who, then, can oppose holiness? Why is it not desirable under this view to be holy in all manner of conversation? Is holiness such a bugbear, that we need to turn from it and reject it as something repugnant and very objectionable? Must we distort it, and make something other than it really is?

If holiness be all love and perfect hatred of sin, it would seem to be a most attractive possession, something to be really desired, and sought after, instead of being rejected, opposed, ridiculed, as something exceedingly hurtful and ugly. What is there about holi-

ness as thus defined which would make it undesirable and unattainable? If a holy heart means one emptied of all that is evil and mean and wretched, and a heart filled with supreme love to God and universal love to man, which loves and seeks all that which is good, why then oppose it, disbelieve in it, and turn from it? Why not believe in it as a gracious responsibility and seek it as a blessed obtainment?

## The Curse of the Movement

Written by REV. J. F. THOMAS

**H**ALTED for forty years in the wilderness because of the sins of the fathers; detained until every one of that old crowd of unbelievers has answered the summons of the pale horse and his rider, gone with their influence as a deterrent to future efforts on the part of their progeny, the order has come to Joshua to "Sanctify the people" to enter the land.

With the order comes God's prohibitions "Thou shalt not take of the accursed things \* \* the gold and silver shall be the Lord's." How well God knows the human heart is evidenced by these commands and demands. He knows the intoxicating power of wealth; he knows how folks who, through frugality and economy may amass wealth, having done so will continue their economizing and so develop it that it becomes covetousness or downright stinginess. Yes, God knows. The Israelites entered the promised land; and what a shout of victory arose even before there was any break in the (meeting) walls. They shouted because God told them to shout. Hardly had that shout died away before one of their crowd was looking out for the dollar. Others might pass up opportunities to get wealth, but he was looking out for a rainy day; others might give their all to the work, but not he. You know the results: the battle the next day brought defeat—thirty-six dead, and Israel fleeing. No doubt the shout was there, but God was absent. What was the curse of the movement? the hidden gold and silver that belonged to the Lord.

The preacher prayed, and wondered why they should have such victory one day and such defeat the next. God told him the trouble was in the camp. Yes, right there in the camp of Judah, "the tribe of praise," the stolen money would be found. There had been robbery—not of man, not of Jericho, but of God. Well, he took it for a "rainy day." No, he did not need it then, it was hid in his tent, buried. Its discovery brought the rainy day for him. It rained stones until he and all he had were no more.

Precious ones, the curse of the movement today is the hidden gold and silver, stolen from God.

But ye say, "Wherein have we robbed God? in tithes and offerings." The tithe system is not a Mosaic introduction; it is God's method of supporting His cause just as a seventh portion of time was set aside for man's rest. It existed at least in Abraham's time, for he gave tithes to the priest Melchizedec. It existed in Jacob's time for he promised a tithe to God of all his earnings. Who taught it to these men? They had no Bible. In fact God had no particular people at this time. Still these very men had a system of supporting God's work. Who will say it is not a good system? Who will say it is not the correct system? Who will say that if all who profess to be God's children adopted this system that His work would not have a wonderful revival?

Can you not see that the lack of following God's plan is the curse of the movement? The hidden gold and silver!

You say it is not a New Testament doctrine. It is easy to wriggle out of a thing if a fellow wants to! Let us see if it is a New Testament doctrine? First, the early church did not have any Scripture but the Old Testament, and the epistles were inspired expositions of the plan of salvation as revealed through the Old Testament, while the gospels were testimonies to the deity of Jesus, mostly. But what says Paul? Lay aside when you feel like it a few cents for the support of the work of the Lord? That is the way most folks read it, is it not? "Lay aside" (that is system) "on the first day of the week," (that is regularity) "as the Lord has prospered you" (that is proportionately). This does not say bring a penny with you on the Sundays you attend church, and forget God's institution the Sundays you are away on vacation up in the woods, etc. We deery church suppers to raise money, and that is what we should do, but begging for it is just as bad. Let us stop the whole procession and hold close class meeting, as Joshua did, and have a confessing-out time, and a disgorging of the stolen gold and silver. It does not belong to us. It is God's. You must not use another person's money to pay your debts with; pay your debts out of your own money, not out of God's. Do you think God's church can wait until all of her servants pay their debts? Get busy now, or quit shouting. Pay up, or look into the glass and see a map that has dared to rob God.

How much do I owe God? "I was converted a few years ago and I have tithed my income ever since." What about that untithed property? Yes, you do owe the tithe on it; you might make a deed out on it to defeat other creditors, and put it in your wife's name, but you can not fool God that way. Ananias and his wife tried that and the church had two funerals.

My poor soul is sick, my heart burdened for the work, and just see folks insisting on starvation consecration for holiness preachers, and the rank and file of the movement hiding God's money. I am not asking for any of theirs, the church only wants God's.

Now if you don't like the tithe system there is just one other method I can find in the Bible, and that is in the New Testament: folks got so much holiness at Pentecost that they gave all they had, yea they even sold their property to help the work out. No wonder the gospel reached us. Well, what are you going to do about it? Say it is truth, but we must save up for rainy days? All right, the day is coming and it will rain—yes, it will rain—rain fire and brimstone, and you that have laid up treasures on earth will run and cry for the rocks and mountains to fall upon you, and hide you "from him that sits upon the throne for the day of his wrath as come." Achan had his rainy day—yours is coming.

## Believing God

Written by S. L. BRENGLÉ

**A** COMRADE whom I love as my own soul sought the blessing of a clean heart and gave up everything but his "evil heart of unbelief." But he did not understand that he was still holding on to that. He waited for God to give him the blessing. The devil whispered:

"You say you are on the altar for God, but you don't feel any different."

The "evil heart of unbelief" in the poor fellow took the devil's part and said: "That is so." The brother felt all discouraged, and

the devil got the victory. Again he gave himself up after a severe struggle, all but the "evil heart of unbelief." Again the devil whispered:

"You say you are all the Lord's, but you don't feel as other folks say they felt when they yielded all to God."

"The evil heart of unbelief" again said: "That's so," and again the man fell through unbelief. A third time, after much effort, he sought the blessing and gave God all but the "evil heart of unbelief." This third time the devil whispered:

"You say you are all the Lord's, but you know what a quick temper you have; now how do you know but what next week an unlooked for temptation may come that will overthrow you?"

The third time the "evil heart of unbelief" said: "That's so," and for the third time our brother was beaten back from the prize. But at last, he got desperate in his hunt for God, and in his desire for holiness, and the witness of the Spirit that it was his now, and right there he was willing for God to show him all the depravity of his soul, and God showed him the "evil heart of unbelief" that had been listening to the devil's voice and taking the devil's part all the time. Good people, professing Christians, do not like to admit that they have any unbelief remaining in them, but until they acknowledge all the evil that is in them and take God's part against themselves He cannot sanctify them.

Again he came and put his all on the altar and told God he would trust Him. Again the devil whispered: "You don't feel any different," but this time the man hushed the "evil spirit of unbelief" and answered himself and said:

"I don't care if I don't feel any different; I am all the Lord's."

"But you don't feel as other folks say they feel," whispered the devil."

"I don't care if I don't. I am all the Lord's and He can bless me or not just as He pleases."

"But there is your quick temper."

"I don't care; I'm the Lord's, and I'll trust Him to manage my temper. I'm the Lord's! I'm the Lord's!"

And there he stood, "resisting the devil steadfast in the faith," and refusing to listen to the suggestions of an "evil heart of unbelief" all that day and night and the following day. There was a stillness in his soul and a fixed determination to stand on the promises of God forever, whether God blessed him or not. About 10 o'clock the second night, as he was getting ready to go to bed without any thought of anything unusual going to happen, God fulfilled His ancient promise: "The Lord, whom ye seek, shall suddenly come to His holy temple." Jesus, the Son, the God, "He that liveth and was dead," but is now "alive forever more," was revealed to him and manifested to his spiritual consciousness until he was "lost in wonder, love, and praise." Oh, how he exulted and triumphed in God His Savior, and rejoiced that he had held fast his faith and resisted the devil!"

## The Human Touch

Written by R. T. WILLIAMS

**S**O MANY of us have our influence circumscribed because we lack the human touch. Life must touch life, humanity must touch humanity; we must weep with those that weep, and rejoice with those that rejoice.

There are three cardinal factors in the life of every person that touches men, first, sympathy; second, honesty; and third, some in-

terest in common with others. Show sympathy for a man and you can win his confidence. Look at life from his view-point, feel what he feels, permit him to unbosom to you his joys and sorrows.

We must be honest in all our efforts to touch men. Human destiny is too important to be trifled with. Feigned love or false sympathy will soon be detected and can but work disaster. Again, one must have community of interest with his fellow-men. An American in a foreign land can get close to another American, for they both love the Stars and Stripes. No introduction is needed. They come together because they have points in common. Two thieves soon become associates, for they are both intent on theft; two drunkards soon form an acquaintance for they both love strong drink; two Christians soon become strongly attached for they both love God, heaven and souls.

There is one thing in which every man is interested—an improvement of his condition. Convince him that you are trying to help him and he will listen to your message.

The human touch is an element in all success.

This is true socially. Some are popular in society because they have a way of pleasing, of winning confidence. Such a person becomes the confidant of his associates. He makes himself felt, he influences human life.

This same principle is true in business life. One salesman wins customers, another loses them. One draws, the other repels; one takes a personal interest in men, the other does not. A man to succeed in business must touch men.

If this principle has recognition in society and business, how much value should be placed on it in soul-winning? A sinner is not led to Christ by one who does not sympathize with him or enter into his life. We can not drive men into the church or kingdom of God, but we can love them and lead them in, the Holy Spirit working through us.

When Mrs. Booth was in her coffin, hundreds of men came weeping to see her the last time. While living she touched the lives of these men in the streets, in their homes, anywhere she could. They looked upon her as a mother and a friend. She had made herself one of them. Her humanity had been used by the Holy Spirit to touch them and bring them from darkness to light. God had accomplished through her humanity what He could not have accomplished through angels. Men need the human touch.

The human mind demands an incarnation. A child frightened in the dark is not satisfied with knowing his mother is near. He wants to hear her voice, to feel the touch of her hand upon his brow. The daughter away from home has the assurance of her mother's love, feels that the mother is with her in spirit, but that does not quite satisfy. She longs for the human touch.

To satisfy the demands of the human mind for an incarnation, Jesus Christ became flesh and dwelt among men. He took on Himself the form of a servant; He was tempted in all points "like as we are," He was an hungered, he became tired, He walked through every avenue of human life and at the grave conquered death, man's last enemy. He felt what humanity was to feel. Possibly he could have known our trials if He had not suffered—but He had to win man by being a man. When He lived on earth He mingled with men and touched all classes. He could feast one day with a nobleman, and the next day, perhaps with a despised publican. One day finds Him at a marriage feast performing miracles among the wealthy and happy; at another time He would stop on the wayside and give

sight to a blind beggar or restore a leper. On one occasion he holds out eternal life to the hungry hearts of the multitudes, on another He feeds the five thousand with loaves and fishes.

The object of every act of His life was to touch men. He had to be clothed with humanity to do this. Through the humanity of Jesus we have knowledge of God. Since His ascension His way of reaching man is through our humanity. Now, He dwells in us and through us to bring the world to Himself—giving us the exalted privilege of being co-workers with Him. Through a handshake, a compassionate look, the voice, the pen, kind deeds, He touches the hearts of sinful men.

## The Morning Watch

Written by MRS. ANNA LOEFFLER

"And be ready in the morning and come up in the morning unto Mount Sinai and present thyself there to me in the top of the mount."—Ex. 34:2.

**T**HIS is the second tryst God made with Moses. The first time God called Moses to the top of the mount while the people waited below, when God delivered to him the commandments on the two tables of stone. The people grew impatient because of Moses' absence, complained to Aaron that they wanted to return to their idols again.

Aaron made a golden calf out of the jewelry of the people; the people worshiped it, danced around it and feasted. God told Moses what was going on in his absence; Moses hastened down and was so angry that he threw the two tables of stone out of his hands and broke them. Then he burned the calf, strewed the gold dust in the water, and made the people drink it. Then he called all those who were on the Lord's side to stand beside him; he prayed for his people and confessed their sin and God forgave them and took them back to Himself. Emboldened by these answers to prayer, and fascinated to know such a gracious God more intimately, he breaks out this time for himself: "Show me thy glory," and God answers that prayer by naming a time when He would meet Moses on nearer terms than he had yet known, with the words at the beginning of this article.

*The Morning Watch.* A life of victory and power hinges on three things: (1) An initial act; (2) A fixed purpose; (3) A daily habit.

The initial act is that of personal surrender to the Lord Jesus as Master, done once and for all.

The fixed purpose is that of doing what will please Him, and only that at every turn in every matter, regardless of consequences.

The daily habit is that of spending a bit of quiet time daily alone with the Master over His Book.

*The Essential Things*—Preparation: be ready. Preparation of our heart's law on two tables; law in our hearts after all hindrances are put away. Our lives are apt to be busy, but we must see that absolutely nothing be allowed to crowd out this habit, or flurry its spirit of quiet, reverent listening and waiting.

Separation. Separation from all social and business intercourse, from all that would separate us from God. We must be quiet to hear the gentle stillness with which our Master speaks His messages.

Presentation of ourselves to God. Presenting or yielding ourselves to God to be moulded in His image as the clay in the potter's hands.

On the clump of olive trees across the Kid-

ron late that memorable Thursday night, Jesus seems to be gently reproaching Peter with the words: "Simon, sleepest thou, couldst thou not watch with me one hour?" Of how many of His followers today might He not ask the same question?

*Blessing of the Morning Watch.* In divine manifestation God makes Himself known to us; manifested yet veiled in a cloud so as not to overwhelm us. (Description of God, Micah 7:18-20.)

*Result of Keeping the Morning Watch.*

Adoration: True worship.

Supplication: True prayer guided by His Word; intercession.

New Promises (Verse 19): 30,000 promises covering all our needs, each one given personally. Ours as He gives them to us.

Our Inheritance: Get a new meaning of our true inheritance in the Word of God.

The Will of God: We learn to appreciate the will of God; the great aim and end of life is to do the will of God, learn His will concerning us and our interests.

New Strength (Verse 28): Of body and soul. In His strength miracles and wonders are accomplished.

New Character: The watch lasted forty days and forty nights. It transformed Moses.

Shining Face (Verse 29): Moses bore in his person the indescribable charm of God's presence. Moses wist not that his face shone; he did not know it leaked out through his face. He was marked for God.

The Morning Watch: A lover's appointment. Jesus is repeatedly spoken of as the bridegroom, and the redeemed ones are to be His bride, but the marriage day is still future, so our betrothed asks every true heart to keep daily tryst with Him in the secret chamber, the trysting place.

The men of the Bible to whom God revealed Himself most, and whom He used most, were men who secretly kept His tryst.

Moses—talked face to face with God.

Joshua—Exodus 33:11—carried the impress of that close friendship in many habits of his life.

Samuel—Incidents in Samuel's life reveal that he was a master hand at prayer.

David—reveals his habit in many of his writings. Psa. 5; 57:8; 88:13.

Isaiah—knew the sweetness and power of the appointment with God as Isaiah 50:4 clearly shows.

Jeremiah—adds his experience in Lamentations 3:22-26 amid the sorrows following the destruction of the exiled nation.

Daniel—prized so highly this trysting time that he spent a night with the lions rather than miss spending his customary hour with God.

Habakkuk—the little-known prophet, uses language in Hab. 2:1,2 which indicate his familiarity with the trysting hour of prayer and that God's message came to him at that time.

Jesus—Himself, when a man down here, kept the morning hour. Isa. 50:4. Mark 1:35.

The attraction in a holy life is God's love working through a life made clean in His blood and the glory of His countenance reflecting in such a life.

Let us get into the presence of God, be truly holy, and we will carry the peace of God in our every feature and reveal plainly a close walk with Him, and will minister to others with real power.

"I have seen the face of Jesus,  
Tell me not of aught beside,  
I have heard the voice of Jesus,  
All my soul is satisfied."

# Mother and Little Ones

## Closing the Doors

I have closed the door of Doubt;  
I will go by what light I can find,  
And hold up my hands, and reach them out  
To the glimmer of God in the dark, and  
call:

"I am Thine, though I grope and stumble  
and fall.  
I serve; and Thy service is kind."

I have closed the door of Fear.  
He has lived with me far too long.  
If he were to break forth and reappear,  
I should lift my eyes and look at the sky,  
And sing loud, and run lightly by;  
He will never follow a song.

I have closed the door on Gloom.  
His house has too narrow a view.  
I must seek for my soul a wider room,  
With windows to open and let in the sun.  
And radiant lamps when the day is done,  
And the breeze of the world blowing  
through.

—British Weekly.

## How Two Boys Won the Victory

School was just dismissed, one cold afternoon in February, and the students were rapidly leaving the academy.

"John, wait a minute," called one boy to another who had already reached the sidewalk. "We want you to speak at the debate this evening," he explained as he came up and put his hand coaxingly on John's arm.

"Who's sick or had stage fright, at the last moment?" questioned John. "You want me as a substitute, of course. I really do not know what speakers were appointed by the committee for tonight, and I've forgotten the question for the debate."

"You and Paul Hastings are to speak," replied the other.

"Then why was I not notified earlier?" asked John, much surprised.

"Some oversight," returned the other hastily, and with evident embarrassment. "Sorry, but it's not my fault, I assure you. And it's an easy subject. 'Resolved, that Washington was a greater man than Lincoln.' You speak for Lincoln. Paul takes the affirmative. You'll get along all right. You're one of our best speakers, and don't need much time." Then he hurried away.

Still more puzzled, John walked slowly homeward. Paul Hastings had been given a week in which to prepare for the discussion, while he, although chosen at the same time, had just been informed of the fact. How did it happen? And how could he speak, with less than four hours for preparation?

Soon he turned around and began to walk back to the academy. He would go to the school library and read until tea-time. He knew there were several good histories in this library.

But when he stood before the library shelves and slipped his hand along the rows of books for the ones he wanted, he found to his disappointment that they had all been taken out. The gaps plainly showed this. As it was against the rules to take books from the room without the consent of the principal, he went at once to learn who had them.

Mr. Gray looked over his record book carefully.

"I do not find that they have been taken out by any one," he said. "Who is the other speaker tonight?"

John told him. "I need them very much myself," he added, "for I've just been notified that I was chosen to speak."

Mr. Gray thought a moment. "I fear Paul has the books," he said. "The boy is doubtless anxious to win, and ignores the rights of another."

Then suddenly John understood. He remembered that he had won in the previous debate when Paul and he had been the speakers. Paul was determined to win this time. He had persuaded the committee not to tell John earlier that he was to speak, and, as a further precaution, had taken the library books on this subject.

"I can not speak tonight under these circumstances," declared John.

"I will lend you one of my own books," said Mr. Gray.

"But they haven't treated me fairly," exclaimed John. "How can they expect me to speak?"

"Yet what would Lincoln do?" asked Mr. Gray, very gently.

Then John seemed to see the grave, noble face of the man who bore injustice so unresentfully.

"But if I speak it will seem to be encouraging Paul to do the same thing again," he objected.

"My dear boy, Paul knows he is doing wrong," said Mr. Gray. "And if, notwithstanding, you treat him kindly, I am sure he will be ashamed, even though he may win in the debate. It makes very little difference who wins there, though I would encourage every boy to do his best in an honorable way. But the real victory is the victory over self. I think Paul will see this, if you do right."

"Perhaps so," returned John, doubtfully. "Any way I will speak—for your sake and Lincoln's."

"And for Christ's," finished Mr. Gray, as he held out to John a history and "The Life of Lincoln" by a noted author.

The assembly room of the academy was crowded that evening. Several ministers, lawyers, and other public speakers were in the audience.

Paul Hastings opened the debate. He was a fair orator, but he ranked low in composition work. Knowing his weak point, and knowing also that John could write a fine speech and then deliver it in a convincing way, he had coaxed an elder brother to write an article on Washington for him, and had hidden the books in the school library that John might have less material from which to write his. Having thoroughly memorized the production of his brother, and feeling sure that John could not write a better one in the short time given him, Paul stepped to the platform and delivered the speech in his best style. When he had finished, he took his seat amid much applause.

John had listened with keen interest to the speech, and he joined in the applause. He recognized merit wherever he found it, and he supposed Paul had written it himself after much preparation. He was generous enough to be honestly glad of Paul's success. And, contrary to his opponent's intention, it proved an inspiration to him. Since Paul had done so well, he felt he must do his best also. Enthused and eager, he walked briskly to the platform.

As he spoke of Lincoln he dwelt particularly on the burdens which this great statesman had to bear during the dark period of the war. His Christlike spirit toward his enemies, his unceasing prayer and work for the whole nation, his firm reliance upon God—all this was set forth with an earnestness which many in that audience called eloquence. And when he closed with Lincoln's own words: "With malice toward none, with charity for all, with firmness in the right, let us strive on to finish the work we are in," the applause was very great.

Instantly Paul Hastings was upon his feet. John supposed he wished to speak further for Washington. But Mr. Gray had been watching Paul's face while John was speaking, and his heart leaped high with hope.

"Friends," began Paul, earnestly. "I want to say that I am not worthy to take part in this debate. I am a coward. I got my brother to write the speech which I have given

here as my own. I hid the books on Lincoln which were in our library, so John could not read them, and I coaxed the committee not to tell him until after school today that he was chosen last week to speak tonight. I'm a coward!"

"You're not a coward to say that before all these people," exclaimed John as he hastened from his seat and grasped Paul's hand.

"Hurrah for Paul!" shouted all the boys. And then they cried, "Hurrah for John!" And with cheers for Paul and John and Washington and Lincoln, the meeting ended. And this is how both boys won the victory.—Zion's Herald.

## A Good Witness

In these days of materialistic speculation and doubt there is a tendency to overlook the testimony of men who have been regenerated and saved and who can say: "Whereas I was blind, now I see." We give below a testimony published in the Bible Today, reported from the McAuley Cremorne Mission by William McQuere, the superintendent:

"While sitting at my desk in the McAuley Cremorne Mission one morning last year, the door opened, and on lifting my eyes whom should I see but Mike Hickey! I knew him in a moment, although many years had passed since our last meeting in Callahan's joint, in Chinatown, and many great changes had come about in my life since then. One look at Mike, however, convinced me that there had been no change for the better in him, and I lifted my heart to God in silent prayer that he would give me his soul; that I might be used in the salvation of one who had been a pal in the old life. On meeting a mutual acquaintance, he had been advised to go and see 'Billy Mack,' now the superintendent of the McAuley Cremorne Mission. Mike could hardly believe that, but he determined 'to take a look.' He came and was convinced. What an awful time Mike had in those early days! He slipped, stumbled, and at last fell and broke away for a time; but finally, on September 22, 1912, he was brought back through the good offices of Mr. George A. Sanford, and by the grace of God he has led a consistent Christian life for one year and one month. A criminal from his youth, Mike had done three 'stretches' 'up the river,' to say nothing of eight shorter terms in the 'pen.' He was a 'booze fighter' too, not a periodical drunkard. Mike was periodically sober, and his sober periods were mostly spent in jail. There was just one thing which Mike could do well; he was an expert pickpocket. But that was the old Mike. The new man is Mr. Michael Hickey, and he earns his living by the sweat of his brow. (Eph. 4: 28.) Brought up in Catholicism, Mike has been led to join the Protestant Church, and is now a member of the Marble Collegiate Church, Fifth Avenue and Twenty-Ninth Street, of which Rev. Dr. D. J. Burrell is pastor. Since his conversion he has been about his 'Father's business,' and from time to time there comes to us evidence that Mike's testimony has been used and that other souls are turning to the Light because of his changed life."—The Presbyterian.

## The Best Way Out

"It was Billy that did it."

"Of course it was Billy."

"Yes, Billy did it sure enough."

"Meanest thing ever was."

"He'll try to keep it from us."

"No use in that."

"I'd hate to be in Bill's shoes."

As may be guessed from the small school-boy talk, there was a bad thing laid up against Billy. And the worst of it was that it seemed to be true.

"It was just this way," said Jimmy Ware. "Mother sent me on an errand over to Mrs. Spencer's last Monday evening. It was awful dark—I wasn't afraid, you know—Jimmy blustered, 'but I thought it would be a little nicer to have someone along.'"

"Of course," agreed the listeners.

"So, when I came by Mr. Slade's chicken



yard and saw the gate open and someone inside I thought someone might be going my way. And I says: 'Who's there?' And just at that minute someone was striking a match inside the henhouse, and I saw Bill's face as plain as day."

"Couldn't be mistaken?" Billy had some friends in the little crowd.

"No. And as soon as I spoke he blew out the match and run 'round back of the henhouse. That's the last I knew of it."

"'Twasn't the last of the damage, though."

"Not a bit of that."

There were headshakes and murmurs. All knew the sad story of twenty or more wee chicks killed because of the hen-house door being left open through the frosty night. Half a dozen chicks were missing.

"There he comes now!"

Billy came into the playground, but passed into the schoolhouse without speaking to anybody.

"I wouldn't 'a' believed it of Billy."

"I—I don't believe he meant any harm," one of his friends spoke, but doubtfully.

"Anyway—not so much harm."

"Mr. Slade's just waiting to be sure who 'twas, and then he's going to come down on somebody."

For two days Billy had been going about with a miserable face and a heavy heart. He had done all the boys said he had, but he did not know they knew. He was hoping the thing would blow over, and no one ever knew.

But—whether it was known or not—Billy had an honest little heart, and more and more he knew that he could never feel right with such a burden of wrong-doing on it. He could not undo his wrong, but he could do the next best thing. He could prevent its being laid to any one else.

As the reading class was dismissed Billy stood still and held up his hand.

"I want to say—it was I that left Mr. Slade's hen-house door open. And I—took the six chickens. It was 'cause—this way—I sold a lot of my choice eggs to Mr. Brand and he never paid me. And when he sold out to Mr. Slade and I asked him for the pay he said it wasn't his concern. So I—thought I'd have some of the chickens for my pay. But I'm going to give 'em back. And—I'm sorry—"

Billy sat down and cried. The boys looked one to another. No throwing it up to Billy now. No telling anything on him, for—wise Billy!—he had told on himself all that could be told.

Miss Garde, the teacher, went to him and took his hand.

"Billy," she said, kindly, "you've done the best thing you could do, and done it bravely. We all do wrong things, but when a boy owns his wrongdoing and tries to make amends we are all pretty sure that boy will keep himself straight in the future."—Ex.

### A Little Missionary of Sunshine

Janette had been "shut in" for a whole long month, but now she was well again. So she crept out of the small, brown house at the end of the ugly, narrow street that dull morning, and holding her clothes-plin dolly in her arms, sat on the doorstep, and looked about her.

Nobody had missed her, of course; nobody was glad she was "up and about" again, she told herself, but that dreary morning, as she sat quite alone she began to sing a favorite song of hers, and the laundryman stopped to listen.

"Bless that child!" he said, "she puts me in a good humor every time I hear her. I surely have missed her this past month."

And just then the window flew up in the tall brick house across the alley, and a pale young face looked out. She was a cripple and had been in such pain all night she couldn't sleep; but as the little song floated up to her, such a cheerful, gay sort of tune, the lame girl smiled.

"I used to sing that myself—a long time ago," she said, and, humming the air, she went back to her work, looking brighter and happier.

The iceman came then, and finding he

had left his tickets at home, he jerked his horse so that the bit hurt him cruelly. He was sorry for it the next moment, for as he listened to the small singer on the doorstep he began to feel "different." "She does seem gay and happy still, no matter what happens, and I've missed her a whole lot from this alley lately."

And as the grocer boy came by, the sewing woman next door, the cross old scissors grinder, the sick lady, and a number of other people, the gay little voice went on with the cheerful song.

It was wonderful how much sunshine the child gave out from her lowly seat as she sang this merry tune over and over.—The Child's Gem.

### Appreciating the Children's Efforts

"Hurry, Edgar, you will be late for kindergarten," called an anxious mother, running out to the doorstep with her little boy's kindergarten basket containing the luncheon she had just prepared.

"See, mother, how clean I have swept the steps!" exclaimed the little fellow with pride, holding up his broom and pointing to the neatly swept steps.

"You haven't soiled your clean suit, I hope?" For the moment the mother ignored the steps and the eager face of the boy as she closely scanned the suit which she had cautioned him to "keep clean for kindergarten."

"But see the steps, mother! Don't you think I am a good boy?" he persisted eagerly.

Then it dawned on the mother that in the midst of her hurry to clear away breakfast, tidy up and get the children off for school in time she was neglecting a duty perhaps as important as any of the others, and she bestowed on the little fellow the words of loving commendation for which he was looking, for which he had worked so hard with his little broom, and he went off to kindergarten with a radiant face and a happy heart.

So often we busy mothers fail to appreciate our children's efforts. Like Martha of old, we are anxious and troubled about many things. We rush from one duty to another. To be sure, we can not notice everything when our minds and hearts and hands are so full, but when we stop to realize what it means to a child to have his small efforts appreciated and encouraged we shall be careful never to let an opportunity pass to notice and to commend his hard work—for it is hard work for little hands—and his thoughtful service.

We know how it feels ourselves to do things for people and then have our efforts utterly ignored. Such an experience rather dampens one's ardor for service and makes one feel that it is really not worth while to be helpful when our endeavors apparently miss fire. If we grown folks feel so over our efforts, how much more must the little child, who takes everything in such sober earnest, and who, when he tries to do a thing or works over a thing, puts his whole energy and heart and mind into it? Many a childish impulse to help is crushed by the unintentional thoughtlessness of the mother who is too busy to see and to appreciate her little one's efforts. Such a course will, in time, stifle all impulse on the part of the child to "help mother," and to do little unselfish acts for others.—The Continent.

### When You Get Discouraged

All Sabbath-school workers are liable to become discouraged at some time. One of the best recipes for the discouraged worker is found in the following true story:

"Lord Jesus, I give it all up now. Just take me as I am."

That was the prayer which went up from the bar room in the Chicago Hotel, where I had gone to seek out one of the table girls. No sooner did I show the card she had signed at last revival service than she began telling all that Sabbath school had meant to her in the early village home. "I had the loveliest teacher," she declared;

"never a child was away once but she came to see if we were sick. She just made us feel we couldn't be anything but Christians when we grew up."

"How old were you when you moved away?" I queried.

"Only ten years, and somehow in this big city I never got into another Sabbath school. But my old superintendent kept writing, and the last letter begged and begged me to come to Jesus. I cried over it all one night, then I decided I'd never answer it until I became a Christian."

"Why didn't you start in?"

"Well, you see we girls have to work awful—I'd just come here then, I was fourteen—besides, there are all sorts of folks around. Some of the 'good ones' at my table say they go to church on Sabbath, but they seem a lot more interested in going to the theatre Monday. I tell you I've made up my mind when I become a Christian I'll be an out-and-out one. There was one, the gentleman who gave me this Bible—she took down a pretty, clasped volume—"he was a real, true Christian, just like my superintendent. I thought I'd sure get different while he was here, but he went away—and—now—"

"Now you're going to answer your old superintendent's letter, aren't you?"

She looked at me keenly. "Somehow it grows harder and harder. There are a lot of dances and things the girls go to—it's all—it's all the fun we have, you know—but they aren't just the kind a real Christian would take in, don't you see?"

"And are you wholly happy taking them in now?" I asked.

"No, I'm not!" the girl flashed out honestly. "I believe I'd feel lots better to chuck the whole show." Falling on her knees beside me, she cried simply and earnestly, "Lord Jesus, I give it all up now. Just take me as I am."

If only that teacher, that superintendent, could have heard, could have seen how the seed, sown before she was ten years old, had been multiplied and was now growing to bear fruit! One soweth, another reapeth. Only in the heavenly world shall he that soweth and he that reapeth rejoice together.

We may be very sure if work for God pays anywhere it pays in the Sabbath school.—Methodist Recorder.

### Advice to Mothers

The first book read, and the last book laid aside by every child, is the conduct of its mother.

1. First give yourself, then your child, to God. It is but giving Him His own. Not to do it, is robbing God.
2. Always prefer virtue to wealth—the honor that comes from God to the honor that comes from men. Do this for yourself. Do it for your child.
3. Let your whole course be to raise your child to a high standard. Do not sink into childishness yourself.
4. Give no needless commands, but when you command, require prompt obedience.
5. Never indulge a child in cruelty, even to an insect.
6. Cultivate a sympathy with your child in all lawful joys and sorrows.
7. Be sure that you never correct a child until you know it deserves correction. Hear its story first and fully.
8. Never allow your child to whine or fret, or bear grudges.
9. Early inculcate frankness, candor, generosity, magnanimity, patriotism and self-denial.
10. The knowledge and fear of the Lord are the beginning of wisdom.
11. Never mortify the feelings of your child by upbraiding it with dullness, neither inspire it with self-conceit.
12. Pray for and with your child, often and heartily, in your closet.

"On Sunday we rise at seven, lay the bed covers back smoothly, ready to pull into place at night, and the bed making is done. My husband lights the gas oven and prepares the toast while I set the table, and the boys—aged thirteen and eleven—cook the breakfast."

## The Work and the Workers

To the Pentecostal Church of the Nazarene: GREETING.

I am in the depths and know not that I shall get out. My good doctors say my condition is improved, and from their standpoint it is so. I have undergone a couple of operations which seem to have been successful.

I am exceedingly weak and can do nothing at all.

We are now in hopes that I may be able to gain sufficient strength to get to California accompanied by my nurse. Am in good careful hands and the Lord rules over all.

In and for Jesus,

E. F. WALKER,  
General Superintendent.

(By nurse.)

### "WE'LL MAKE CALIFORNIA DRY"

This is the name of a great campaign song now being sent out by the California Dry Federation in the interests of making California dry. November 3, 1914, when the vote is taken. We desire that Easterners shall order a copy, which will be mailed for 25 cents, postpaid. Send all orders to Song Department, California Dry Federation, 322 California Bldg., Los Angeles, Cal.

## Announcements

**REQUEST FOR PRAYERS**—Request for prayers for the healing of C. A. Adell, a brother whose case has been given up by the physicians. His home is at San Augustine, Texas.

**NEBRASKA STATE NAZARENE CAMPMEETING**—At Hastings, Neb., June 10th to 28th. Workers: Will Huff, C. P. and Edna Ellis, and F. M. Lehman. Tents must be ordered by Saturday, June 13th. Board and lodging on grounds at reasonable rates. Write to Rev. O. A. DECK, or Rev. EDMUND SILVERBRAND, Hastings, Neb., or Rev. THEODORE LUDWIG, York, Neb.

**NEW YORK DISTRICT CAMPMEETING**—This camp will be held at Groveville Park, Beacon City, N. Y., July 10th to 19th. Rev. W. E. Shepard, evangelist, of California, has been engaged for the entire meeting. Rev. W. H. Hoople will have charge of the singing. The children's meeting will be in charge of Sister I. M. Jump, of New York City. For information as to tents, rates, etc., address the secretary.—W. A. WHITE, Sec., Spring Valley, N. Y.

**CAMPMEETING**—The Spring Lake Campmeeting will begin July 23d, and close August 2d. Rev. G. M. Hammond, Ruskin, Tenn., will be leading preacher. Rev. A. K. Bracken and wife, Peniel, Texas, will have charge of the music.—E. G. THEUS, Homer, La.

**MEETING**—Young Men's Holiness League, Woodside Grove, July 17th to 28th; Bennard, Arthur, Toole. Address Mrs. OLIVE FRESHNEY, 422 North State Ave., Indianapolis, Ind.

**EVANGELISTIC**—I expect to be in the evangelistic field again next summer and am beginning to arrange my slate. I am open for calls to preach, or sing, or both, and to push holiness anywhere. Amen! I will teach in the Kansas Holiness College during school year and evangelize during the summer months. I can also hold some all-day meetings and go out some for over Sunday during the year. Address me at 215 East Fourth Ave., Hutchinson, Kan.—C. A. IMHOFF.

**SPECIAL NOTICE**—To any of our churches that are where they can get electricity and yet do not feel able to pay the price for fixtures that is asked by dealers, we would like to say that we have one large chandelier, containing eighteen lights, and a smaller one, containing six, and still another that contains four, all suitable for a church and in good shape, costing new more than two hundred

### 1914 Wall Mottoes! 1914

We have received our new stock of mottoes, with the new designs for 1914. Catalogue will be sent on request. Agents wanted. Address, PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE, 2109 Troost Ave., Kansas City, Mo.

dollars. We will make a price on them that will be worth investigating. Write to Rev. CHAS. A. GIBSON, Box 74, Auburn, Ill.

**NOTICE**—Please announce that the Caddo County Holiness Campmeeting will be held at Eakly, Okla., August 1st to 15th. Evangelist J. W. OLIVER, Oklahoma City, Okla., will be in charge.—PHILLIP HICKERT, Pres.; MISS ETHEL RICKER, Sec.

**CAMPMEETING**—Vincent Springs Campmeeting will be held one and one-half miles west of Dyer, Tenn., July 1th to 27th. Workers: Allie Trick and wife.—JOE T. HALL, Sec.

## District News

### DAKOTAS AND MONTANA

In the election of delegates to the Dakotas-Montana District Assembly, to be held at Surrey, N. D., July 23 to 28, 1914, please see that at least two delegates are elected from each church, whether they will be able to attend or not. And do not permit the election as delegates of any man or woman holding any of the following offices: Elder, licensed preacher, evangelist, deaconess, or Sunday school superintendent. As soon as your delegates are elected, please send me their names, together with the names of all other persons in your church entitled to seats in the Assembly, in order that the roll may be prepared for calling at the first session. My address is Malta, Mont.

H. G. COWAN, Secretary.

### IDAHO DISTRICT ASSEMBLY

The Idaho District Assembly met in Troy, May 21st to 24th. Throughout the sessions the sweetest spirit prevailed and shouts of victory and glory were very frequent.

The Assembly opened with Dist. Supt. J. B. Creighton in the chair the morning of the first day. Dr. P. F. Breese, our beloved general superintendent, came on in the afternoon, and took up the usual routine of work. The preaching in

the evenings by Dist. Supt. J. B. Creighton, Charles V. LaFontain, L. Milton Williams, and Harry Hays, proved a great blessing to the Assembly, with souls at the altar and real Pentecostal times.

Frequent talks from General Superintendent Breese were a great inspiration to the Assembly.

At the Publishing House Rally, H. D. Brown gave us a great talk in interest of this important work of our church.

The presence of Charles V. LaFontain in the Assembly was a blessing to all, and he gave us frequent talks, which the Assembly enjoyed.

Rev. L. Milton Williams addressed the Assembly on Education, and also at the Missionary Rally. His presence and addresses were highly appreciated. Rev. Harry Hays also gave a few remarks on Education, which were much appreciated. The Assembly so enjoyed the presence of Mrs. Breese, she being with us throughout the sessions, and gave the Assembly a word of greeting. The Assembly sent word to our much-loved general superintendent, Dr. Walker, who was ill in a hospital at Denver, Colo. With it went the prayers of the Assembly.

Rev. Ira. D. Brown, pastor of the church at Troy, and his good people were given many thanks for the hospitality showed the Assembly.

The Assembly closed in a blaze of glory, and preachers and people went to their several charges much blessed and renewed with strength to push the battle for God and souls.

REPORTER.

### NEW YORK

Just returned home from the Spring Convention in Brooklyn, where we preached with great pleasure and liberty, from May 28th to 31st inclusive, with two good all-day meetings. In the midst of the first heat wave of the summer the Lord gave us a refreshing wave of salvation. We don't believe in dry or flat services, for we know God loves to pour water on him that is thirsty and floods upon the dry ground. With a humble and sympathetic audience, and two preachers to sing and pull, how could we help having Heaven down on us? This is our largest church on the New York District, and during the last few years has been under the leadership of Pastors Hoople and Barse. The latter is just leaving to take charge

## THE GREAT "Canaan Melodies" Song-Book

Arthur F. Ingler  
Editor

Wm. J. Kirkpatrick  
Contributing Editor

Those who have seen "Canaan Melodies" are delighted with it. It is a delightful surprise to many to find such a strong collection of songs.

Yes, it is a holiness song book and really has songs which emphasize the "second blessing."

### As Others See It

The following card from a well-known holiness evangelist shows how it appears to those who are competent to judge it by its merits.

LINCOLN, NEB., May 28, 1914.

Just received the copy of "Canaan Melodies." IT IS FINE. You have made a fine selection. Give my compliments to the compilers. It will surely have a large demand.

Yours sincerely,

W. H. PRESCOTT.

P. S.—Send me 100 copies by express.

Round and shaped notes. State the kind you wish when you order.

This is the great song book for your campmeeting or revival, and is also excellent for regular services.

**Pebble Cloth Cover: Single copy, prepaid, 15 cents**  
**By the hundred, not prepaid, \$12.00**

Order  
Today

PUBLISHING HOUSE of the  
PENTECOSTAL CHURCH of the NAZARENE  
KANSAS CITY, MISSOURI  
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Order  
Today

of our school at North Scituate. A substantial token of esteem was tendered him by his church in a farewell service held Saturday night. The love of the people goes with him to his new field. This leaves Brother Hoople to push the battle at John Wesley, a task he is most capable of performing, for God is with him. We look for the best year John Wesley Pentecostal Church of the Nazarene has had in its history in the one now with us. By the way, what are you New York District folks, and any others near enough, going to do about Mattewan Campmeeting, July 10th to 19th? Remember, Evangelist Shepard is to be with us, and you can't afford to miss a service or sermon. Rev. William H. Hoople will have charge of the singing, and you know there is no better campmeeting singing-leader in this half of the country. Mrs. I. M. Jump will have charge of the children's meeting. I want to emphasize that we are going to do some pulling on the prayer ropes, such as we never did before. Get ready to attend the Groveville Park Campmeeting, from July 10th to 19th.

E. J. MARVIN, *Dist. Supt.*

**MISSISSIPPI**

At Columbus, Miss., where District Evangelist W. P. Jay and wife were holding a meeting, a severe storm blew their tabernacle to pieces. Brother Jay has given all of his life to this work for fourteen years, and has no income, and must have a new tent in order to continue his work on the District. I am asking our Nazarenes who are able to replace this tent, in order that the Lord's work may continue. If you could look in upon this District and see the hungry people, it would do you good to help. Please send in your help at once to W. P. Jay, Columbus, Miss., as the District is poor and needs the work of this good man.

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

**General Church News**

**STONEHAM, MASS.**

We are in the Evangelical church for the second time within eight months. The blessing of the Lord is upon us, and precious souls are seeking and finding salvation. Our old friend, Rev. E. H. Post, is the pastor here for the second year. The smile of God is upon him and his family and in the midst of his labors he finds time to compose hymns for the saints. Two of his recent songs are to be found in *Canaan Melodies* and are full of encouragement. We have been assisted in these meetings by Revs. F. L. Stevens, A. K. Bryant, and Rev. and Mrs. C. H. Hopkins, of Everett, Mass., and by Rev. Geo. Davies, of Lynn, Mass. Blessings on them for their faithfulness to souls in the preaching of the Word! My summer slate of campmeetings is as follows: Norma, N. D., June 19th to 28th; Sawyer, N. D., July 5th to 19th; Old Orchard, Maine, August 14th to 23d; Salem, Maine, August 24th to 30th. I could take another meeting, either July 24th to August 3d, or July 31st to August 10th. My home address until, September 1st, will be North Attleboro, Mass. After that, 2109 Troost Ave., Kansas City, Mo.—ARTHUR F. INGLER.

**PILOT POINT, TEXAS**

We are steadily marching forward here under the banner of Prince Immanuel. The last month has been one of blessed progress. We have had preaching every Sunday night, and sometimes at the mid-week prayer meetings. Several have prayed through to blessed victory. We have baptized two, and added six to the church. We preached last Sunday and Sunday night at Tioga to large and appreciative congregations. There is a good prospect there for organizing a Nazarene church, and arrangements are being made for us to preach there once a month.—OSCAR HUDSON, *Pastor.*

**OSARK, ARK.**

The third Sunday, June 21st, we will dedicate to God the church of the Nazarene, at Alix, Ark. This church had its beginning a few years ago with a few, but clean, holy people. They have sacrificed and prayed, and now they have a nice little church to dedicate to God and His kingdom.—A. B. CALK, *Pastor.*

**A NOTE OF APPRECIATION**

Just a word of praise in the Lord for our paper. I usually sit down the first thing when the paper arrives and read all the goings-on among our workers, which is always interesting. Then from the first page through, I read and mark articles of special interest to my own soul. After going

**Pastor and Church in the Hoosier Capital**

No doubt the readers of THE HERALD OF HOLINESS will be interested in a brief outline of the history and progress of the First Pentecostal Church of the Nazarene in Indianapolis, Ind., the greatest inland city in the world.

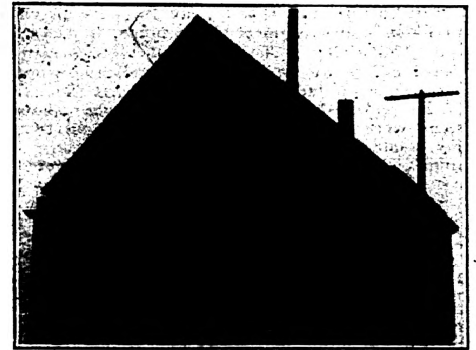


REV. U. E. HARDING, *Pastor*

About six years ago this church was organized by about a score of God's faithful ones in the face of opposition such as only the Nazarene Church has had to overcome.

The first meeting place was in a hall, under the ministry of Rev. C. A. Imhoff, after which church property was secured in the north part of the city. This location did not prove satisfactory, however, and in seeking a permanent location a church was rented from the Congregational people at Highland Avenue and East Market Street, about one mile east of the Circle. Brother and Sister Wines, now pastors at Marshalltown, Iowa, were secured about this time, and as a result of three years of faithful sacrifice and most faithful service on the part of these precious people, a substantial and permanent organization was established.

Rev. C. W. Ruth, who needs no introduction to holiness people, being a coast-to-coast evangelist and well known writer on the doctrine, left his field of labor for six months, as long as the evangelistic field would excuse him, and gave us half a year of enthusiastic labor, when Brother and Sister Wines left. His short stay with us brought increase along every line. When Brother Ruth left he did not leave us comfortless, but secured the services of a young man, Rev. U. E. Harding, a successful evangelist, living at Olivet, Ill. Brother



Harding is the author of the book, "Is the Young Man Safe?" If you have never met him, read this book and get acquainted with him. "By their fruits ye shall know them." The result of his eighteen months' work here is the best recommendation he could be given.

We have been crowded out of our church and forced to buy one about three times as large from the Presbyterian people, on East Washington Street and State Avenue. The Lord wonderfully helped us to buy this church, and immediately sent us a buyer for the old one.

The people have brought in the money and we dedicated the new church May 17th, with but little more indebtedness on it than we had on the old church. We feel that the \$5,500 that we paid for it is only about half of what it will be worth in a very few years. The location is all we could desire, being only about one mile from the Circle, and on the principal thoroughfare.

Our possibilities are great. Our Sunday school has about doubled since the first of the year, and by July 1st we expect to have an enrollment of at least three hundred.

The Roberts Trio, of Pilot Point, Texas, have just closed a very successful series of meetings with us, having begun on dedication day. About a hundred seekers bowed at the old mourner's bench, either for pardon or cleansing; about fifteen good folks cast their lot with us and were taken into the church. We feel encouraged to fight the devil and defeat hell as never before.

E. E. FRESHNEY.

through our last week's issue I took note that nearly every article had a mark. Praise God for a clean, wholesome, palatable paper, one you can grow fat on and give to others! Our kin-folks ought to push the subscriptions more. God have mercy on the folks who don't take it! After a much-needed rest our first holiness camp is the Elkland camp, down in Pennsylvania, June 17th to 28th.—REV. AND MRS. F. E. MILLER, *Gospel Singers and Evangelists*, Lowville, N. Y.

**SAG HARBOR, L. I.**

The New York Assembly assigned me to this charge. The work was at very low ebb, but I found a remnant of faithful Nazarenes standing by, loyal to the cause of holiness and to the church, and by these I was welcomed and entertained. We have perfect peace and fellowship in the church, and already the mercy drops are beginning to fall around us, but we are pleading for the showers. The God of all grace is with us.—A. COLUMBIA SCHNABEL, *Evangelist.*

**PINE FOREST, FLA.**

Early in March we organized a Nazarene church in Baldwin County, Ala. Some zealous souls in this church, who want to work for God as they hurry on to glory! Last Sunday was a good day with the church here. Rev. Charles W. Dickinson, of Pensacola, a Quaker preacher, was with us and preached to the delight of all. We are gaining ground. Our campmeeting will be held July 30th to August 8th. Preparation has been going on, and much to be done yet in arranging the grounds and buildings for the meeting. Dist. Supt. C. H. Lancaster and wife, Rev. W. O. Seif, of Texas, and Rev. S. W. Strickland, of Nashville, Tenn., will be the preachers in charge. Let all who can come and enjoy the feast. We hope to begin our evangelistic campaign this month,

to continue through the summer and fall.—HENRY COOK, *Pastor.*

**The Sanctified Heart**

What Is It?  
How to Obtain It  
How to Retain It

By  
REV. E. M. ISAAC

This is an entirely new booklet, which will be especially useful in teaching the doctrine of sanctification. We are gratified to be able to add it to our series of holiness booklets. To circulate this booklet will be work that will tell for good.

32 PP., PAPER COVER,  
FIVE CENTS A COPY, *Postpaid*  
**100 for \$3.50**  
*Postpaid*

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PENTECOSTAL CHURCH OF THE NAZARENE  
2109 TROOST AVENUE,  
KANSAS CITY, MO.

## AN OLD-FASHION PRAYER MEETING

For the first time this year we were privileged to be in a prayer meeting at home, in the Nazarene University. The shouts of victory could be heard before we reached the chapel, and when we entered we found that the house was almost full of happy-faced Christians. Some were shouting, some were laughing, some were shedding tears of joy, some were standing, some were walking, and some were waving hands or handkerchiefs. It seemed that the very presence of God was so

## Books at Special Prices

We have some books on which we are overstocked, some others which we do not list in catalogue. To reduce the stock, or to close them out, we offer them at greatly reduced prices, which will be in effect only until our present stock is exhausted.

	Reg. price	Sale price
A BETTER COUNTRY.....	\$0.40	\$0.30
By M. E. Borders.		
BIBLE DICTIONARY (Span.)	2.00	1.50
CRUDEN'S CONCORDANCE.....	1.50	1.25
Half leather.		
HALF HOURS WITH ST. PAUL. By Daniel Steele	1.00	.75
NEW TESTAMENT AND PSALMS. Self-explaining edition; 8 vo.; special Morocco-grained binding; red edge; large, clear type; 527 pp.	1.50	1.15
SOME WOMEN I HAVE KNOWN. By J. B. Culpepper	.75	.50
Do, paper	.45	.30

### CHILDREN'S MISSIONARY SERIES

An interesting series of Children's Travel Books; illustrated in colors; suitable for presents for boys and girls.

	Reg. price	Sale price
CHILDREN OF AFRICA. By James B. Baird.....	\$0.60	\$0.45
CHILDREN OF ARABIA. By John C. Young.....	.60	.45
CHILDREN OF CHINA. By O. Campbell Brown.....	.60	.45
CHILDREN OF INDIA. By Janet H. Kelman.....	.60	.45
CHILDREN OF JAPAN. By Janet H. Kelman.....	.60	.45
CHILDREN OF CEYLON. By Thomas Morcrop.....	.60	.45
CHILDREN OF JAMAICA. By Isabel C. McLean.....	.60	.45
CHILDREN OF EGYPT. By Miss L. Crowther.....	.60	.45
CHILDREN OF PERSIA. By Mr. Napier Malcolm.....	.60	.45

It will be well to make second choice in ordering books from this series. It is likely that some will sell out quicker than others.

### SONG BOOKS

We have a few varieties of Song Books, which we do not list in our catalogue, and will close out the stock at the following prices:

Prices quoted are in quantities, not prepaid.

	Each notes
LIVING WATER SONGS; shaped notes	\$0.06
LIVING WATER SONGS—No. 2; shaped notes	.07
BREAD OF LIFE SONGS; shaped notes	.07
TEARS AND TRIUMPH—No. 4; shaped notes	.07

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## Nazarene University

♦ ♦

The closing days of the school year are now in sight. Examinations are well under way, and in one more week the students will be returning to their homes for the summer vacation. We have been praying for a special blessing upon the institution before the close of the year, and God is hearing and answering our prayers with another outpouring of His Spirit. The examination schedule has been arranged to allow an hour and a quarter for the chapel services, and these have taken the character of special revival meetings. Rev. J. B. McBride, Rev. W. C. Wilson, and Rev. O. B. Ong, have each in turn brought a message of blessing and power, and the altar has at times been well filled with those who have never fully reached the blessing of entire sanctification. The Holy Spirit is again visiting hearts with powerful conviction and the tide is rising higher than ever before.

Rev. C. E. Cornell has just closed a series of special lectures to the students of the Bible College who are preparing for the ministry or for other lines of public service. This is one of the great advantages with which the students of the Nazarene University are favored—the opportunity to hear special lectures by the men who have been leaders in the holiness work and who are known throughout the entire country as men who are eminently successful. The subjects of these lectures were as follows: Soul-winning methods; the sermon, its preparation and delivery; the construction of the sermon; the ministry, call, dignity and perils; the fundamental teachings of the Bible. In addition to these lectures bearing directly upon the work of the ministry, there were three Bible readings given as illustrations of the method of presenting the Scriptures so as to move men to definitely seek salvation. The topics of these Bible readings were: The disciples in a state of justification before Pentecost; Philip; Apollus. These lectures were greatly appreciated and enjoyed by the students who were privileged to attend them. The next series of lectures will be given by Rev. W. C. Wilson, the district superintendent, the subject being, "Church Administration."

The following is the program for Commencement week:

**Tuesday, June 2, 8 p. m.** An evening with the Christian martyrs. Department of Oratory.

**Wednesday, June 3, 7:30 p. m.** Regular mid-week prayer meeting.

**Thursday, June 4, 8 p. m.** Recital. Department of Music.

**Friday, June 5, 8 p. m.** Graduating exercises. Grammar School Department.

**Sunday, June 7.** Baccalaureate sermon, Pres. H. Orton Wiley; 3 p. m., Missionary meeting, graduates of College of Liberal Arts; 7:30 p. m., annual sermon, Rev. W. C. Wilson.

**Monday, June 8, 8 p. m.** Graduating exercises. Christian Workers Department.

**Tuesday, June 9, 8 p. m.** Graduating exercises. Academy.

**Wednesday, June 10, 10 p. m.** Commencement exercises. Address, "The Student's Quest," Rev. P. F. Breece, D. D.

H. ORTON WILEY.

manifest that with all the noise it seemed as solemn as the judgment. When they prayed it seemed that all prayed aloud; and God came down our souls to greet while glory crowned the mercy seat. Brother Rees led a testimony meeting, and many, both young and old, gave expression of God's dealings with their souls. We certainly feasted on their rich testimony. One thing we enjoyed so much was that President Wiley, and the members of the faculty present, seemed as much blessed as any else. No wonder that the Nazarene University is making such progress; it has been blessed with some of the earth's best men to guide its students in the way of eternal life. Brother Coleman, an old veteran of the cross who is spending his last years here, adds much to the spiritual atmosphere of the

school and community. It is always a pleasure and an inspiration to look on his white hair and shining face. Brother Rees, the college pastor, is certainly the right man in the right place, unswerving in his convictions, clean in his life, powerful in his preaching, and sweet in his spirit. May he long live to bless the world with his ministry! The University is surrounded with some of the finest saints on earth, and the prospects bid fair for a great school. We are delighted with the work in Southern California. May the Lord continue his blessings upon this part of His moral heritage and spread the gospel of full salvation around the world. We will begin our

## Popular Missionary Biographies

We have just received a new series of missionary biographies. This series should be in every Sunday school library and every family library also. To encourage a wide circulation of them we are making a special offer on the set.

**Grenfell of Labrador.** By James Johnston. Cloth. Illustrated. 192 pp.

**James Chalmers:** Missionary and Explorer of Rayatonga and New Guinea. By William Robson. Cloth. Illustrated. 176 pp.

**Griffith John:** Founder of the Hankow Mission, Central China. By William Robson. 176 pp. Cloth. Illustrated.

**James Hannington:** Bishop and Martyr. By Charles D. Michael. 160 pp. Cloth. 15 Illustrations.

**Captain Allen Gardner:** Sailor and Saint. By Jesse Page. 160 pp. Cloth. Illustrated.

**Robert Moffat:** Missionary Hero of Kuruman. By David J. Deane. 160 pp. Cloth. Illustrated.

**George Augustus Selwyn, D. D.:** Pioneer Bishop of New Zealand. By F. W. Boreham. 160 pp. Cloth. Illustrated.

**John Williams:** Martyr Missionary of Polynesia. By James J. Ellis. 160 pp. Cloth. Illustrated.

**David Livingstone:** His Labors and His Legacy. By A. Montefiore-Brice, F. R. G. S. 160 pp. Cloth. Illustrated.

**Samuel Crowther:** The Slave Boy Who Became Bishop of the Niger. By Jesse Page. 160 pp. Cloth. Illustrated.

**William Carey:** The Shoemaker who became "The Father and Founder of Modern Missions." By John Brown Myers. 160 pp. Cloth. Illustrated.

**Robert Morrison:** Pioneer of Chinese Missions, by William John Townsend. 160 pp. Cloth. Illustrated.

**John Gibson Paton, D. D.:** Missionary hero of the New Hebrides. By Charles D. Michael. 160 pp. Cloth. Illustrated.

Any one of the books sent, prepaid, for **50 cts.**

The set of thirteen books, not-prepaid, for **\$4.50**

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campmeeting campaign at Loyalton, Cal., June 5th.—J. B. MCBRIDE, Pasadena, Cal., R. F. D. No. 1, Box 225.

**ELLINGTON, MO.**

God is with us in our regular prayer meetings. There have been thirteen converted and two sanctified in the last three weeks. Three in the altar last night; two for pardon and one for purity. This is a hard battle ground; victory is ours. I have been a licensed evangelist four years, have seen hundreds of souls sweep through to victory during my ministry. God has blessed us this year. Have open dates for meetings. Address, Ellington, Mo.—NELLIE LONNESS.

**FROM BROTHER AND SISTER EATON**

At last we are nearing home. As was told you by telegram, by Sister Tanner, we arrived safely in Vancouver, after thirty-five days' journey by water. The weather could not have been better; sea exceedingly calm. On account of our illness before we left Calcutta, we were not in a condition for such a voyage. Our journey from Calcutta to Hongkong was a very hot one; then from Hongkong on the atmosphere was vastly different, so much cooler. Such a sudden change was too much for us, and the swift speed of the Empress was so much different from our slow way of travel in India. From Hongkong we were both sick, but by God's grace and help we held on until last Saturday we reached Vancouver. At this place, June 2d, we have greatly improved. The doctor said it was the most pleasant trip the Empress ever made across the Pacific. While attending to our duties, and making the necessary arrangements to go on our journey, imagine our great surprise to see our precious Brother Branch and Sister Tanner, of Portland, and Sister Bangs, of Seattle, here to meet and greet us. Somehow our eyes were so filled with "mist" and our hearts with joy we could hardly speak. What a comfort it was to have these dear ones meet us in this strange place. We are trusting our difficulties will soon be settled so we can go on to our loved ones in the States.—F. G. AND EMMA EATON.

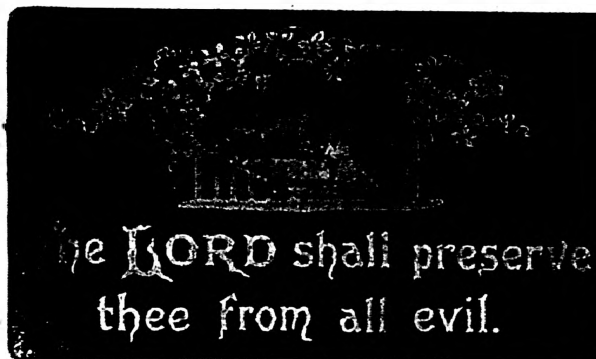
**INDIANAPOLIS, IND.**

We began a revival here in the Nazarene church May 17th. Our church here is about six years old. They bought a property on East Market Street, but this progressive church had grown so fast that it would no longer hold the crowds. On the day before our revival opened they moved into new quarters—bought a Presbyterian church, with a seating capacity of 450 people and which contains a large Sunday school and prayer meeting room, thus it can be easily arranged to seat 600 or 700 people. The church is now on East Washington Street, the greatest thoroughfare of the city. The first Sunday afternoon the church was dedicated to God and holiness. An offering of \$1,300 in cash and pledges was made. We waged a battle against sin for over three Sundays in this church. The Lord was with us in great power. The second Sunday night more than thirty people were at the altar, and many got through clear and definite. Old and young alike knelt at the altar, and with tears streaming from their eyes prayed through to victory. This church has had a phenomenal growth from the first. There have been many holiness meetings held throughout the city by the Holiness League and other movements for the spread of holiness, and our church here found a great many people who wanted a home in a well organized church. There are some splendid saints who belong to this church that have a solid experience and have the interest of the kingdom on their heart. They have one of the largest and most interesting Sunday schools that we have seen in any of our churches. They have been blessed with the pastorate of such splendid preachers as our elect Sister Wines, and Rev. C. W. Ruth, and at the present Rev. U. E. Harding. Brother Harding has a large vision and is very aggressive in his methods, deeply spiritual and on fire. We enjoyed our labors with him and his people very much. We had the pleasure of having Brother Ruth in the meetings one night, and also of visiting his home. His daughter Naomi, who has spent five years in Java, is now at home and attended the meetings when able. There were a number of visitors from the surrounding towns, among them being Brother Brandyberry, our pastor at Seymore; Sister Wines and her daughter Mrs. Short, and Miss Nettie Springer; also Miss Turnbull from Chicago. The last Sunday there were eighteen members received, and the pastor said several more were to follow.—C. E. ROBERTS.

**AUBURN, ILL.**

God is graciously blessing us. Our services continue to be times of refreshing; and conviction is

# Wall Mottoes



**No. 619--Roses**

Size 17½ x 11¼ inches; corded.  
50 cents each.

A new series of heavy embossed frame texts, with fine bold rose designs, and texts in silver.

**TEXTS**

1. Trust ye in the Lord for ever.
2. Who shall separate us from the love of Christ.
3. The Lord hath been mindful of us.
4. Let not your heart be troubled.



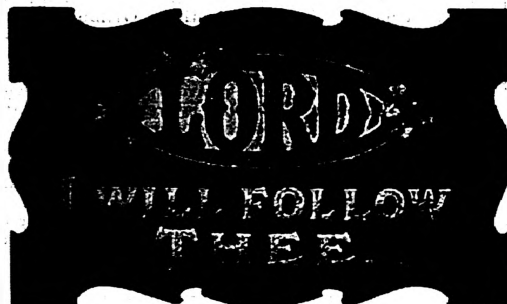
**No. 535--Prayer Series**

Size 14¼ x 9¼ inches; corded.  
60 cents each.

A real novelty! A charming effect. Words "Lord" and "God" in nickel-silver letters and cut out; remainder of text in white rock letters, delicately tinted; a very popular card.

**TEXTS**

1. Lord, teach us to pray.
2. Lord, I will follow Thee.
3. God shall supply all your need.
4. God is our refuge and strength.

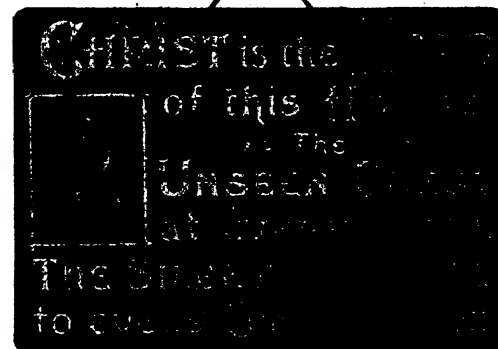


**No. 623--Christ the Head**

Size 12 x 9¼ inches; corded.  
25 cents each.

This world-wide known motto now published in imitation velvet, with a beautiful reproduction in fine colors of a design after Thorwaldsen's picture, "Come unto Me." In this new and striking form many thousands have been sold.

Any of the above designs sent, postpaid, on receipt of price  
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on the people. Hardly a service passes but some one asks for prayer and some are praying through. Not only is God blessing us spiritually, but He is helping us to take advance ground on other lines, such as missions, both home and foreign, also, to do some practical work in reaching out to nearby towns and preaching the gospel of holiness to our neighbors. We want to ask the prayers

of all who read this for a revival effort that we are to begin next week in a nearby town, a place where Satan has had his way a long while. This have been the best year of our life and we can yet see "Much land ahead to be possessed." The Lord helped us at our regular business meeting to raise about fifty dollars, and no one seemed to be hurt either. We have installed a new sys-

## Wall Mottoes

### No. 537--Home Blessings

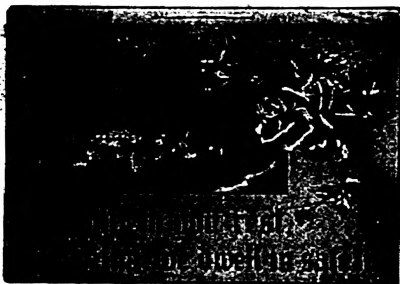
Size 13 x 9 inches; corded; 25 cents each.



**Special Notice**—This popular Motto for the home is now done on the velvet boards with landscape in panel and texts in white letters, and is having an increasing sale in this new style.

### No. 552--Thoughts of Peace

Size 13 x 10 1/4 inches; corded; 25 cents each.



Four choice designs of roses and carnations, etc., with fine landscapes in panels. Texts in silver.

#### TEXTS

1. He giveth you rest, so that ye dwell in safety.
2. He that keepeth thee will not slumber.
3. Rest in the Lord and wait patiently for Him.
4. I lay me down and slept, for the Lord sustained me.

### \*No. 626--Fellowship With God

Size 11 1/4 x 5 1/2 inches.  
Corded; 15 cents each.

Upright panel series of floral sprays in ornamental panel; printed in full colors; a nice and tasteful series with texts in silver.

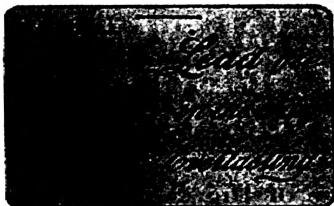
#### TEXTS

1. Bear ye one another's burdens, etc.
2. The Lord preserveth all them that love Him.
3. Rest in the Lord and wait patiently for Him.
4. As thy days so shall thy strength be.

### No. 591--My Refuge

Size 10 x 6 1/2 inches; corded; 10 cents each.

Floral Design, with landscapes arranged in shape of a cross; a very attractive series; texts in silver.



#### TEXTS

1. Teach me Thy way, O Lord.
2. Our help is in the name of the Lord.
3. Lead me in the way everlasting.
4. In God have I put my trust.

+ +

Any of the above mottoes sent postpaid upon receipt of price.

+ +

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tem of electric lighting, which is quite an improvement.—REV. CHARLES GIBSON, *Pastor*.

#### LOS ANGELES, CAL.

##### FIRST CHURCH

We have just closed a ten days' Indoor Home Campmeeting. Brother Cornell, the pastor, did the preaching, and E. F. Wilde, with his great choir and the orchestra, led the singing. The meetings were marked for their deep spiritual fervor, and some said that it was one of the best revivals ever held in First Church. Between fifty and seventy-five persons were at the mourners' bench, and there were many clear, definite cases of salvation. The Sabbath days were great. The attendance was very large, and results most excellent. Many in the church were greatly helped, and went deeper in their spiritual experiences. All told, the ten-day meeting was very gracious and glorious. We praise the Lord and push on for greater things.—CHURCH REPORTER.

#### PARIS, TENN.

We have just closed in many respects a remarkable revival at this place. Rev. E. O. Hobbs, of Lerna, Ill., did the preaching. The gospel was preached in its fullness, and proved the power of God unto the salvation of many souls. Rev. T. Van Meter, of Charlestown, Ill., led in song, and was a great blessing in the meetings. There were fifty-four professions, and fourteen additions to the church. Large crowds attended the meetings, and although there was much opposition to the truth, yet the power of the Spirit was on the meetings, and many opposers were convinced. We have recently purchased a nice lot, centrally located, upon which we shall begin at once the erection of a church building. Our faith encourages us to push on.—C. R. POLLARD.

#### POMONA, CAL.

Our work in Pomona is moving well under the blessing of our Lord. Heavenly outbursts of praise and shouting very frequently accompany our services. The saints seem blessed and of one accord. Our recent all-day meeting was an unusual time of victory. Brothers Griffin, Ramsey and Armstrong, of Redlands, were greatly blessed in preaching. Rev. E. Robbins, of Pasadena, has supplied our pulpit the last three Sabbaths, as the pastors have been quarantined with severe illness. Brother Robbins' ministry was greatly blessed to the edification of our people. Financially, in every department, we are going beyond our expectation. Our people, though mostly of moderate circumstances, know how to give well. We have never labored among a more sweet-spirited, self-sacrificing, thoughtful and appreciative congregation. Fortunate is any pastor who serves such people. Our work does not seem to grow with startling rapidity, but steadily and surely we are gaining ground. God is with us.—BERTHA WILSON LILLENAS.

#### ASHLAND, OKLA.

We are here in a fine meeting and several prayed through yesterday. The power of God is on. Several old people seeking God. We go next to Legal, Okla.—L. H. RITTER.

#### EVERETT, MASS.

May 31st was our fourth Sunday with the People's Pentecostal Church of this city. We are pleased with the outlook in our new field. God is giving us tokens of His favor in all our services. New people are coming into the services, and seekers have knelt at the altar. Our people know how to pray, and are asking great things of God. We shall move our family here the last of June. Mail addressed to 449 Broadway, Room 3, Everett, Mass., will reach us. We unite with the Malden Sunday school for our annual picnic, Wednesday, June 17th. Expect a good day.—A. K. BRYANT, *Pastor*.

#### EAST WAREHAM, MASS.

At our all-day meetings, May 30th and 31st, the Lord wonderfully manifested Himself in our midst; quite a number prayed through at the altar. He is using and blessing our dear pastor, Rev. Edwards, in searching out the unsaved and leading them to Jesus, and the whole church is marching up the line. Our pastor was ably assisted in his special services by Rev. Eebee, of Lynn; Rev. Gibson, Brother Beers, Brother Haddie and Rev. Kirkland, of Dennisport.—L. H. COVELL.

#### YORK, NEB.

We are still pushing the battle for God and holiness at York, and expect to push it here or wherever we may be till Jesus comes. Our little church property is in good shape now. All repairs are about completed. The labor has all been

donated; a brother and myself put in about two and one-half months of solid labor, and quite a number of others did a great deal in helping to get our now cozy church and property into its present condition and neat appearance. We have just finished laying a cement sidewalk of 120 feet along one side of our lot, and a brick walk (the brick having been donated) around the house and church. We praise the Lord for what He hath wrought in York in the last nine months, and we push ahead with faith for greater things. We have been saddened by the fact that so many

## Scripture Post Cards

We have a splendid line of imported Post Cards, consisting of twenty beautiful floral designs, representing in natural colors a great variety of wild and cultivated flowers. They must be seen to be appreciated. The following are the **Scripture texts in the set:**

Without faith it is impossible to please him. **HEB. 11: 16.**

The very God of peace sanctify you wholly. **1 THESS. 5: 23.**

Jesus Christ, the same yesterday, today, and forever. **HEB. 13: 8.**

Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. **1 TIM. 4: 12.**

As thy days, so shall thy strength be. **DEUT. 33: 25.**

Be ye also ready; for in such an hour as ye think not the son of man cometh. **MATT. 24: 44.**

Have faith in God. **MARK. 11: 22.**

Follow peace with all men, and holiness, without which no man shall see the Lord. **HEB. 12: 14.**

Let this mind be in you, which was also in Christ Jesus. **PHIL. 2: 5.**

Fear ye not, stand still, and see the salvation of God. **EX. 14: 13.**

The Lord is at hand. **PHIL. 3: 5.**

Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength. **ISA. 26: 7.**

If ye love me, keep my commandments. **JOHN 14: 15.**

Be thou faithful unto death, and I will give thee a crown of life. **REV. 2: 10.**

He is able also to save them to the uttermost that come unto God by him. **HEB. 7: 25.**

In all thy ways acknowledge him, and he shall direct thy paths. **PROV. 3: 6.**

Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. **MATT. 5: 33.**

Blessed are the pure in heart, for they shall see God. **MATT. 5: 8.**

My God shall supply all your need. **PHIL. 4: 19.**

He careth for you. **1 PETER 5: 7.**

These texts are printed on the cards in colors which harmonize with the color scheme of each card. Those who have seen them are delighted with them. Some who are not in the book business have ordered as high as twenty-five, thirty, and forty sets.

Twenty Designs: Twenty Texts

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of our little band have had to move away and make their home elsewhere, fifteen or more having moved away since the work was started. Some are looking our way at present, and many we find are interested in this kind of gospel preaching. God help us to get and keep the fire down from the skies so that they may be won to Christ! It's heartrendering to see the little most of the big churches are doing in real salvation work. We are trying to do our best in every way to spread scriptural holiness and preach full salvation to the people. The first of May, we began to hold street meetings every Saturday, at 8 p. m., as the weather permits, and have preached to as high as 300 people at one service. Many outsiders have expressed their interest and appreciation of this kind of work. One said to us on the street: "If all the churches in York would do this kind of work, there would be something doing." We are going to do our part, and look to the Lord for results. We are distributing tracts and the HERALD of HOLINESS that our people take and get through reading them, putting our church address and an invitation on them. We expect to hold a two weeks' tent meeting, with Evangelist C. P. Ellis and wife, July 19th to August 2d. We have had a number of calls from other churches, but thus far have felt we should remain here with this little flock. The Lord is abundantly blessing us and our people as we gather to worship Him. Two have been healed; one a marvelous case of instantaneous healing from a rheumatic and dropsical condition of thirteen years.—THEODORE AND MINNIE LUDWIG.

**HAVERHILL, MASS.**

We are having excellent services and good attendance. Encouraging outlook for the coming year. Our people are among the best of all. Busy now arranging for our Grandview Park Camp-meeting, June 31st to July 5th. Great six days' feast. Jesus reigns.—W. G. SCHUBMAN.

**OKLAHOMA CITY, OKLA.**

Our all-day holiness meeting is growing in favor and power. Yesterday, the third, was a great day with us. The morning services were in charge of Rev. Isbell, pastor of the Free Methodist church. He brought a good message, and the Lord blessed it to us. In the afternoon the message was brought by Rev. Ketchum, third vice-president of the State Association. There was hardly opportunity for preaching, the glory of the Lord was so upon us! Brother Ketchum is a promising young preacher and will doubtless win many souls to full salvation. Sister Morgan brought the message of the evening. She is a strong preacher. We hope to see her in the field of evangelism soon. The day closed in a song of victory. Everybody testified to the blessings of the day, and many expressed a stronger faith in the future of the work. Let our friends remember that the all-day holiness meeting is the first Wednesday in each month, at the Nazarene church, West Main and Clegern Avenue, and when possible give us a call. We were favored with out-of-the-city visitors at this meeting, one being Brother Scott, of Comanche County, Kan., who has been in the experience of entire sanctification for fifty-eight years. What a ripening experience!—J. W. OLIVER.

**PEABODY, MASS.**

Victory through the blood of Jesus! We came home from the Assembly more determined to spread the holy fire and press the battle to the gates. Talk about hard scrabble appointments! They work together for our good; nothing better to develop spiritual muscle. Lord save us from wanting to get to heaven on "flowery beds of ease, while others fought to win the prize and sailed through bloody seas." Thank God for the blood-bought privilege! Our church is marching on to victory. We are going down in prayer and getting every hindrance out of the way, that God may come and rain righteousness upon us. We are obeying the divine command to "Go out into the highways and hedges and compel them to come in." We hold a street meeting every Sunday, at 6 p. m., weather permitting. Have big crowds to preach to, and they are attentive to the word, standing an hour and one-half to listen. Some follow us to the church. A woman was saved last Sunday evening, and her husband requested prayers. These are new ones. Six or seven will be placed on probation next Sabbath, June 7th, and a baptism

**1914 Wall Mottoes! 1914**

We have received our new stock of mottoes, with the new designs for 1914. Catalogue will be sent on request. Agents wanted. Address, PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE, 2109 Troost Ave., Kansas City, Mo.

**What Others Say of  
"Caleb of the Hill Country"**

The new book, "Caleb of the Hill Country," by C. A. McConnell, is fiction founded on fact, and should be read by everybody. In whatever section of the country read by holiness people, it will bring up a thrill of reminiscences of similar scenes and incidents which occurred in their own country some fifteen or twenty years ago. Wife and I read it and laughed and cried and enjoyed it as stirring history of another place than the scene where this story is laid. The style and plan and purpose of the book are fine and good, and only good can come of reading it.

B. F. HAYNES.

I have read the manuscript of C. A. McConnell's new book, "Caleb of the Hill Country," and gladly say I consider it a very interesting and helpful book.

It is written in story form as interesting and thrilling as a romance, but true to facts and history.

When one begins to read will hesitate to lay it down until finished. It shows the vileness of sin in some of its worst forms. Then the complete remedy in the Blood, makes clear the second blessing, demonstrating the meaning of Perfect Love. This book will be eagerly read and do great good.

A. S. COCHRAN.

"Caleb of the Hill Country" is the title of a new book written by C. A. McConnell, and is beautiful as a narrative, full of inspiring thought, and lasting in impression. The writer goes far enough into detail in describing characters and scenes to give a vivid portrait of each, and avoids monotony by keeping something new before the mind of the reader. The book is true to life. It deals with the real—holding before the eye a true picture of human nature.

One is made to realize more fully the obstructing influence of ignorance, the

midnight blackness of sin, and the direful effects of the liquor traffic, with the opposition of the carnal heart to its own highest good.

We see possibilities of a life, resolute in purpose, and consecrated to right principles. We further see the wholesome and much-needed influence of the good wife with her words of comfort, her wise counsel, and true loyalty to husband, home, and God.

While the author gives a dark picture of sin, he shows the all sufficiency of the risen Christ to remove it entirely from the human heart and give complete victory over the world, the flesh, and the devil.

Brother McConnell has written because he had something to say, and what he has said is well said. To read his book is to be benefited, for it stirs the soul to a greater hatred of the liquor traffic, encourages with the thought that our labor for right is not lost, shows the awful end of the impenitent, unveils the deceptive nature of the carnal mind with the necessity of a wholly sanctified heart, exalts true womanhood, and magnifies the Prince of Peace in the final triumph of the saints of God.

JAMES J. BALLINGER.

**The Autograph Edition**

Owing to the delay in getting the illustrations ready for "Caleb of the Hill Country" we have decided to extend the offer on the autograph edition until July 1st. It will be about that time when the book is ready. The autograph edition will contain the author's picture and autograph and will be furnished at the regular price to all who send the money in advance of publication.

**Price, FIFTY CENTS, Postpaid**

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will soon follow. Our people are sacrificing in the good, old-fashioned way. Old bills are departing and running expenses are being met. It has all meant real sacrifice on the part of pastor and people, although love knows no sacrifice.—MEDA CLIFFORD SMITH.

**FROM SISTER EATON, HOMEWARD BOUND**

Homeward bound! We are leaving Singapore today for Hong Kong. Left Calcutta the morning of the 25th of April. If we make connections at Hong Kong we will reach America about June 1st. It is fearfully hot here now, and we really suffer extremely from heat. There are many friends we wanted to write to, but we were so hurried to get ready, and so weak in body, it was impossible before we left India. In order to escape the fearful heat, our general superintendent, Brother Reynolds, thought it best to hurry us home at once. O how it hurt us to tear away from the work we loved so much! We much preferred laying down our lives in Hallelujah Village. It was harder not to do it than to leave the hard work for others to do. Only that we felt the work demanded a stronger leader would we consent to give up. God bless India! is our heart's cry. We received some nice boxes from Portland, Ore., a few days before we left. What a treat! The lovely fruit, and so many good things. A fine blue-flame oil stove—just the thing for the hot weather—so much dry goods, sheets, pillow-slips, pillows, table linen, percale, and gingham, that will make the Hope school girls smile all over, when the much-needed waists

will be made up from them. We notice many names from Portland, Sellwood, Brentwood, as well as surrounding towns, Ashland, Walla Walla, La Center, etc., subscribed to the packages. How can we thank the good friends; God bless every one! Each one should receive our personal thanks, and perhaps we can see many of you on our return. The missionaries join us with hearts full of gratitude for all your kind remembrances and loving gifts.—MRS. E. G. EATON.

**SALLISAW, OKLA.**

We closed our meeting at Price's Chapel with great victory. Several prayed through to either pardon or purity. Brother Ritter was the evangelist, and God gave him the hearts of the people. We have called him back to help in the summer meeting.—F. C. SAVAGE, Pastor.

**COMANCHE, OKLA.**

Our meeting at Sugden, Okla., May 21st to 31st, was a success. Several were converted, reclaimed, or sanctified. There were about twenty seekers the last night. We are encouraged and mean to go through with the Lord.—E. A. AND MARY COPELAND.

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# HERALD of HOLINESS

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B. F. HAYNES, D. D., Editor  
C. A. MCCONNELL, Asst. Editor

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## TELEGRAM

DANVILLE, ILL., June 8, 1914.

### HERALD OF HOLINESS:

Olivet campmeeting closed with a great sweep of victory. It was said to be the best camp ever held at Olivet. Commencement exercises were fine. Inauguration of the new President, J. H. Norris, was a great occasion. Baccalaureate sermon by Dr. Ellyson was excellent.

L. MILTON WILLIAMS.

### EAST WAREHAM, MASS.

Have just had a glorious meeting with the saints here. The meetings during the week were held at a chapel a mile from the church, closing up with two all-day meetings at the church. Souls were saved in about every service. So anxious were some of these men to get to the altar that they jumped over the seats to get there. They didn't have to be coaxed. One man who was at the point of selling his household furniture and going to ruin, came, and his wife, too, and now they are living together and happy in Jesus. Brother Beebe, of Lynn, and Brother Haddie, of Weymouth, were there and preached with the fire. The glory came down and the children shouted, danced, laughed, and cried. Brother Beers and Brother Kirkland stopped in on their way. I commence with Brother Fogg, at Warren, Pa., June 7th, for three weeks.—JOHN F. GIBSON.

### FROM EVANGELIST SOLOMON IRICK

Our meeting at Francis, Okla., resulted in a good revival. A number found either pardon or purity. Pastor Loller is a royal soul, much loved by his people. He is loyal to the great doctrine of holiness. Rev. Bell and wife, our companions in the work here, did fine service. Sister Bell is a fine organist and an excellent singer. I am now at home preparing for the great campmeeting to be conducted by Rev. C. C. Cluck and wife and my wife and myself. We are expecting great things. Home address, Mayfield, Okla.

### PILOT POINT, TEXAS

We desire to announce that because of the long continued rains and late crop season, the campmeeting at Hamlin, Texas, has been postponed

## The Catechism

The last General Assembly authorized the publication of a catechism for the use of our people. An excellent one has been prepared by Dr. E. F. Walker and, is now ready.

Single Copy, 5 Cts. Postpaid  
Twelve Copies, 50 cts. Postpaid  
By the Hundred, \$3.50, Postpaid

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until the opening of the college in September. So we have given July 1st to 14th to Brother J. W. Randolph for a great tent meeting in the heart of Birmingham, Ala. Let all the holiness people in that region rally to the gospel feast. Write Rev. J. W. Randolph, at Dora, Ala., if you expect to attend.—ALLIE IRICK AND WIFE.

### ST. LOUIS, MO.

We have started a Nazarene mission in the south part of the city in connection with our church work. There have been sixteen saved since we took charge of the mission, and three or four sanctified. We are running the two places now, and two Sunday schools, one at 10:30 and the other at 2:30. The schools are building up. Rev. Kepple and wife, an ordained elder and deaconess, have joined us and are assisting in the work. Our church services are held at 3704 Easton Avenue, and the mission at the corner of Compton and Caroline. One joined the church Sunday, and three were sanctified and one saved at the mission. We are enjoying the WAVES OF GLORY, the HERALD OF HOLINESS, the OTHER SHEEP, and the Nazarene Sunday school literature.—G. T. TAYLOR, Pastor.

### OTTUMWA, IOWA

We have been without a regular pastor for some time, but the Lord brought Rev. G. L. Flowers, a minister of the Friends church, to our rescue. He is assisting wife and myself in waging the battle against sin, and God is rewarding our labors by giving us many precious souls for our hire. There are but few services without some seeking God for pardon or purity, and nearly every one prays through to victory. We have held special meetings from time to time, with blessed results. May 24th was a great day with us. At the afternoon meeting there were five souls at the altar, and all prayed through to victory. And at the evening service there were five more, all of whom prayed through but one. Several others have been saved or sanctified since that time. Brother E. A. Clark, our district superintendent, was with us Monday and Tuesday of this week and gave us an uplift. We have been going on this week with the meetings with good results. We have secured

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D. H. HUMPHRIES.....Hugo, Okla.  
EASTERN OKLAHOMA  
S. H. OWENS.....Bethany, Okla.  
Mangum, Reed and Hester, Okla. June 12-31  
Lubbock, Texas.....June 25-July 1  
Comanche, Okla. ....July 31-Aug. 1  
PITTSBURGH  
N. B. HERRELL.....Olivet, Ill.  
Dyesville, Ohio.....June 12-11  
SAN ANTONIO  
Wm. E. FISHER.....San Antonio, Texas  
1811 North Flores Street.  
Austin.....June 15-  
Bertram.....June 16-  
Goldthwaite.....June 17-18  
Williams' Ranch.....June 19-  
Hangs.....June 20-21  
Bethel.....June 22-23  
Pearl.....June 24-25  
County Line.....June 27-28  
SAN FRANCISCO  
H. H. MILLER.....Berkeley, Cal.  
2328 McKinley Ave.  
SOUTHERN CALIFORNIA  
W. C. WILSON.....Rt. 1, Box 235A, Pasadena, Cal.  
SOUTHEASTERN  
W. H. HANSON.....Glenville, Ga.  
TENNESSEE  
J. A. CHENAULT.....South Tunnel, Tenn.  
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335 North Sixteenth St.  
WISCONSIN  
F. J. THOMAS.....Livingston, Wis.  
Montford, Wis., tent meeting.....June 4-21

a tent, and Brother S. B. Sutton and wife will assist in tent meetings, commencing Monday, June 8th. Brother Flowers has united with our church now, and has been called as our pastor.—REV. ARTHUR AND DELLA M. BOICOURT.

### LOWELL, MASS.

God is abundantly pouring out upon us of His Spirit these days. Our prayer meeting of June 2d will long be remembered as one of God's special visitations. How He did manifest Himself in the prayers, singing and testimonies! Brother Beers had charge. A young local preacher, of the Methodist Episcopal church, in one of our nearby towns, being present for the first time, said he never saw anything like it. His idea of religion had been a long-tailed coat, long face, and little black or white necktie affair, but he had changed his mind and that true religion was liberty in Christ; upon entering he had thought us fanatics. His views were changed, however. He was coming again, and going home to preach Christ as he never had before. The next day was the Preachers' Meeting of the District. Brothers Shepard and Post were the bearers of God's blessed truth. We start our street meetings for the summer next Saturday night, looking to God for, and expecting great victories. Our beloved pastor, Brother Riggs, is still on deck, full of faith and victory, and has a faithful associate pastor and strong able helper in Brother Beers.—A. G. MARTIN.

I think that the wealth we get is not ours to use as we please. When one has enough to pay for the necessities of life, like food and clothing and shelter, wealth is power, and the power we hold for a time is ours as trustees. Some day we shall all render an accounting of the use we have made of it.—H. FORD.

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