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CHRIST

The second article of belief of the Pentecostal Church of the Nazarene has the brief but appropriate heading "Christ." This article rings clear and strong on the supernatural birth of our Savior, and on His essential deity. The New Testament is full of illustrations of His human and divine nature. Often this duplex nature is found exhibited or illustrated in the same incident. Nothing has been spared in Holy Writ to make this truth clear, that Jesus was both very God and very man. All through the sacred volume this duplex truth is held forth, and by line upon line and word upon word it is sought to impress and ground this truth into the minds and hearts of humanity, as vital to and fundamental in the whole Christian system.

If Christ were not very man, He would be incompetent to represent man in the scheme of reconciliation with God, so direly needed in man's lost estate. If He were not very God, He would have been as inadequate to represent God the Father in this great transaction of human redemption. So that this duplex truth is of the very essence of the atonement. It is not a mere sentiment. It is not mere history. It is not simply a transcendent mystery among all the great facts of the world. It is necessary and vital. It is as essential in the atonement as the fact of sin for which atonement was needed. Not merely a great heart of sympathy to suffer compassion for lost man was needed. It was more than this. It must be that God suffer. It must be that God become incarnate and taste death for every man on Calvary in the form of man. He must Himself bear our sins in His own body on the tree. He must Himself become our Daysman, to bring together God the offended and man the offender. This twofold nature of the Son of God was the dire and the essential need of man, and was the glorious provision of the Father.

The very thing which rationalism seeks to do away with is the very thing most essential and most gloriously true in the atonement. This was, that without shedding of blood there was no remission of sins. This required the incarnation, that God in man might suffer for the sins of the race on Calvary. This precious truth is safely housed in the duplex truth of the human and the truly divine nature of Christ in this second article of the faith of the Pentecostal Church of the Nazarene.

Among the Scripture incidents when He appeared in the manifestation of His human and divine natures no one is more striking than the one on the occasion of His visit to Nazareth. There had been criticism of Him before He spoke His sharp words as recorded, in the account of this visit, in Luke fourth chapter. After these words there were more stern hatred and resistance. The synagogue where the episode occurred fairly flamed with scorn and hatred and the bitterest wrath. He was roughly thrust from the synagogue, and then hurried to the brow of the hill from which they would hurl Him to His death. They thirsted for His blood, and determined to have the gratification and joy of seeing His mangled form at the foot of the precipice.

At the very moment when Jesus seemed to be most completely in their power it suddenly became patent that He was not in their power at all. He simply and mysteriously walked away from them to their utter consternation and chagrin. This miraculous self-rescue was due to His divine nature and power. His rebuke and His preaching to them were manifestations of His human nature. In His twofold nature He thus appeared and wrought among them. Dazed and confounded they stood doubtless greatly perplexed and perhaps

with a subtle, silent fear that possibly after all He might be divine, the Son of God, as He boldly claimed to be.

He is doing the same today. Disbelieved and rejected as the very and eternal Son of God, He yet constantly is doing the works which none other ever did, and which attest His divineness, and men are silenced and confounded amid their doubts and questionings. He still saves from sin and pollution, and keeps all who will let Him, making them perpetual miracles of grace, and evidential of the truth of His claims. He still shows Himself to be the Son of God.

Illustrative of the laxness of churches these days on these vital doctrines of the Christ, and also showing the need of churches which stand immovably fixed in sound faith on these points, is in case of the present attempt to merge the Congregational and Unitarian churches. The proposition of the Unitarians to the Congregationalists is that the latter "give up their minor, doctrinal, creedal statements, drawn by their grandfathers." Here is a distinct sneer at the venerable creed of the great Congregational church as "drawn by their grandfathers," as if its antiquity was necessarily against it. The worst thing about this case is that the offensive proposition is accepted and entertained seriously and with respect by some leading Congregational ministers. This shows the extreme laxness to which many of the churches and ministers have fallen on these fundamental doctrines. All this goes to show the more forcibly the need of soundness and immovability on the part of orthodox churches on these endangered doctrinal tenets, which lie at the very gateway of evangelical truth.

Gross Delusions

We charitably give them this name, and hope it is nothing worse. We refer to some statements we find in a reputable religious paper of one of the leading denominations. In a recent issue we find the following sentence, which used to be common in other days, but we have not found so much of such writing and talking for several years past. The editor says: "It never occurred to Paul to profess complete sanctification. The holiest and saintliest of men are those who are most conscious of their sins and shortcomings before God. The closer the approach to God in heart and life and spiritual fellowship, the farther away are the really good from sanctimonious pretenses, pious platitudes and the self-righteous delusion of sinless sanctification."

This editor and Paul chance to disagree widely and definitely, and we submit that Paul is the better witness in matters of his own experience. He distinctly says: "I have been crucified with Christ." This, if it means anything, certainly means a very definite and complete work of grace. We care not what it is called, it is distinctly and emphatically called here a death, and to what could it be a death but to sin. The sin question is the only one in salvation, and when a man says he has been killed or crucified with Christ he can only mean that he has been killed to sin. This is a tall profession of everything the most radical teacher of sanctification ever claimed for that great experience. This editor must expunge from Paul's writings this and all kindred expressions if he would succeed in excluding him from the ranks of professors of sanctification.

The editor also says the holiest and saintliest are most conscious of their sins and shortcomings before God. We would like to know what kind of friendly offices sins and shortcomings perform in getting people closer to God. Where in the Bible are we told that sins and shortcomings are saviors to help us

closer to God? We have always been taught that sin separated us from God, in the first instance of its history, and that its tragic record had been since always divisive, and trended us away from God, and brought us under condemnation, instead of bringing us closer to God. By what sort of jugglery of words and legerdemain of thought does our brother manage to contradict the whole trend of Bible teaching, and the whole nature and design and philosophy of the atonement, and make sin a helper in bringing men into the holiest and saintliest relations to God?

The final clause, we are sorry to say, we will have to eliminate from our charitable construction of "gross delusions." The charge or palpable insinuation that professions of the work of sanctification are merely sanctimonious pretenses and pious platitudes and self-righteous delusion, is just gratuitous slander and nothing less. If the editor be a man of average intelligence we will have to hold to this characterization of his groundless and slanderous words. We hope he did not weigh his words—that he was in a hurry, or was careless, or from some cause was led into great thoughtlessness in penning these words. We are slow to believe any editor of ordinary intelligence and of even a very low grade of piety and standing in his own denomination would get himself to believe that the thousands and hundreds of thousands of men and women throughout this country who profess sanctification are all guilty of mere sanctimonious pretenses, pious platitudes and self-righteous delusion. Stoutly as some good men and preachers oppose this doctrine of full salvation from all sin, we have not had the sadness to meet any one in the flesh who opposed it so insanely and wildly and wickedly as to denounce all who professed it in this way.

Our dear brother would profit by a study of the thirteenth chapter of Paul's first letter to Corinthians. He needs such study for its effect on his own spirit, as well as to learn the death and radical nature of that love which the great apostle enjoined upon others as well as professed himself.

A Moral Tragedy

There are tragedies in real life of a moral kind as real and heart-stirring as any that are found in the recitals of the boldest fiction. One such has recently come under our attention.

Some years ago a poor young man in his late teens entered a college to work his way through. He would work at any kind of labor industriously, and in vacation thus paid his way entirely through the Academic department, and finally was to enter the theological department to prepare himself for his life work as a minister, to which he had been called of God. He had succeeded admirably, and was about ready to begin his divinity course. He came to the institution with a new, rich experience of saving grace, and with all the freshness and love and zeal of a call to the ministry. Assiduously he had worked at his studies, and anon at his manual toil, ever with his eyes fondly fixed on the goal of equipment for the great life work to which he had gladly consecrated himself. During his Academic labors he was glad to preach at points near the college with no thought of compensation; rejoiced at the opportunity of doing the good, of exercising his limited gifts while he prosecuted his studies.

At a recent commencement, as related to a young preacher visiting the institution, and who got in confidential touch with him, and who sought to help him, this young theologian confessed that he had suffered greatly in his soul during the years of his course at this institution. He said to the young friend, referring to a great address delivered the day before by a distinguished divine from a distant city: "I am glad to hear you speak so frankly of that discourse. I have been laughed at for not endorsing it, and for feebly protesting against its assaults on the Bible and the atonement, and all the essential tenets of religion. I have, however, been so confused and confounded by the prevailing teaching here, by the professors and visitors, that I have lost largely my earnestness of adhesion to the orthodox views, and have really lost out, more sadly in my personal religious life and experience."

He went on to relate how, instead of being glad of any opportunity of preaching, without thought of pay, for poor points around the vicinity of the college, now he never considered these calls, save as they offered him from ten to fifteen dollars for his services. In other ways he had declined until he presented a pitiable spectacle of confusion and doubt and bewilderment. He could not see how all the learned professors and great preachers of the denomination

from abroad could all be wrong, and he and a few whom he knew, were right. He could not see how these great men could repudiate the divine inspiration and authority of the Bible, the truth of the atoning merit of the blood of Christ, the necessity and truth of conversion, the truth of depravity and of a future hell, and all the vital tenets of evangelical doctrine, and have no valid ground for these things. And he could see no need of being disturbed about lost souls if their lostness was nothing serious but a mere inconvenience, from which they could recover themselves by a course of education and self-culture and training. He began to feel ashamed of his former soul-stir and zeal about the work of the kingdom when there was nothing supernatural about it. The whole thing seemed to him now as useless, and the ministry was more a kind of refined profession, and religious leadership of a very esthetic nature, and not a matter of life and death, of heaven and hell. Meeting one young man still holding to the Bible truths, along these lines, this misled and wronged and outraged young preacher was aroused, and found a response in his soul to the fire and truth which burned in the heart of his new-found friend.

The tragic pity of it is that this is not a solitary case, but a sample of many such without doubt. This matter is a shocking shame. That men who ever had any knowledge of the Christ as a Savior should so far fall from their saving knowledge as to become not helpers but positive hinderers to innocent and consecrated young men, is a shame which we have no words strong enough to properly characterize. These learned college professors and editors and pastors, who have disgracefully surrendered to the infidelity of higher criticism, are blind leaders of the blind, false and fallen teachers, who are doing the devil's service far more effectually than atheists and drunkards and prostitutes and thieves. They are moral lepers, spreading their poison where it does the most widespread evil and ruin. These men should get out of the way of the army of church people, whom they cannot and will not help, and let others have opportunity to lead them aright.

These men hang on to large salaries and prominent positions, which they disgrace and prostitute to the basest uses, diametrically opposed to the objects for which these places were created by other and nobler and purer men than themselves. What is to be done save to protest, we know not. We can only lift continually a warning voice against these wolves in sheep's clothing. We can only hold forth the true word of life to dying men, and get men and women saved by the power of the blood, and thus demonstrate to the world the truth of the need of such a salvation from real sin, and the fact of there being such a salvation in the blood of the crucified One. Thank God! He is not without manifold witness of these truths, for daily multitudes are sweeping into the Kingdom, in the good old fashioned way of repentance and faith in the blood of Christ our Redeemer. Push the battle, and get men to God.

Truth and Facts

It has been truly said that a man can prove a fact, but he experiences a truth. Truths are thus matters of conscious inward experience, while scientific or historic facts are capable of proof from evidence. From this it will be seen that the Christian religion has advantage of both phases of verification. Founded upon great historic and transcendent facts, like the crucifixion and the resurrection, Christianity challenges doubt upon the same basis as the defender of the fact of Washington's having lived would challenge doubt. These great Christian facts are not one whit less susceptible of proof than this one, or any other historic fact about any personage or incident. In addition to this, the great internal evidence of the Christian religion stands in a unique position among the classes of evidence. The great truths of revelation become to the humble child of God, truly born from above, inwrought and inwardly revealed as great verities, until he can truly say "what we have seen and felt with confidence we tell, and publish to the sons of men the signs infallible." Dr. C. A. R. Danvier said with force, "An unquestioning conviction of the truth of God's word from Genesis to Revelation has been the inspiration of all my work, and this conviction has deepened as the years increased."

This is as it should be. The truths of God, as revealed in His Word, should become to the reverent, industrious, trusting, devout believer matter of inwrought conviction, and of consequent inspiration in all life's labors. These truths should burn themselves into the very fibre of a man; they should become the impulse and main-

spring of life's action; they should fire zeal and flame out in religious enthusiasm. They should become the chief vehicle of the Holy Spirit in His empowering work of the saint. The great Author of the Word thus puts honor upon the Word, by making it quick and powerful to the equipment of the believing and trusting child of God.

How different all this from the lips of men like Dr. Janviers and others, from the sickly and vapid utterances of modern doubters and higher critics. Men of sturdy faith and heroic endeavor for God have ever found the Word to be just what we have said it should be, and what thousands like Dr. Janviers say it has been and is to them. How this view and this experience of so many of the sturdiest believers and heroes of faith shatters the half or whole doubting, simpering, diluted, nonsensical statements of many writers

of today about the traditional beliefs which must be discarded because they are traditional. As if because it is an old tradition that the sun rises in the East, it must therefore be disbelieved in favor of a "later deduction" of some shallow-brained skeptic or self-styled advanced thinker, that the sun does not rise at all; that this outworn tradition is to be utterly discarded. This is not one whit more absurd than many of the claims and demands of a horde of college professors and presidents and editors and ministers. No, God has not left Himself without witness. Still the challenge holds which Jesus threw down at the feet of the infidel criticism of his day: "If any man will do His will he shall know of the doctrine whether it be of God, or whether I speak of Myself." Let this test be made candidly and let Jesus be put to the test. He will come out more than conqueror every time.

:: T H E E D I T O R ' S S U R V E Y ::

Beautiful Things

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes whose heart fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work both earnest, and brave, and true,
Each moment the long day through.

Beautiful feet are those that go
On kindly ministries to and fro—
Down lowliest way if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains few may guess.

Beautiful twilight, at set of sun;
Beautiful goal, with race well won;
Beautiful rest, with work well done.

—R. S.

It Pays to Forbear

It is difficult to let patience have her perfect work, but nothing pays so well. Our great danger is in too great haste in speaking and acting. The old saying, "think twice before speaking once," is founded in the wisdom of Scripture, and in the soundest of common sense. An exchange puts the case very properly in the following wise words of warning, which we warmly commend to all:

From the beginning of the day to nightfall we need to say, not to our neighbor, but to ourselves—*forbear*; and again, *forbear*. Seldom do we regret silence, often must we lament speech. Our hasty words, impetuously spoken, linger in wounded memory, and leave scars. In the home realm, where relatives meet in the unrestraint of daily intercourse and the social guard is down, there is always occasion for the exercise of forbearance. Wait a little; repress the impulse to censure; drive back the spirit which is bitter and bristling, and wear the look and speak the language of amiability. Recall the assertion of a certain old book, that "better is he that ruleth his spirit than he that taketh a city."

A Financial Moloch

The Romish Church subsidizes death and life, sickness and health, births and baptisms, fortunes and misfortunes, prosperity and adversity, hell and heaven and purgatory, and every thing in this and all imaginable worlds, to the swelling of its exchequer. There is nothing like it in all the world, or in all the ages past, present, or to come. It is a hydra-

headed, monopolistic monster, remorseless, grasping, greedy and ghastly, and utterly without conscience in the matter of money-gathering. Tom Watson of Georgia puts the case strongly when he says:

"Give it time enough, and any corporation that never dies, never pays taxes, never parts with its property, and is always adding to it by making merchandise of births and deaths, baptisms and confirmations, indulgences and extreme unction, marriages and funerals, relics and cemeteries, offices and titles, crowns and kingdoms—plundering the virtuous because they are good, and robbing the criminal because they are bad, levying toll at every gate of progress for both the good and evil—give this machine time enough, I say, and it will concentrate all the wealth of any country under the sun; and in the midst of the accumulated riches of earth will sit enthroned the senile Italian who is called the vicegerent of the meek, lowly, destitute, homeless, penniless Jesus Christ."

The Supreme Altitude

There is nothing higher or nobler or sweeter in all the realm of Christian possibilities of grace than the sweet flower of forgiveness of others. This is laid down as a distinct duty and a lofty privilege, and the very measure of the forgiveness we may hope to receive from the great Father of all grace. How this grace puts to confusion the questionings of doubters. How difficult for men to find fault with a system which inculcates and induces the actual practice of so divine and glorious a thing as a spirit of universal and cheerful forgiveness of all who injure or do us hurt. This is Christ-like indeed, and is of heavenly origin, and cannot be doubted as the holiest and most indubitable credential of the divineness of the system of faith of which it is an integral and essential element. A. Mitchell, in Hibbert's Journal, says on this point:

Just because it is pride which ultimately hinders us from forgiving the brother who wrongs us, Christ has bound up such forgiveness on our part with our own pardon by God. For when we come to confess our sins against the Father of spirits, pride breaks down and crumbles away. We must kneel in the dust of self-abasement while we recite those personal wrongs of which we ourselves are guilty against the Perfect Love, the Infinite Patience. When we pray in spirit and in truth for the assurance of God's mercy to our own souls, we must in the same breath be praying for the spirit and the power to forgive our enemies and persecutors and slanderers. In the All Holy Presence, we must bring ourselves face to face with everyone who is indebted to us. We must see them in the light in which the Father Himself sees them and us together. We must judge them, as we humbly pray Him to judge us. We must love them, because we know that He loves us all alike. Forgive us, we whisper, as we also forgive. It is not that we hold up our mercifulness as a standard for the Divine mercy; it is rather that we bind ourselves, because

God is forgiving our many debts, to offer this sacrifice of peace and thanksgiving in that we also forgive our debtors.

The Passing of the Home

No sadder words could be written than the words at the head of this article. The very thought chills the blood, and yet the thought is really but one of the most thrilling and profoundly interesting issues of this day. It is a most serious question whether we can save the home or not. That it should be saved, goes without saying. Can it be saved from its numerous and strong enemies, is the question now confronting us. A writer in the *Christian Advocate* has some of the strongest and wisest words on this subject we have seen anywhere, and we give them here at length, though the extract is longer than we are in the habit of giving in this department. We are sure that the excellence of this extract justifies its insertion here:

The passing of the home—the very thought strikes terror to our hearts; and yet are we not face to face with this startling fact? Home is fast becoming a place in which to sleep and eat, and to do that as quickly as possible. Because of the small wages paid to the laborer, because of the high price of living, and because of almost six nights in the week the whole family must attend picture shows; because of all this we find father, mother, and the children as soon as possible in the mill, like their brothers working to "keep up with Lizzie."

A little girl just nine years old, but bright as a dollar, a child with wonderful possibilities, whose mother goes to the mill every morning at seven o'clock, pleads with tears in her eyes to be allowed to remain with her teacher after school, "cause there's nobody at home, and I'll have ter play on streets till night," and then, saddest of all, this little elf is carried, as soon as the family swallow supper, to the picture show, and talks most eloquently next morning in her childish way of "some woman leaving her husband, 'cause the other woman in the picture give her rings and fine clothes." The horror of it all is that, at the age of nine, when her little mind should be stored with sweet, beautiful thoughts, this infidelity and shame are being portrayed and discussed so freely that it will be difficult to undo those early impressions and fill her mind with that great thought "that virtue is the brightest jewel in the crown of womanhood;" that rings, jewelry, money, etc., do not bring contentment and happiness, but loving service to others and a forgetting of self in a desire to serve others, this is true contentment and happiness indeed. This child could be molded beautifully if mother and father realized that they were intended to be co-workers with God.

This is certainly a day of clubs, and as some one has said, "We need one more organization to stop the organization of any other organizations." The clubs are clubbing home life to death. Father belongs to a club (sometimes spelled saloon), mother belongs and children belong. Meals are eaten hurriedly and then there's a mad rush to see who can get away from home first. Some one has said, "If there were less bridge and more Bridget in the homes

there'd be fewer divorces and more character." Let us as women know that home is the very cradle of character-building. Some women seem to think housekeeping is the prime essential of home. Some are so clean and neat they sweep their families into the street; it reminds one of the old lady who cleaned house and took her family off to visit in order to keep it clean. Give me the home with the loving atmosphere, even if there are greasy little finger prints on the windows and mud-stained marks of little feet. I'll take that any time if with it is a love for home and mother. House-keeping, mothers, is for the day, but home-making is for eternity.

Not long ago a certain village wanted a curfew law, and an eccentric old bachelor said, "What yer need here is a curfew to ring the mothers to go home and put those tired children to bed." The remark caused some laughter among the men, but I believe that it made the angels weep. If it is not the will of God that one of these little ones should perish, surely we know that it is the will that we should train up these little ones in the way they should go and go that way ourselves.

Born of woman as a babe, led by woman as a child, taught by woman as a boy, loved by woman as a man, He the lawmaker, but she the man-maker. If the mother, the teacher, and the sweetheart are true women, true to the highest ideals of womanhood, our homes will be saved, manhood will be purer. This great truth should sink deep into the hearts of all—the morals of the nation will never rise higher than the morals of the women of that nation.

The Danger of Envy

Envy is a dangerous thing with which to have to do. It must be gotten rid of with the utmost haste. It cannot be harbored for the shortest length of time without damage. Many a soul has gone down under its fatal blight. We fear there is much more of it in the world than we think. Nothing else can explain many of the dark and ugly things which blacken society and shock mankind so often, except the work of the virus of envy in the human heart. God warns us of this peril, and has provided a remedy for it in the blood of His Son. An exchange has the following good word on this subject:

Envy is dangerous. There is sovereign panacea for it, however—the balm of Gilead. There is a fountain at which a soul may drink and find the virus purified. It is the fountain of the water of life opened by the life and love of Jesus. There is one object from which envy flees in haste when before it bends a soul that envy has possessed. It is the cross of Calvary. Are you tempted by this demon, envy? Flee like a bird to your mountain, even the mountain that is called Calvary. Envy will not remain there for an instant. Around that sacred spot all loveliness, all beauty, all virtue, all peace have dwelt since Jesus died. There is no place for vainglorying there; no desire to provoke others to wrath will assail there; no impulse to be envious of others will there disturb the tranquil heart. On Calvary's hilltop stands the cross of ages. To its firm base let us bring our all. To it let us cling forever.

Building for Eternity

It is a most solemn truth that in life we are building, and that we are building for eternity. This is true whatever be our thought or our conception of matters. Life is a time and a process of such building. It is a truth that ought to make us stop and think seriously. Whether we want to or not, is not the question. If we live, we build. If we have being here in this world, we are builders for eternity, and must face our structure in a coming day. We are engaged in the business of character-building, and this is destiny-building. Every man is thus making his destiny daily as he lives, and he cannot evade the issue. D. W. Whittle said a tremendous truth in these words:

What a man builds is a reflection and a revelation of what the man is. If he builds for

God it is a manifestation of his conception of God. There is a wide application of this truth. We are all building for eternity in the church of God, and in personal character. Not what we profess to believe and admire but what we do in the way of obedience to God goes into the building.

Jeremy Taylor said:

Every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.

The True Measure of Generosity

It is difficult to get the average mind to grasp and hold to the true measure of generosity. So many want to insist that what we give is the true measure. This is not the case at all. The Bible contradicts this, as well as common sense. The poet Lowell, in the Vision of Sir Launfal, teaches a higher truth than this, when he says:

"Not what we give, but what we share —
For the gift without the giver is bare."

God wants us, and He takes our gifts as a kind of encouragement to us to give ourselves. We are what He wants and must have, along with our gifts, for He uses personalities, not paltry dollars, so much. So with our offerings we must give ourselves, ardently unreservedly and cheerfully. The *Congregationalist* says with truth:

The true measure of generosity is the measure of one's self that goes with a gift. What one gives may be so used as to do great good to the recipient but the enrichment of soul for the giver, the blessing that comes from sharing our possessions, the mutual blessing from the gift of love may fall of fruition. Many a man has piled up his millions by cruel and dishonest methods and when he had more than he could ever use for himself he has given away some of the surplus, with only the effort of signing a check. But let not such men blind our eyes to the humble followers of the Master who live in the spirit of Miss Haver-gal's hymn:

"In full and glad surrender we give ourselves
to Thee,
Thine utterly and only and evermore to be!
O Son of God who lovest us, we will be thine
alone,
And all we are and all we have shall hence-
forth be thine own."

Reverence for Mothers

There is no better test of one's innate refinement and nobleness of soul, than his reverence for his mother. Recently a lady advertised for a girl for general housework. Some thirty answers came in response to the advertisement. Not one suited, until the last one came. She was sincere and frank, raised in the country, and her most loved subject of conversation was her mother and father. She loved the country, and was devoted to her parents, and worked out only from necessity. Artlessly she told how she loved her church, and went out to no other places except her church. Her devotion to her mother captured the lady who desired help, and she was promptly taken, and she gave satisfaction. There is no trait more beautiful or more strongly evidential of sound and worthy character, than this devotion to one's mother. Nothing concerning this age is darker or more ominous than the growing irreverence for parents. No people can be truly great or good where this is true. There must be a change in this regard before we can boast of ourselves or our prospects or our achievements. An exchange gives several conspicuous examples of reverence for mothers, which we repeat here for the benefit of our readers:

A beautiful stained-glass window in a Methodist Episcopal church in this state bears the

simple and only inscription, "To a sainted mother." This is pure eloquence.

When William Howard Taft was President of the United States, he sent a check to help a little church in Millbury, Mass., with these words: "Just in memory of my mother. I know she would like to have me do something of that sort." The words gave eloquence to the check.

Thirty years after the death of Monica, Augustine said in one of his sermons: "Oh! the dead do not come back; for, had it been possible, there is not a night when I should not have seen my mother, who could not live apart from me, and who, in all my wanderings, never forsook me. For God forbid that in heaven her affection should cease, or that she should not, if she could, have come to console me when I suffered; she who loved me more than words could express." Was not that eloquent preaching?

When the evangelist-singer, F. A. Mills, well known for years in central New York, was called to part with his mother, he sang with deep feeling at her funeral:

"Oh, mother, when I think of thee,
'Tis but a step to Calvary,
Thy gentle hand upon my brow,
Is leading me to Jesus now."

That is the eloquence of a sainted mother hood.

The Ways in Which God Delivers Us

God has many ways of delivering. All of them are marvelous, but some are more wonderful than others. It is wholesome and encouraging to others for us to remember, and at fitting times to recite, the way in which God brought deliverance to us. Frederick Lynch says, in *Congregationalist*:

It is helpful to remember in how many ways God works; how various are his ways of answering prayer. Neesima, who founded Doshisha in Japan, found deliverance through happening upon a copy of the Gospels, as did Augustine. Some of our prayers for deliverance God answers by sending us a friend. A great man once said in my hearing that God delivered him from evil ways by sending him a beautiful wife. Children are sometimes God's answer to prayer.

A Singing Religion

Religion has always been joyful, and for this reason has always been attended with song. No people can sing like Christians, and no people ought to sing like Christians. No people have more over which to rejoice. The hearts of the saved men and women of earth ought to be a veritable orchestra of joyful song. David gives us constant reminder of what we owe God in song and rejoicing in his Psalms. His is a constantly jubilant note of victory and triumph. Phillips Brooks said:

Some people's religion has very little song about it, new or old. It wails and groans. True religion sings here, and will sing more hereafter. Distrust your religion unless it is cheerful, unless it turns every act and deed to music, and exults in attempts to catch the harmony of the new life. "Let the saints be joyful in glory; let them sing aloud upon their beds"—that was David's exhortation. Blessed be our Christian faith, which does not let us creep dolefully along the path, but turns each new advance into a new hymn of triumph, and bursts the walls of the narrow way with the triumphant voices of the pilgrims, and keeps before us always the promise of the new song before the throne!

Discriminating and noble as well as terse and wise are the words of that great writer, J. R. Miller, who said so many good things for the edification of mankind, in the following words:

A life need not be great to be beautiful. There may be as much beauty in a tiny flower as in a majestic tree, in a little gem as in a great mountain. A beautiful life is one that fulfills its mission—that is what God made it to be, and does what God made it to do.

OPEN PARLIAMENT

Missions Outlook

Written by E. G. ANDERSON.

convention held in Japan every missionary present agreed that the educated classes were as accessible as ever, and all but two of the missionaries present agreed that the illiterate were even more accessible than ever before. The foregoing is the bright side of conditions in Japan, other reports indicate a serious condition: eighty per cent is thus far entirely untouched. The land is sown down with the "No Hell" literature, the universities are steeped in materialism, and agnosticism, and German philosophy. Let no one deceive you into thinking that heathenism in any land develops other than degradation. There is a polish and outward attractiveness in Japan that some other lands lack, but heathenism is heathenism the world over. Japan is in a far more dangerous place today than is China, India or Africa, because she is further along in general civilization and is rapidly becoming self-satisfied and self-sufficient in her own wisdom and power, and it is only by the mighty power of the Holy Ghost that conviction will come to her for things worth while.

We will next inquire a little into present conditions in China. Napoleon once said of China, "There sleeps a giant. Let him sleep. When China is moved she will move the world."

This awakening has come, and most of us will live to see the truth of this prophecy revealed. One-fourth of the world's population make their home in China, and if the awakening continues, and is not merely a nightmare, China will sway the sceptre that rules a universe. But oh! the darkness after these years of seclusion! Nothing but the power of the Holy Ghost can cope with the situation.

The Chinese are logical; convince them of the way they ought to go, and they go. This to me seems the only hopeful aspect of the present situation. The adoption of Confucianism as the national religion may seem like a step backward, but how much better than if some other heathen religion had been adopted, because the teaching of Confucius inculcates the moral principles of Christianity. While it provides for no God, it deals with the civil, family and social duties, and we can readily see all this being included in the teachings of Jesus, will naturally lead the Chinese to investigate a teaching that includes their ideals and much more of a like nature. Confucius teaches the truth, but truth alone will not suffice. It takes the application of the blood of Christ and the new birth to bring the power to back up the truth. In the accepted term Confucianism is not the religion of America, yet a large number of so-called Christians are nothing but Confucianists teaching morality and obedience to civil authority, leaving God out, and using as a foundation to their teaching "Do unto others as you would have others do unto you."

"Jesus is not dead." These words were inscribed on a banner displayed at a heathen funeral in China on Easter Sunday last year. The funeral was that of a prominent Chinese gentleman whose assassination stirred all China. The great procession filled many streets, and numerous and gorgeous banners were displayed. The most remarkable of all was the one that declared belief in the risen Jesus of Nazareth. What China needs is Jesus, "The Way, the Truth, and the Life." They

think they have the truth, but how sadly they lack the life and the way they have lost.

South America, with its 50,000,000 people, is often overlooked, possibly because many do not consider it a heathen country; yet here we find paganism strongly represented under original Hindu, in Chinese and African forms. Then the semi-paganism, with some admixture of Romish forms, is to be found in all directions. Rome has ruled with an iron hand for the past centuries, but increased civilization and progress has weakened her power. It is a continent of vast opportunities, and is looked upon by those who have traveled the length and breadth of the land as the coming continent. Its resources are almost limitless. One of her poets has said there is "a future for Latin-America, immense as her mountains and her seas, brilliant as her skies and her resplendent stars."

The eyes of the world are today turned toward Mexico. For nearly three years internal war and strife has cost it some of its best elements of life. A nation sighing for peace, but not willing to look in the right direction to receive it. Today conditions are worse than ever, Catholic rule and power doing its best to fan hatred, awakening old strifes, stirring fanaticism. History shows that similar strifes have resulted in greater opportunities for the spread of the gospel, and though the present condition is deplorable, we look for restored peace and prosperity with renewed opportunities. The past and present conditions alone can determine the outlook. How bright it seems, but oh! how swiftly time is passing, and countless thousands being ushered into a future with an outlook anything but bright. Only the awakening of the church to its duty will make the present bright.

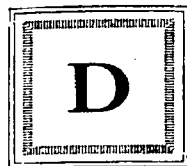
Campmeeting Suggestions

Written by MARY C. WOODBURY.

RESPECTFULLY we would suggest a few things concerning the coming campmeetings.

First, we would suggest to the board of directors that they call a few prominent, world-famed preachers and evangelists—one or two are plenty for a single camp. Use more home preachers and evangelists who, in the nature of the case, will be more intensely interested in the success of the camp, because it includes people of their own charge over whom God has especially placed them as spiritual caretakers. This is no disparagement in any way, or any intimation that preachers and evangelists called from afar are not interested in the work of the camp. If genuine ambassadors for Christ they will be interested, deeply so, in God's work everywhere. But pastors connected with charges within the bounds of the campmeeting must of necessity have a more intense and personal interest in the success of the meeting, hence they should have large part in the spiritual work of the camp. This is not a matter of selfishness, but a proper and holy desire for the good of the flock over which the great Head of the church hath appointed him as an under-shepherd. We sincerely believe that sanctified talent found on our own district may and should (if the power be of God and not of man) be as successful as talent called from afar, if it be founded upon mighty, believing, persistent, intercessory prayer on the part of the people, and more reliance on the Holy Spirit instead of the human instrumentality.

Second, less number of public services, and more time for rest of body, quiet meditation,



DR. JOHN R. MOTT, in a recent address, said, his visits to many of the principal battlefields of the Christian church have impressed him with the strong conviction that the forces of pure Christianity are facing an absolutely unprecedented world situation in the non-Christian world.

We will consider some of these opportunities in order that we might arrive at a better knowledge of our subject, which is, The Outlook of Missions. No doubt as history reveals, there have been times when certain fields were more susceptible to the truth, and when the opportunity in some certain field was greater, but never before has there been a time when it seems like the whole world has thrown open its door, saying to Christianity, as King Ethelbert of England said to St. Augustine, "You are strangers and have come a long way to this country, and unless my observation deceives me, your desire is to impart to us also what you yourselves believe to be true and good; and we put no hindrance in the way of your attaching all the adherents you can to your religious faith by means of your preaching."

Never has there been a time when in the far East, near East, in Southern Asia, in all parts of Africa, in the island world, in many parts of Latin America as well as Latin Europe and Greek Europe, doors were as wide open as they are before the Christian religion today.

We will notice a few of the fields. A few years ago five students riding together in the same street car in Russia would be arrested and placed in jail. Any gathering to discuss religious topics would have to be held in secret, usually between midnight and four o'clock in the morning, and then the danger was great. But today, let some prominent speaker be announced, and the largest auditoriums in the various cities will have to be secured, and the best protection is afforded. Five years ago one could hardly believe the day would dawn when a Christian student movement would be known in Russia, but the day has dawned, and is far along. Russia has a Christian student movement holding its summer conferences, publishing its pamphlets, with four Russian secretaries and four American secretaries giving up their whole time to the leadership of these forces. All this is with the knowledge and often with the approval of the highest authorities of the government.

Eighteen years ago in Turkey men were shot to death if they had the courage to think out loud, but note the difference: two years ago the world's Student Christian Federation was held in Constantinople, Christian students from twenty-five nations being represented; the evenings were given over to lectures. In various sections large halls were used where evangelistic appeals were made to the great throngs of Armenians, and Greeks and Christians and Jews, with Moslems in large numbers. Now it is true that there has been a reaction, but the fact remains that in nearly all parts of Turkey you are today free to travel, to hold conventions and assemblies, to circulate papers and pamphlets, and to do evangelistic work. We need some opposition and no doubt it is a good thing to have it in Turkey. Church history proves that Christianity advances best in the face of difficulties.

Japan is probably one of the most brilliant nations of the world, one that has achieved greater progress in one generation than any other country has achieved in two. Her open-mindedness is no doubt responsible for this wonderful progress. In a recent missionary

and especially time for unhurried secret prayer, would, we believe, bring greater and more lasting results to our campmeetings. The people are wearied in body, surfeited and crammed with spiritual food, beyond all possible power of mental or spiritual digestion through over-many services. Hilarious laughter and shouting and other physical demonstrations may be but the result of over-tired body and over-taxed nerves—a physical and mental excitement lashed into this condition by present environments and incidents connected with the service acting upon the individual like the spur or urging applied to the over-wearied horse, resulting in a spurt of speed but the poor, tired body must pay in added after exhaustion and depleted vitality. *We emphatically affirm there is real, Holy Spirit inspired laughter, and Holy Spirit inspired shouting, and Holy Spirit inspired fullness of joy, but there is also a counterfeit that is purely physical and mental, and Satan knows how to press this imitation even upon genuine holy people when over-work or over-strain results in nerve-exhaustion or nerve-fag.* The body is the temple of the Holy Ghost, therefore it is holy—don't abuse it, and thus endanger its usefulness for God's service. Take time to be alone with God. He is the great rest-cure for soul, mind and body.

Third, campmeeting failures often result from depending too much upon star preachers and evangelists, instead of the Holy Spirit, who longs and waits to come upon the camp in mighty saving and sanctifying power, but can only do so in accordance with certain spiritual laws. Believing, persistent, importunate, Holy Spirit inspired intercessory prayer on the part of at least a few of God's children, will bring the Holy Spirit presence and power upon the camp, and without this Holy Presence, no matter how many, or eloquent or renowned may be preachers and evangelists, or how great numerically may be the seeming results, little or no genuine judgment day, eternity-lasting good will be accomplished. To thus intercede with God requires time, quiet, intensity of purpose and desire, and personal seclusion, not because God is unwilling and must needs be plead with and urged to make Him willing to save and bless, but because necessary conditions are not yet met in order that the desired good may be permanent, both to the intercessor and the good of the camp in general. There is a great tendency and temptation to be lax or neglect secret prayer and reading of the Word, or hastily pass through these duties and privileges while at camp in order to attend more of the public services. This is a sure way to impede rather than help forward the work of the camp.

Fourth. We are inclined to believe public meetings for prayer and testimony would result in greatest good to the greatest number (if the camp be large) by dividing such services into two or more services held at the same hour in different parts of the camp. "Popcorn" testimonies amount to little edification of general good of the people. There is little food or spiritual profit to the listening people in the hurry that rushes half a dozen people or more into speaking at once. Little benefit to the soul comes from such a confusion of sounds and babel of tongues. Better have two or more services where all can have opportunity to speak to the understanding and profit of all.

This does not mean that the leader or a few zealous ones (who are always on their feet with long talks, regardless of the limitation of time) shall occupy all or even a large part of the time set apart for the service.

Ten or fifteen minutes for the leader and one minute, or a little over if necessary, would usually be sufficient for a good, live testimony. Should it be clearly seen that some one is giving an especially Holy Spirit inspired message to the meeting, and so filled that the overflow pours out with sweetness and power, give such an one time to deliver the God-given message. Let there be no hard and fast iron rule, but let the Holy Spirit lead. He is not the author of confusion. For this reason (this distinction in regard to the direct Holy Spirit source of the testimony) necessitates that only men and women who are intimately acquainted with the Holy Spirit, and know His messages, should be appointed leaders of the social meetings, or grave mistakes may occur and grieve the Spirit, bringing harm to souls and hindrance to the meeting.

Ministry of the Word. II

Written by A. O. HENRICKS.

WE believe that if it was necessary for the Apostles, after the day of Pentecost, to appoint seven chosen men to the office of deaconship to care for the poor and other obligations and duties of the church, in order that the Apostles might give themselves continually to prayer and the ministry of the Word, that our pastors are entitled to the same consideration today. It is unjust for any church to make a chore and errand boy out of their pastor, and expect him to spend his time inspecting the wheels, and mending the belts of the ecclesiastical machinery, and thus rob him of his time for prayer and the ministry of the Word. No man can do justice to himself, his people or the ministry, who is compelled to work hard all week in secular matters. He must have time for prayer and preparation, and must set himself down to some honest and straightforward thinking. No man can afford to be intellectually lazy, because his people may be afflicted with that disease. He will forfeit his power the moment he undertakes it. The life of a preacher from an intellectual standpoint is a life of drudgery as much as the common laborer who is digging ditches or carrying mortar, or the farmer plowing his field or harvesting his crop, or the merchant or banker with his heavy burdens of financial responsibility.

Thousands of our fellow countrymen are out of bed every morning at 4 o'clock. They must be in order that they may live. Tens of thousands are out of bed at 5, and hundreds of thousands are up at 6, and millions are at their work in factory and mill at 7, having breakfasted and traveled long distances to get to work on time. Shame on the preacher who will habitually lie in bed till 8 or 9 o'clock, and then rise to spend an hour on the morning paper or some magazine, getting down to honest work at 10 or 11 o'clock, and possibly not at all. Such a man is unworthy of a place in the ministry. A minister ought to be as conscientious about his time as any other man living, and even more so.

It may be well to write out an outline sermon, not to be read in the pulpit, but to produce the simplest and most effective style of expression, and to fix it the more clearly and orderly in our mind. Often we have some great God-given truth, but we are not able to express it clearly so that others may grasp it, until we can write it out on paper in a concise statement or form.

For general preparation, the preacher must range through those wider realms of thought which are indispensable to the growing soul

and intellect. He must work more on his soul and himself than on his sermons; like the farmer works more on the soil than on the thing which he wishes to bring to market. A preacher is a spiritual farmer, and must take good care of the soil if he expects a good crop. Unless the soil is well fertilized from day to day, and unless it is worked with, and that unceasingly, it is sure to grow weak and shallow. That is one reason why so many ministers cross the deadline and are laid on the shelf so early; they will not apply themselves to systematic and persistent study, and keep fresh. And that is why some men are not as good preachers at forty as they were at thirty. They simply run out because they fail to keep up in their study, and keep their mind fertile.

Men who work incessantly on the soil, building their mind up four square in mental alertness and capacity, do not cross the dead line ever, but work on successfully till the sun goes down. If we will pay close attention to the conditions under which sermons grow, till and fertilize the soil with study and prayer and keep it sufficiently moist with our tears, sermons will come forth of themselves under the anointing of the Spirit, for God always honors honest unselfish toil, whether it be on the natural or the spiritual plane. In the deepest sense God alone makes sermons, and what man must do is to work incessantly on the soil.

The real problem of problems for the preacher is not how to make sermons, but how to cultivate the soul in such a way as that there shall be sap sufficient to produce sermonic blossoms which shall make the Sabbath fragrant with the perfume of Heaven, and leaves which shall be for the healing of the congregation.

A little dried-up preacher with narrow views and a little soul can do but little if any good, but can cause a world of trouble.

First and last a pastor must study the Bible. Not read it, but study it. Ask and seek and knock, is the Lord's command with promise. Then he ought to have the very best and most spiritual books written, and read them carefully, but the Bible is to him the book of all books. A great preacher once said that for general preparation a pastor ought to read poetry for vision, music for color, biography for stimulus, courage and patience, history for perspective and proportion, science for natural revelation, and theology as the queen of all sciences. We should read these things, not to parade our learning before our congregation, but because great books make mental blood and muscle and bone. We ought to know many times more than we ever say. A sermon is only a cup of water from the living spring.

In the beginning years much more time is required for the sermon than in later years, but a pastor should give all his spare time every morning, over and above what it takes to get up his sermons, for research and foundation work along biblical, scientific and historical lines—working upon the soil. As the years go by he will find it easier to sermonize, and will find more and more time for general preparation.

After years of training men have been able to give shape to two sermons in a single morning, or even shorter time than that, but such men have been indefatigable workers for many years. Henry Ward Beecher worked long years with books and pen until in later life he often prepared his sermon after his Sunday morning breakfast.

On Sunday morning he simply gave shape to material which had in his soul become thoroughly and vitally his own. In other

words, the cream kept rising through the week, and on the Lord's day he skimmed the cream, and gave it to the people, for what is a sermon but a cup of cream skimmed from the preacher's life?

The preacher is to a large degree a teacher, and how can he teach unless he knows, and how can he know unless he uses all his faculties of acquisition and retention? His memory must be finely disciplined. Without it he is pouring wine into a sieve. His imagination must be alive. He must see in order that he may paint. The power of organizing thought must be built up and disciplined in order that he may weld the links of truth and appeal into a chain strong enough to bind men's hearts and minds around the Cross of Christ. To do this he must apply himself constantly to systematic study.

The Young People's Society

Written by E. F. WILDE.

WE cannot lay too much stress on the matter of all churches having a Young People's Society. Every church should have one, even if they have only enough members to fill the offices.

We feel keenly that the church should have a vital interest in the young people, and that every effort should be put forth in preparing them for the field of activity, which they will be soon called upon to fill. Realizing that the spiritual life of the Nazarene church of tomorrow, depends largely upon the spirituality of the young people of today, we believe it essential to foster and encourage a deep devotion and piety among them.

Such means should be used as will enable them to grow in grace, and to become rooted and grounded in faith, and to develop such talents as God has given them. The objective point in the meeting of the society is to gain a deep spiritual life, and get other young people saved; so with this end in view we will try to bring in all the helps that we can find to get this accomplished.

In the first place, extreme care should be exercised in the selection of a leader; that emphasis should be placed on spirituality, rather than on natural ability. The pastor, who is the general overseer (or should be), should be in attendance at election time, and see to it that, he or she, who is elected to this important place, is the right party, and his counsel should be respected. Leaders are born, not made.

The young people should have two meetings a week if possible; one on Sunday evening, at from 6 to 7:30, and the other on Friday night at 7:30; that is, where there is over 250 members, as there is not time enough in one meeting for all to testify. Then, again, a meeting in midweek has a tendency to catch stranger young people who would not come to the Sunday night service. Sometimes on Friday night we have as many as ten or fifteen young people from other churches, who come in to see what is going on, and invariably get a "hook in their jaw."

The first Sunday meeting in the month should be given to a missionary meeting. Very often our own missionaries are at home on a visit, and they should be invited to speak. These messages, with few exceptions, are used of the Lord in calling young men and women out into the foreign field. Every time I hear one (especially from India) I want to pack my trunk and go. Young people should be urged to give their money to the missionary cause; have their own treasurer, and each month turn over the money to the district treasurer, with due credit.

The president, who is the chosen leader, should open and close the meeting. Then a plan could be put in operation, which we have used, and which God has blessed, to have every member of the society, in turn, bring a message or personal testimony. Every member should be encouraged to take part in this way, even if they just read a chapter, tell their experience, and end up in a good cry or shout. Either of these is "beneficial." What we are after is to get the blessing of God on the meeting, and this usually brings it about. I have asked all of two hundred young people to bring a message, (praying about it first), and I have only had one refuse me so far. If they have anything, they want to tell how they got it.

Of course every meeting should be closed with an altar call, the leader having charge of this part of the service. No meeting should run longer than 9 o'clock—giving plenty of time for a good altar service.

I do not believe in having set topics to talk on for several reasons. First, nearly, if not all, of our young people belong to the Sunday school, and they receive enough topic instruction there. Second, in a topic meeting (I talk from experience) people are liable to be tempted to quote someone's brilliant exposition, which always sounds brassy, and never comes from the heart; second-hand talks never capture anybody, they always sound counterfeit. I would rather hear a good, sound testimony with Scripture reading, than to hear someone talking on a subject they know nothing about.

Much of the time should be given to testimony, urging the young people to be prompt. I have learned from experience that very often I have to tell what the Lord has been doing for me to keep the fire burning, and I suspect all folks with a full salvation are put up on about the same experience as mine. The Good Book says "Out of the abundance of the heart the mouth speaketh," and my heart is so "abundantly" full that my mouth wants to talk about it all the time.

In all the meetings we should have, sandwiched in between opening and message, and message and testimony, some good special songs. Solos, duets and quartets. This helps to give the meeting spice. Singing is always blessed of the Lord. Occasionally give a few minutes to quoting the Word on promises.

Attendance—a How to get it—b How to keep it. Keep the fire burning and you will have no trouble about attendance, although you may have trouble about seating them all. When the blessing of God is on the people, the folks will pretty sure come snooping around to see what is going on. Always notice strangers, let them know you are aware of their presence, inviting them to take part in the service and urging them to visit again. Always make yourself known to them at the door at the close of the meeting. If they come once and have any religion at all they will come again; and if not saved they will either fall in line or run. The president and executive committee should meet together often and pray and plan and covet God's blessing on the services. If the officers are a prayerless crowd the leader must do all the more praying. Somebody has to storm the throne and pray down God's blessings.

For two years we have held a prayer meeting in my home on Tuesday night—praying especially for the church, and the result has been beyond anything we could ask or think. Quite a few being saved and sanctified in the home, and some weak ones built up, who today are spiritual giants. There are some things God will not do for us unless we ask Him for them.

The Nazarene Family

Written by MARY E. MADIE.

NOTICE we have six branches of work. Namely—the Publishing interests, Educational interests, Home and Foreign missions, Rescue Home, and Sunday schools.

We learned in school that "the whole is no greater than the sum of all its parts"—and, I say, neither is the whole any less than the sum of all its parts. What account would a wheel be with one or more of its spokes gone?

What would you think of one who is all on fire for missions saying, "I have a large family of children, we are all so intensely interested in foreign missions that we have absolutely no time to think of anything else"? We ask her, "Do your children not go to public schools?" "Oh, no. They are too busy thinking of foreign missions."

Again we ask her, "Would you not like to subscribe for our paper?" "Oh, no," she states, "we only read foreign missionary papers."

"Do your children not go to Sunday school?" "No, they are preparing to be missionaries."

You would truthfully say that this family were cranks on foreign missions. Is it not true that many of us are not equally interested in each of the great departments of our work?

Let us look upon it in the same light as a mother does upon her family. Each child is precious to her. No matter how large the family, she has not one to spare.

Now our church has six children. The eldest is a boy. He is a printer. He is employed in Kansas City, Mo. He has not cost us much; we have let him hustle for himself—and, the truth is, he is our strongest, and best, and will, in the long run, bring us the greatest blessing.

Our next boy is attending the university. He, too, along with his older brother, has been somewhat slighted. In fact, he is working his way through college. We must do better in the future, for upon these two the family depend for their future support.

Our third is a daughter, true and tried. She was called in early life to the regions beyond. Gladly we gave her to God for the "Oother Sheep." We cannot pillow our head at night without remembering her in our evening prayer. We promised her \$650 a year, but we are glad to say that when we reckoned up for the year we find we have sent her over one thousand dollars. God bless our precious daughter in the foreign lands.

The fourth child is a minister of the gospel "on the District." It is a hard go, but we have been able to send him almost seven hundred dollars this year.

The fifth is our wayward girl! She was beautiful and always required so much money—and finally she lost the way—and some of the family thought best to just let her go. It would cost more to redeem her than all the others. But mother said, "No, we can't let her go, she is our daughter, and nobody will love her and care for her like her mother." And so we have our rescued daughter at the cost of over two thousand dollars a year.

The last, but not the least, is our baby boy. He is a good little fellow; goes to Sunday school every Sunday; gives us no trouble at all, and costs us very little. Who knows but what he will be a great soul-winner some day?

God bless our family! It's our family. We have no child to spare, not even the naughty one! Let us support our own children!

Mother and Little Ones

Keep Pushing

Keep pushing—'tis wiser
Than sitting aside,
And dreaming and sighing
And waiting the tide.
In life's earnest battle
They only prevail
Who daily march onward
And never say fail.

Lost! A Boy!

Not kidnaped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching! Were that the case one thousand men would rise to the rescue if need be.

Unfortunately the losing of the lad is without any dramatic excitement, though very sad and very real. The fact is, his father lost him! Being too busy to sit with him at the bedside and answer trivial questions during the years when fathers are the great and only heroes of boys, he let go his hold upon him! Yes, his mother lost him! Being much engrossed in her teas, dinners and club programs she let the maid hear the boy say his prayers and thus her grip slipped and the boy was lost to the home. Aye! His church lost him! Being so much occupied with sermons for the wise and elderly who pay the bills, and having good care for dignity, the ministers and elders were unmindful of the human feelings of the boy in the pew, and made no provision in sermon or song or manly sport for his boyishness, and so the church and many sad-hearted parents are now looking earnestly for the lost boy.

He must be found! He can be found! Found just where those two careless, but pious parents en route from worship in Jerusalem found their lost boy. In that particular spot in the church where interested men were willing to meet him and answer in simple fashion the direct questions of his awakening manhood concerning the realities of life and duty. Here is where the lost boy will be found by men who are willing to look for him!—Men at Work.

The Girl Who Made Good

Susie was not a bad girl at heart. Her parents having died when she was still a young child, she had never known a mother's love, but had been turned over to the care of a distant relative. She was blessed, however, with good health, and at the age of sixteen was a strong, red-cheeked girl, full of life and mischief. Having no one especially to look after her conduct, it was no wonder that she became a troublesome factor in both church and Sabbath school in the city where she attended. And she was always sure to be present, not because she was anxious to be made better thereby, but to have a good time. She would take a back seat at a league meeting on a Sabbath evening, and even during prayer service have fun with the boys who were so inclined. The same was true of Sabbath school and public worship, until her case was brought to the attention of the official board for some action to be taken. That distinguished body gravely decided that she be requested to discontinue attending the church, and a motion to that effect was offered, when a young man, who had but recently been made a member of the board, arose and objected to any such motion being passed, saying that he believed it was the true mission of the church to look after, train and develop just such cases as this, where the home training and other helpful influences were lacking; and if the church was to close the door against these, the sooner it went out of business the better, and not bring a reproach upon the Christ who never turned one such away. The result was that the said young man was immediately appointed a committee of one to

take charge of the case under discussion and report to the board, while a smile passed over the face of the presiding officer at the easy way the troublesome case had been disposed of. But the young member, believing what he had said was true, accepted the responsibility. Not long after the young people of the church went out into the country and had a picnic in a beautiful grove. Of course, Susie was among the number, as was also the young member of the official board, who during the day managed to have a quiet talk with Susie, she admitting that she knew about the action taken in her case and of his coming to her defense. And when he told her that he had faith in her, and asked if she would make good, she said she would, and extended her hand, which he grasped as a pledge to him of her purpose to do so. In less than a year Susie had given herself to Christ, united with the church, taking an active part in the work of the young people, and conducting herself in a very becoming manner. Later she married one of the finest young men in the church, and is now training their children so they will not follow her example. It is needless to say the official board never called for a report. None was needed.—New York Advocate.

The Sailor's Card

Matt. 10:32: "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven."

A little more than six years ago a friend, who is deeply interested in work for Christ among sailors, told me that at the close of a prayer meeting of which he had been the leader, a young seaman, who had only a few nights before been converted, came up to him, and, laying a blank card before him, requested him to write a few words upon it, because, as he said: "You will do it more plainly than I can." "What must I write?" said my friend. "Write these words, sir: 'I love Jesus—do you?'" After he had written them, my friend said: "Now you must tell me what you are going to do with the card." He replied: "I am going to sea tomorrow, and I am afraid if I do not take a stand at once I may begin to be ashamed of my religion, and let myself be laughed out of it altogether. Now as soon as I go on board I shall walk straight to my bunk and nail up this card upon it, that every one may know that I am a Christian, and may give up all hope of making me either ashamed or afraid of adhering to the Lord."

The young sailor was right. A bold front is often more than half the battle, and many a general has saved himself from being attacked by making what is called a "show of force." So let it be with you in the carrying out of your religious convictions. Meet your assailants, not with retaliation, but with calm fortitude.

A Gap-Filler

"Amy, Amy," called Mildred, the ten-year-old. Her sister, a high school girl, appeared in answer.

"O Amy, we need somebody to help in the game, just one more. Do come and play or we can't go on."

The young girl laughed pleasantly, and made believe that she was ten, with such success that the children cried after her, "Wish you'd always help us out."

"Daughter," called a gentle voice. It was mother this time. "Will you please take this sample and get a half yard more silk as soon as you can? There was a mistake made, and the edges won't come together. We must have another piece at once."

Amy took the sample and hurried off to match it while the light was good. She had planned something different for that bit of time, but dear mother, in the rush of dressmaking in the house, must not know that.

On the way home Agatha Ward overtook Amy. "You are just the one I wanted most to see," she exclaimed. "Grace Wells has had to go away with her aunt, and that leaves a gap in our class entertainment. You can fill it better than anybody if you only will. It will not be hard for you to learn the lines, if the time is short. Do tell me you will."

"If it will help," said Amy slowly. She had other plans, but they could give way, if those lines must be learned. Agatha's thanks repaid the little self-denial. "You are always so ready to pick up things that drop," Agatha said.

Do you remember that in Bible times a prophet once said he looked for a man to "stand in the gap" and could not find one? What a pity! A gap-filler, one who will come to help in emergencies, when the edges can not be brought together otherwise, one who fills the chinks, is a valuable member of society. Amy was a gap-filler. There is room for more like her.—Julia H. Johnson.

Billy Boy's Party

By Blanche Carrier in Junior Herald.

It was almost time! Billy Boy, sitting on the top step, with his chin in his hands and his elbows on his knees, could count the days on his fingers. Only three more, and Billy Boy would be six years old. But that was not the trouble now. Ever since Billy Boy could remember (which was short enough, to be sure), he had had a lovely birthday party with a cake and candies and ice cream. Now this year mamma had talked to Billy Boy.

"Billy Boy," she said, "you will soon be six years old. You have had birthday parties for the last three years. This year I am going to let you have just what you want. We will do something nice, and you can think about what you want most. Next Friday is your birthday and you must tell me what you want by Tuesday evening, so that I can plan for it."

Well, this was Billy's trouble. It seemed to him that he had thought and thought and he couldn't tell yet a thing he wanted. This was Tuesday morning. He must think hard. He meant it should be the crowning event of his short life. He heard mamma's voice from the kitchen, and with a deep sigh—much too deep for such a little boy—he went to answer.

On the way to the grocery a few minutes later, he was still thinking. Billy Boy was the only child in the family and he unconsciously talked almost like a grown-up.

"Dear me, it's an awful responsibility for such a little boy to have to make the plans," he sighed.

Just then his attention was attracted by a little boy about his own size, evidently a newsboy, intently searching for something in the grass.

"What's the matter, boy?" and Billy stopped beside him.

"What's the matter, yerself?" the boy answered, looking distrustfully at Billy Boy's nice clothes. "I'm jest a-huntin' fer a nickel I lost." Then seeing the sympathetic look and the move as if to help him, he added: "I ain't got but fifteen cents yet this morning and that won't be only enough for me and Betty for our dinner and supper and, and—I, was a-trying to save a little bit this week."

"Who's Betty?" asked Billy Boy, "and"—glancing at the boy's ragged clothing—"do you have to buy your own meals?"

The boy opposite straightened up. "Betty's my sister and she's got something the matter with her and can't walk. She was that-a-way before mamma died"—his voice trailed off and then, noticing the glance at his clothing, he said softly, "My clothes didn't have no holes in 'em when mamma was here to fix 'em. But Mrs. Flannigan, she don't have no time to fix 'em, time she gits all her own three kids fixed and does the washin'—Mr. Flannigan can't make very much—and cooks a little for us, Betty'n me."

Billy Boy looked rather puzzled, so the boy opposite went on: "You see, we lives in one room of her house—Mr. Flannigan put us there after—after mamma went away.

An' Mrs. Flannigan, she always cooks for us what I can bring in, and sometimes a little piece of meat, but Betty don't know that she takes a little off've her own or she wouldn't like it—she don't like to be no trouble, Betty don't. I'm little for my age, but I can make a livin' for Betty'n me—I'm eight. We wouldn't be separated for anything. Miss Helen—she's the lady who's got the kindergarten down there—she said she could get Betty—an' maybe me—'dopted, but land, we wouldn't let her—not while I can work," and his shoulders straightened under his load of papers.

He bent again, found the nickel, and with a bright smile put it in his pocket. He half turned to go, then turned again to Billy Boy. "I said I was tryin' to save a little this week. Most usually I can't, but you see Friday is Betty's birthday—she'll be ten—and I'd kinda like to have something a little extry to eat. I had thought maybe I could get her a warm shawl to put around her shoulders when it's cool, but I guess I can't." He swallowed a lump in his throat and again turned away.

Billy Boy had been thinking so hard that he had said very little, but at this he hurried up to the boy opposite and said:

"O, say, boy, what is your name, and where do you live? I'm Billy Boy and I live in the little white house on the corner up there and my birthday's on Friday, too, and I—we—my mamma and I—would like to come and see Betty some time and—are you home in the afternoons?"

The boy opposite smiled a funny little smile. "Well, now," he said, "I'm Jimmy Elson and I live at 1443 Oak Alley—that is, Mrs. Flannigan does. Betty'd be awful glad to see you, for she don't never have comp'ny except Miss Helen. And she taught her to make tatin' so's for her to have something to do, you know. I can come home most any time excep' in the mornin' and evenin' rush of business?"

Billy Boy had now collected his thoughts and as Jimmy started off, said:

"I'll tell you what. You get Mrs. Flannigan's children in your room and we'll come over Friday afternoon and I'll bring a birthday party."

Jimmy's eyes opened wide and with a "Well, now, you won't!" hurried off to the "morning rush of business." And Billy Boy, forgetting his errand, ran home to tell mamma of his plan for a party.

Early Friday afternoon one might have seen Billy Boy and mamma in Oak Alley, Billy with a little pail and mamma with two well-filled baskets. Crowds of dirty, ragged children fell back from the sidewalk and with wide-open eyes watched the strangers. Billy Boy had to be constantly reminded that his party was not big enough to invite them all, or he would have asked them. After many inquiries the tall tenement house was reached and Billy Boy was tired when he had climbed the three narrow flights of stairs.

The guests were evidently eagerly waiting the arrival of the party, for the Flannigans were lined up at the top of the stairs, and Jimmy was at the door of their little room to greet them. All of them bore signs of a recent scrubbing and wore what were apparently their best clothes. Mamma made herself mistress and while the children were naving a good time playing games directed by Betty, who with a flush of excitement on her cheeks, was sitting in her rocking-chair by the window where Mrs. Flannigan put her every morning, unpacked her baskets, spread a pretty white tablecloth on the little table in the room, and piled it with goodies dear to the hearts of all children.

Such a party! They all, even to the smallest Flannigan, declared there never was anything like it. There was ice cream such as they had seen through confectionery windows, tiny frosted cakes with red candles on them, and big glasses of lemonade. The Flannigans, too busy to talk, simply sighed with content and wished they were bigger, so they could eat more; Jimmy talked about everything to keep up a conversation, and from him mamma learned much about himself and Betty; Betty sat with shining eyes and once whispered to mamma that this birthday party was better

than any she had ever pretended; and Billy Boy was so happy in seeing them all enjoy themselves that he could scarcely eat. After the feast, the birthday candles on the big cake were lighted and later the cake was given to Betty, who generously sent half of it home to Mrs. Flannigan.

When an hour later mamma and Billy Boy were leaving and promising to come again soon, and to buy all of Betty's beautiful lace, and to bring Jimmy a suit of clothes which chubby Billy Boy, had outgrown, and to take his old one home for mamma to mend, it was certainly hard to tell which of the little party were the happiest—the Flannigans, with their cake; Jimmy, who felt relieved of part of his burden and happy in seeing Betty happy; Betty, pleased over her party and over her opportunity to help Jimmy to make their living; or Billy Boy himself, who had made it all possible and who was experiencing the happiness that comes in making others happy.

The Cry of the Children

A reading of current newspapers, coupled with statistics from recent child labor reports, impresses the fact that there is much yet to be accomplished to make life of the immigrant child the happy, free existence every childhood should be. The story of tiny tots of three years old bearing the burdens of life with brothers and sisters from eight to ten, and measuring up to laboring hours that stretch from early dawn toward midnight, is one of the darkest passages in American industrial annals.

From Italy we get our most beautiful conceptions of the Christ Child—yet in the dark, dingy noisome tenements of our Christian cities, in the dark marshes of our blueberry and cranberry fields, in the grimy, cheerless darkness of our coal mines, on the rough banks of oyster shells, the little aliens are expending their vitality and losing their childhood for a mere pittance.

As long as her eyes will stay open, a tiny tot of three or five works busily away at artificial flowers. In another corner of the room an 8-year-old ties knots in willow plumes, while little Assunta, only 12, nods wearily over the lace she has been making all day. Across the hall two young neighbors pick nut meats far into the night, and the visiting nurse, whose indignation and heartache keep pace with each other, will tell you pitiful tales of lives ruined and bodies blighted by this tyrant of industry that saps the children of our tenements.

Within the last two years much has been said and written of the employment of children in the canneries. Shucking peas, stringing beans, flaking fish, shelling oysters, picking fruit—these are tasks that fall to the deft fingers of the little workers. Long hours, heavy loads, crowded and unsanitary environments, no schooling, no religious instruction, all help to make the child's condition pitiable and give poor promise of the citizenship of coming generations.

In New York state alone 543 children, under 14 years of age, were found at work under terrible conditions. In one factory the majority ranged in age from 7 to 9. In the Italian section children from 2 years old were working beside their mothers. Hours were long, extending from 7 in the morning to midnight. The children work till late in the fall, and when opportunity is finally given for school, they are far behind in classes and have little or no mental or physical reserves for further effort.

So far this is a field neglected by the church. Much might and should be done during the canning season for the women and children, and more as they come back into the towns and cities for the winter. Last year the National Child Welfare Bureau was established at Washington, and this will form a good medium of co-operation through which we may hope to obtain their rights for the children. Meantime, the call comes to every Christian community throughout the land for special effort for the children from across the waters who will some day be either American citizens or missionaries to their homelands.—The Continent.

To Mothers

Frances E. Willard once made this appeal to mothers: "God could not be everywhere, so he made mothers," is a golden sentence in Ben Hur. The meaning is that God never comes so near a tempted life as when the mother stands on guard. Beloved, as a teacher I had had, in the past, two thousand of your children under my care. Suffer me then to come to you with loving seriousness and to plead for your help in our earnest efforts to teach the children of the present, surrounded by the pitfalls that result from treacherous social customs and cowardly laws, to

Choose where two paths meet, the narrow,
not the broad,
As their thoughtless little feet enter life's
dusty road."

Surely it behooves us to awaken ourselves and all whom we can influence to the supreme importance of readiness for the coming of our Lord. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless" (2 Peter 3: 14).

A Boy Who Learned to Be Great

There is a story told of a boy who thought it was a great thing to be stronger than any other boy of his size in the town where he lived. One day he had a fight with another boy to see which was the stronger. He succeeded in whipping the other boy, and was telling his uncle about it, with a great deal of pride. His uncle, however, was not so proud of him, and told him that the greatest men were not always the strongest, but the ones who had the most love in their hearts and did the most good in the world. Johnny thought a great deal of his uncle and of what he said. He thought also of the way he had hurt the other boy, and of the torn clothes and the broken fish-pole and of how the poor mother of the boy would feel—and he was not nearly so proud of himself as he had been. After a while his uncle said, "Here, Johnny, here are two half-dollars for you. Be a good boy and don't fight any more; remember what it is that makes a man great."

Johnny thought of all the nice things he could get with that money, but he also kept thinking of the poor boy whose fishpole he had broken and whose clothes he had torn. Presently he made up his mind what he would do. What do you suppose it was? Yes, the poor boy received a nice new pole and other nice things; but the best of all was both boys had a brand new set of feelings in their hearts, and had begun to learn the secret of how to become great men.

"In the Parable of the Laborers in the Vineyard, you will recall that the man who works only one hour receives the same wage as the one who works all day, and the lesson is that rewards are given in God's kingdom for right motives, rather than for amount of work irrespective of motive. In the Parable of the Pounds the same amount, one pound, is given to each of the three servants—each has the same opportunity—and the reward is unequal, being proportioned according to the amount of service rendered by each; the lesson is that when given equal opportunity workers are rewarded according to their faithfulness and zeal. In the Parable of the Talents the opportunity is not the same, but the diligence is equal and therefore the reward is equal; he who increases two talents to four is rewarded and commended in proportion to four is rewarded and commended in the same terms as he who increases five talents to ten; the lesson is that where ability or opportunity vary, equal diligence and faithfulness are equally rewarded. The first parable teaches that in the kingdom of God the reward is according to the spirit of the workers rather than the amount of the work; the second, that equal ability unequally used is unequally rewarded; the third, that unequal ability equally well used is equally rewarded."

THE WORK AND THE WORKERS

Announcements

HOLINESS MEETINGS AND CAMPMEETINGS

I will be in a tent meeting at Fairmount, Ill., with Rev. R. E. Morgan, June 30th to July 13th. Any one desiring my services after that time may write me at once. I can take on one or two more meetings for the summer.—J. F. HARVEY, *George-town, Ill.*

A tent meeting with Rev. C. F. Weigle as evangelist will be held in Toledo, Ohio, July 1st to 15th. The writer will assist.—L. E. GRATTAN.

A campmeeting will be held (date not given) at Lapeer, Mich., Lake Pleasant Workers, Rev. Arthur, Rev. Halliday, and Rev. Miller. For information address, REV. B. G. HALLIDAY, *George-town, Mich.*

A revival meeting will be held at Nazarene chapel, Nauvoo, Ala., R. F. D. No. 1, July 25th to August 2d. Rev. J. M. Martin will be assisted by Rev. C. H. Lancaster and wife.

Evangelist A. H. Johnson, gospel singer, will be in meetings as follows: Dayton, Ohio, July 17th to 27th; Portsmouth, Ohio, July 28th to August 5th; Mt. Vernon, Ohio, August 6th to 16th; open date August 17th to 27th; Cleveland, Ind., August 28th to September 6th.

Evangelist Guy L. Wilson will conduct meetings as follows: Beverly, Mass., until July 15th; Sebring, Ohio, July 17th to 27th; Moores, N. Y., July 31st to August 9th; Old Orchard, Maine, August 14th to 24th; Normal, Ill., August 28th to September 6th.

DEACONS BONNETS—I am now ready to furnish deaconess bonnets to any one desiring, at \$2 each; ties, 50 cents pair.—MRS. N. C. RADFORD, 631 East 28th St., *Los Angeles, Cal.*

OPEN DATE—Owing to a conflict and misunderstanding I have July 24th to August 2d open. Will give this date to those desiring my services.—JOHN D. EDGINS, *Ozark, Ark.*

EVANGELISTIC—I will be ready to hold meetings or help in meetings by July 1st. Any place desiring my services, or any one wanting my assistance in revival work, please write me at once.—B. A. MOORES, *Henderson, Texas, R. F. D. No. 6.*

WANTED—A husband and wife, in the experience of holiness, to act as janitor and assist matron of the Rescue Home at Swampscott, Mass.; also a Christian woman, who would like a good home. For further information, correspond with Mrs. ADDIE F. BEEBE, 10 Ezra St., *Lynn, Mass.*

NATIONAL ASSOCIATION NOTICE—The booklet for 1913 and 1914 is issued and mailed to many members, but to many more it has not been sent, for want of sufficient address. Already I have many notices from postmasters that the parties to whom they have been sent are unknown. All those have failed to receive one. Any who have not received theirs, who will drop me a postal, giving name and address, will have one sent

NAZARENE ACADEMY AND BIBLE INSTITUTE

It has been rumored over Alabama and Mississippi districts that our school, Nazarene Academy and Bible Institute, at Millport, Ala., was dead. The Board of said school has just been in session, and I am authorized to announce that the school will open on September 7th, 1914. The faculty has been secured, all contracts have been signed, and the material is on the ground and everything ready to begin work.

Prospects are good for a fine opening. We can take care of several boarding students. All who want further information regarding the school may write Rev. C. C. Driver, president, Millport, Ala.

Beulah Heights Nazarene Campmeeting will be held August 28th to September 6th. The meeting will be in charge of Dist. Supt. C. H. Lancaster and wife, of Jasper, Ala. Dr. Driver will give a Bible lesson each day at 10 o'clock a. m. Let all who possibly can attend this great holiness campmeeting. The school opens Monday, September 7th, after the campmeeting closes. For information regarding the campmeeting, etc., write to Miss Mary Ardis, Millport, Ala. You cannot afford to miss this campmeeting.

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

promptly and gladly.—C. J. FOWLER, *President, West Newton, Mass.*

GOSPEL SINGER—Mrs. B. Smith is one of the most gifted gospel singers we have ever heard. She is also a very accomplished musician, having taught music in a private school in this city. She greatly desires to thrust herself into the Lord's work this summer and we are fully persuaded that she would be a great blessing and help in camp or tent meetings. Those who desire her services kindly correspond with her at once at 408 San Antonio St., El Paso, Texas.—S. D. ATHANS.

A RECOMMENDATION—It gives me much pleasure to certify to my acquaintance with Rev. C. A. Imhoff, who has been pastor of the Pentecostal Church of the Nazarene, also dean and professor of Bible, Theology, Homiletics, etc., at the Kansas Holiness College and Bible School, in Hutchinson, Kan., during the past year, during which time we have had an increasing appreciation of his noble qualities of manhood and his irreproachable Christian integrity. As a teacher he is apt, clear, earnest, patient, dignified and able; as a preacher he combines many excellencies. He is authority on doctrine, has a good knowledge of the scriptures, and has the faculty of making his hearers feel that what he is saying is true and worthy of careful consideration. He has great influence over people in shaping their lives along lines of holy principle and holy living. We have elected him to the same position in the school for another year, and would be glad to have him continue as our pastor, but both positions are too heavy for one man, and he feels the call more especially to school and evangelistic work. He will teach during the school months and evangelize during the summer months. We most heartily recommend him to any one in need of an able and efficient evangelist.—MRS. MATTIE HOKE, *President of Kansas Holiness College and Bible School.*

District News

TENNESSEE

June 3d closed at Dickson, Tenn., one of the most successful ten days' meetings and conventions ever held for our church in the bounds of Tennessee District. If this convention, which is to be held annually, at its next meeting, improves over this one in proportion as this one has improved over the past, I am sure that the surrounding Districts will want to be in attendance.

Every feature of the work, such as Deacons, Sunday School, Pastoral, and Evangelistic, was taken up and discussed in an intelligent way, both by the clergy and laity.

Some of the laymen said they never heard our preachers do such preaching. They certainly were anointed of the Holy Ghost, and preached with the old-time fire and holy unction.

The convention was held in the beautiful college chapel at this place, owned by Prof. T. B. Loggins, of Memphis, Tenn. He generously turned the buildings and grounds over to us for free use, and we were thankful.

The attendance was small at first, but it came on with a rising tide, until toward the close the

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large chapel was about full, and the conviction was so great that a few could no longer resist the power, but came to the altar and prayed through and shouted in the old-time way.

I am sure that the inspiration gathered at this meeting will last through the Assembly year and be a blessing to the entire church.

Some of the people here liked this gospel so well that they invited us to come back and bring our tent and give the town a fair chance at the old-time gospel, so we accepted the invitation, and are now here in the midst of a red-hot battle. Three souls prayed through to victory last night. "And the end is not yet, praise the Lord!" We are hoping for great things here, and ask saints to pray for us.

After the convention was over here, I boarded the train for Uba Springs, a holiness camp of long standing. But, like many other independent movements, it had run about as long as it could without organizing in a permanent way, to do things definitely for the Lord. In reality, to conserve what they had been doing, and what they expected to do this year. Our beloved brother, Bud Robinson, is to conduct the camp this year, with Brother W. H. Hudgins as song evangelist.

We organized with our usual number, eight good soldiers, with more coming. Besides one good Methodist preacher, who had been looking our way for some time, Rev. Lewis Roby. I have known Brother Roby for quite a while. He and I were members of the Tennessee Conference together, and I know his character to be the pure gold. Of course I was delighted to have him voluntarily join ranks with us, and fight the same battles that we used to fight together.

Quite a number subscribed for the HERALD of HOLINESS, and I am expecting great things in the near future.

May the good work continue to grow and spread everywhere, until the Nazarenes will be like the early Methodists, dreaded by both men and devil!

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

"Only A Mask"

By Rev. J. A. Schaad

The above is the title of a booklet on Christian Science, which is a telling argument against this subtle delusion. We are preparing to publish an edition of it, and have secured a quantity of a former edition to supply the demand until our edition is ready. The first order we received was for FIVE HUNDRED copies. If you are looking for the best thing on Christian Science, order

"Only A Mask"

Paper cover, 10c; three for 25c

Publishing House of the Pentecostal Church of the Nazarene
2109 Troost Ave., Kansas City, Mo.

IOWA

We are pleased to report progress on the Iowa District. In most all the churches a spirit of revival obtains, and salvation is coming. Our people are entering into the summer's tent campaign with a zeal and faith that speaks of victory.

The Ottumwa church is in the midst of a splendid tent meeting, with Evangelist B. D. Sutton and wife. Seekers are at the altar at every service, and salvation is the order of the day there.

Rev. T. F. Harrington and Rev. A. J. Behner are opening the battle at Eldon, with good prospects of an old-fashioned revival.

Our newly-organized church at Oskaloosa is gaining ground numerically, and keeping the victory splendidly. We now have a membership of ninety-three, and still others are looking our way. We have purchased a very desirable lot for our church site, at a cost of \$1,750. Plans for a church are just being completed, and construction work will begin in the near future. We are now in a tent meeting with Mrs. Mattie Wines, evangelist. The truth is coming clear and straight, and is being owned of God.

The District camp meeting, to be held at Sioux City, July 3d to 18th, bids fair to be well attended, especially by the pastors and saints of that part of the District. Rev. E. P. Ellyson and wife, of Olivet, Ill., will be with us to assist in the preaching, and Rev. B. D. Sutton and wife will have charge of the singing.

Marshalltown is planning a meeting with Mrs. Mattie Wines, evangelist, and Webster City is expecting to be in a tent campaign July 22d to August 2d, with the district superintendent as evangelist and Mrs. Lena Levi song leader.

Also, several meetings have been arranged in new territory, with some good prospects for organizations. Let there be much waiting on the Lord in prayer, that great victory may characterize all these meetings!

E. A. CLARK, Dist. Supt.

ARKANSAS

The fifth Sunday of May I was called to Pastor W. S. Harmon's church, at Kingsland, Ark., to conduct a rally. This is my old home, where I was born and raised. The crowds were very good; the power of God swept over us, and I believe I have never had greater liberty in preaching the Word.

From there I went to Menu, to assist Pastor Houston in a revival. It will not be overdrawn when I say that it was one of the best meetings of my life. There was not a "dry" service during the thirteen days. I never saw greater demonstration of the Holy Spirit's power than in this meeting. The whole city was stirred; great crowds came to hear us, and the conviction was deep. They would throw up their hands and run for the altar; then you did not have to tell them to claim victory by faith, but to the contrary, they would pray a hole through the sky and then jump up shouting for victory. Some of the unsaved of the town said it was the greatest meeting ever in the town by far. My! but the pastor and his little flock did pray the fire down on the folks. I was called home the last Sunday, to the bedside of my daughter, who is very sick with fever at this time; but my faith is in God who is able to do all things. I desire an interest in your prayers at this time.

We received eighteen of the finest people of the town into the Nazarene church. There were eighty-seven that prayed through in the meeting. I believe that fully half that number were sanctified wholly. My next meeting will be at Prescott, Ark.

B. H. HAYNIE, Dist. Supt.

NEW ENGLAND

The last New England District Preachers' Meeting was held in Lowell, Mass., June 3d. Pastors Riggs and Beers did what they could to make the preachers welcome. The next meeting will open in October, in Pastor Lapher's church, Fitchburg, Mass.

Evangelist Ingler held two weeks of good services with Pastor Post, of Stoneham, Mass. Several seekers were at the altar for both works of grace.

Sister Winchester, of the P. C. I., desires to secure an assistant teacher for their fall opening in the commercial department. Either stenographer or bookkeeper may apply.

Pastor Borders, not having his paper ready for the last preachers' meeting, Evangelist W. S. Shepard, of Pasadena, Cal., preached a helpful sermon to the preachers, from Deut. 22:9-11.

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Olivet, Illinois

Pastor Post was a welcome visitor at our last preachers' meeting. He kindly consented to stay and preach the night service. Evangelist Ingler sang a blessed solo, entitled, "Keep on Believing." The writer enjoyed it, as did others.

It was voted at the last preachers' meeting in June, that we should secure a District tent, in which our district superintendent and the preachers could hold open-air meetings this summer, and thus enlarge the work on the District.

Although the attendance was not large at the preachers' meeting in Lowell, there were \$100 subscribed for the new District tent. There is at least \$50 more needed. Will not others help us in the greatly needed work?

District Superintendent Washburn has greatly improved since the Assembly a month ago. Let all the folks on the District pray God to help him in the tent meetings this summer.

Let all our preachers be ready when District Superintendent Washburn calls upon us to help him in his extra labors at the tent meeting campaign during the summer months.

Pastor Short and his people at Cambridge, are doing well in the building of their new church. Already the sides and roof are boarded. This is a great victory for the cause of holiness in New England.

Evangelist Shepard, of Pasadena, Cal., has just closed two weeks of blessed meetings with Pas-

tor Borders at Malden, Mass. A good company of seeking souls were at the altar.

The writer visited his old church at Malden, during their extra meetings. He was glad to see his old parishioners, and seeking souls at the altar.

The writer sends congratulations to Deacon Peavey and his good wife on the new arrival in their home of a little girl. This makes the sixth child born in the godly home, and all are living.

Needed improvements have taken place at our Lowell church. Pastors Riggs and Beers are working well together at that place.

Evangelist Shepard will be the special preacher and worker at the New York District Camp Meeting, at Mattewan, N. Y., the early part of July.

It is reported that Pastor DeLong is to take up the work at West Somerville, in place of Brother Pettit.

Evangelist Shepard, Pastors Norberry, Beers, Schurman, Ward, Edwards, Beebe, District Superintendent Washburn, and others, are the expected preachers at the Portsmouth camp.

Rev. M. E. Barrett was one of the last preachers of the Boston Monday Holiness Meeting for the season. The blessing of the Lord attended the message.

Evangelist Hatfield writes us of a gracious meeting that God gave him at Collingswood, N. J.

Continued on page thirteen

Fortieth Anniversary

Douglas Campmeeting

Douglas, Mass. For the Promotion of Scriptural Holiness

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Free Tents

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Rev. H. N. Brown, Douglas, Mass.

News From Our Missions: Japan, Africa, China

THE MISSIONARY ON THE FIELD

We are privileged to print the following two letters, from our missionaries, to Miss Ada Irwin, Correspondence Secretary Northwest District Missionary Board. Our readers will get an intimate view of our missionaries at work:

Kyoto, Japan.

MISS ADA IRWIN, Walla Walla, Wash.

Dear sister in Jesus: Well, to begin with, I will say that we have divided our forces as nearly equal as we could, and a part of us, as you see, are still in Kyoto endeavoring to start a new work here. So far God has wonderfully blessed our efforts, it would seem. This is a great city of 280,000, or possibly 300,000 people, and no other holiness work in it. A splendid place for our headquarters, we think. In short it is one of the best cities in Japan. We have secured a fine location in a district unoccupied by any other church, a good outlook for a splendid mission. We have been going about three weeks and have a Sunday school of eighty or over, and attendance of thirty or forty at the other services. Good interest on the part of the children and some of the parents, in reference to the Sunday school. I think they would be pleased to come every night in the week, if we could accommodate them to so much.

Last Sunday evening, four held up their hands as seekers, and nearly everybody present expressed themselves as wanting to know more about Christianity. To us, this was a great encouragement.

Do not think that every one here is running after the missionaries, to get saved. I had some such notion. Utopian though it was, before I got into conditions as they really are. As I see the situation after nearly four months' careful and unbiased study of its problems, difficulties, and achievements, it is something like this: The average Japanese cares little for religion of any kind. He satisfies his conscience in such things as going to the temple occasionally, throwing a few coppers into the collection box, bowing a few moments before his favorite god, or shrine, saying a little prayer with clasped hands, and then going his way as though all was right. Our hearts ache and our souls are continually burdened with this indifference to divine things. They are anxious for Western learning, arts, science, and philosophy, and the speculative side of our religion. But when it gets right down to salvation from all sin, righting up the life before God and their fellowman, I scarcely think that the proportion who will give it an honest, earnest trial, is greater than one would find under similar conditions in America. Do not let this plain statement of facts dampen your zeal, for we are under the divine command to "Go into all the world, and preach the gospel to every creature." The results are the Lord's. It is just as necessary to pray a mighty conviction down on them here, as it is in the homeland or anywhere else. I am writing this because I fear it is a phase of the missionary problem which does not always enter into missionary reports, and thus are people failing to get a correct view of conditions as they really are.

Now on the other hand, there is lots to encourage and strengthen our faith in the power of Jesus to save and sanctify all who will come to Him. Since we landed, and with the help of Brother Reynolds as evangelist, we have held a very successful series of meetings at Fukuchiyama, with about fifty seekers at the altar. A godly number of them prayed through in the old-fashioned way and got saved from sin. Several were sanctified, and are standing true today. Last Sabbath it was my privilege to be with them at Fukuchiyama and witness the baptism of six of our Christians from that meeting. Brother Nagamatsu, our native preacher, administered the water and the rest of us helped in the services as best we could. Those who were baptized are fine specimens of what God can do for lost heathen. When Sister Snider went to Fukuchiyama last fall, very few, if any, of them knew of Jesus and His power to save. Today, they are saved and living consistent Christian lives in the face of heavy persecution from their people and the Buddhist priests. The latter are our worst enemies in this country. It is said that Buddhism is losing its hold on the better classes in Japan, and the priests are feeling it severely. It means the loss of their living. No wonder they hate us! I am told that

their preaching consists largely in condemning the Christians and their efforts to turn the people away from us. Brother Nagamatsu and Sister Williams are feeling the effects of their persecution severely at times. Pray for them on this line.

Since commencing this letter we have held another Sabbath's services. God was with us in power. We live out in a quiet residential district, and have thought it was best for us not to have a Sunday school in our home—just Sabbath morning service. But, while we were praying and singing yesterday morning, a band of children heard us, and, headed by the landlady, came to the door and requested us to let them come in and hear us sing. Sister Pool invited them in and gave them seats, and then

FROM SISTER INNIS

"The eyes of the Lord are over the righteous and His ears are open unto their prayers."

Amen! The Lord has so wonderfully made those precious words real to my heart of late, I feel like passing them on. It is wonderful what our God can do! I awoke with a great burden for the poor, struggling heathen of this country. My heart reaches out and on. The longings of my heart to go farther on into the country cannot be expressed. If I only had some one to leave in my place here, how quickly I would go. This last week I met an old heathen man at one of my neighboring kraals. I asked him if there were any Christians where he came from, and he said, "Not one; we are all getting in darkness with no one to tell us." And then he asked me if I expected to live in this one place all my life. I told him, "No; if someone will come and take my place." He said, "You need to go out in other places; they are started here, but the whole country still lies before you." How true! The country lies before us. No one has yet gone over the road, and they, to get help, must come in contact with a human being. Pray mightily that God will send us some more missionaries! It seems they are so slow to come. May God undertake! He is able to supply the need. He has wonderfully answered our cry in opening up a way for us to get a native evangelist, and thus open up another mission, or perhaps two. Brother and Sister Schmelzenbach and I had talked it over, and we concluded we would try, out of our own support, to put aside enough to do this. We feel we must move out some, but before we started upon that plan I received a letter from Sister Knott, telling me that a certain woman had taken my support, therefore they would continue to send their offering of \$25, to be used in pushing the work. So we feel that is answer to prayer, and that \$25 will be used in opening up and sustaining a new mission. When opened up and started, it shall be called, "Emmanuel Mission Station," in honor of its mother. We feel so thankful that God has made this move possible. God is blessing, and I believe He is doing His best with the means He has to work with, but we are few and the field is so large. One gets so tired in looking at the things that must be left undone. I often wish that the days were longer. Yesterday was a good day; the little church was filled. God is blessing the school. We have gotten some promising children of late, all coming from heathen kraals. Among them are two girls. We do not get many girls from heathen kraals.

ETTA INNIS.

turned the service into a Sunday school. Had a number of songs, gave them a lesson from the life of Christ, and a card, took their names, gave them each a portion of the Testament. They said if we would open a Sunday school they would come every Sunday, and bring others, too. It looks to us as though we must open another Sunday school. This is only one of the many providential leadings, which seem to indicate the

mind of the Lord in this work. The precious Savior knows that we are so ignorant and so unskilled that we need much clear leading to keep us from mistakes which would injure the work. In the afternoon we had about sixty children in the Sunday school mission, a falling off of twenty from last Sunday for some unknown reason. I suspect it was on account of the fact that it was a very fine day and they went to the park and hillsides to look for flowers. From there we went out to distribute tracts. In about an hour's time, we had handed out 1,200 tracts, making in all during the day about 1,400 tracts and gospel cards, besides fifty portions and Testaments. In the evening we had a fine congregation, considering it is only the third Sunday evening service we have held in this place. No less than seventy persons came in and heard the Word preached by Sister Pool. Some did not stay through the service, but they got a message and something to think of on the line of sin and its nature and remedy. In the altar service there were twelve definite seekers, five of whom seemed to pray through and get victory. We came home tired in body, but very happy that God had so blessed His work in our hands during the day.

There is a sweet spirit of harmony among our missionaries and workers, for which I thank God and take courage. Pray that a mighty revival may break out among us! The gospel under the unction of God, works here in much as it does in the homeland. You do not know how much we appreciate letters from the folks at home. The Lord bless you!

Your brother in Jesus,

L. H. HUMPHREY.

Chaochenghsien, Shantung, China.

MISS ADA IRWIN, Walla Walla, Wash.

Dear sister in the Lord: Your kind letter reached us today. It is so refreshing to us to read that so many of our dear brothers and sisters are praying for us; we need such co-operation, and surely God has planned for all His people to have a part in the great work of bringing the good tidings to all the people.

You will rejoice with us to read that God is helping us in a marvelous way here in China. We have just begun work in a new field north of the Yellow river, in southwest Shantung province. Very few of these people in this district have heard of Jesus, and still less have an intelligent comprehension of the gospel. At many places they take us to be tobacco sellers, as the English and American tobacco firms send their agents all over China. But, how glad we are to tell them our business is not for earthly gain; but that we bring them the gospel of Jesus Christ, who is able to save from all sin.

When we came to China, we asked the dear Lord to give us native helpers, as it is almost impossible for us to get along without them. So on our journey to the interior, we stopped with some holiness missionaries and they were so kind and let us have one of their workers. After he had been with us for a few days, one evening Dr. Reynolds, who was with us, explained to him how to get sanctified; so by faith he took it, and got sanctified. Later he went home to get his family, and they are now with us, doing their best to tell the people of Jesus.

We would like to give you an idea of our meetings. From early morning till night they come to see and to hear; some stay a few hours and listen very attentively. In an afternoon meeting we usually have some who enquire more about Jesus, and with these we can deal personally, showing these few weeks, while we are here, we have heard some of these cry to God for forgiveness. Some have come to us and said, "We heard of this doctrine years ago, and we longed that some one would come to our place to preach, and now you Jesus people have come; that surely is God's leading." O how it gladdens our hearts to see God working—not we, but God together with us! He prepares the fields for us.

Now we have before us a field of three counties, thousands and thousands of people. The question comes to us, what can we, a few Nazarene workers, do among so many? Again, holy fear comes over us, as we think these people are looking to us for light. Now, beloved, will you not stand by us with your prayers? We believe you will.

ANNA AND PETER KIEHN.

Many have been at the altar seeking pardon or cleansing.

Evangelist A. J. Dalbow, one of our brethren, passed his seventieth birthday, May 30th. Brother Dalbow is as spry as a boy in his "teens." May God give Brother Dalbow many more souls before he goes home to glory!

"KEEP ON BELIEVING."

PITTSBURGH

We have just closed a meeting with W. H. Bryan, at Manchester, Ohio. Brother Bryan is one of our licensed preachers, from Bentonville, Ohio. He held a meeting at Manchester last winter, in which there were more than one hundred converted. He felt the Lord would have him take care of the lumps. He asked the writer to come and teach them "the more perfect way." It was a delight to preach to those hungry people. There was a good number at the altar seeking the fullness of the blessing. How they did shout and sing! We had good crowds throughout.

On June 23th, we baptized seven in the Ohio river, while a large crowd on the shore sang the songs of Zion. It was a beautiful sight to behold.

We organized them into a mission of the Nazarene Church, about twenty giving their names as charter members. This is a river town, and it needs just such a mission. Brother Bryan was appointed as the mission pastor. They are arranging to buy an old vacant church, to hold their meetings in. They have nearly enough money promised to pay for it. We need a line of missions from Manchester to Wheeling, W. Va. If we had a few more men like Brother Bryan, we could have them.

While at Manchester, we ran back five miles into the country to Bentonville, Ohio, and preached for them once on Sunday. We had a good meeting. They have had no pastor since the Assembly, so we met the Board and Brother Eugene Riffle was appointed pastor for the coming year. He is one of our preachers, and lives close.

He will be able to serve them nicely. Let all the people pray for our home mission work. We desire to have a good report from this branch of our work at our next Assembly.

N. B. HERBELL.

General Church News

FROM EVANGELISTS ALLIE AND EMMA IRICK

Just closed a great tent meeting with Rev. M. J. Guthrie, at Bonham, Texas. Many souls were saved and sanctified, and the cause of holiness received much strength. Brother Guthrie is an excellent pastor, a deeply spiritual, hustling man of God, and a most congenial preacher to labor with. He received new members into the church. There are many noble saints and friends in and around Bonham. Mrs. Irick conducted a great rescue service on Sunday, 3 p. m., in behalf of Rest Cottage, at Pilot Point. Our next engagement is with Pastor E. W. Wells, at Ballinger. We are now in a great campaign for God and holiness. We go, July 1st to 14th, to Birmingham, Ala., for a great tent meeting in the heart of the city.

AUBURN, ILL.

Our work still continues to move on despite the warm weather, horse races and other hindering causes. God is giving us the largest audiences of any church in town, at all of our night services. We are enabled to go on preaching holiness to a large crowd each Lord's day evening. Our new lights make the room so light that none can complain that they cannot see, hence all have to help in the song services, which helps to make all other services good. Our tent meeting at Thayer was a success from every point of view. Being the preacher, I shall not eulogize it. Enough to say that God honored every service, and souls were saved and many built up in faith. We will begin here soon.—CHARLES A. GIBSON, Pastor.

VENICE, CAL.

We are glad to announce an increasing attendance of resident people in our services, also many visitors. Last Sunday was marked by the sanctification of three believers, one only being a member with us. The other two regularly attend; also residents. Our Sunday school is enjoying a steady growth, and is well managed. Many homes have been visited, and are beginning to respond to our prayers. All financial obligations are being promptly met, and a friend of our church recently pledged to pay our street lighting as-

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Write for year book and information.

session of nearly \$50. The Holy Spirit is placing His emphasis on the work here, and on individual lives of His people. We expect a great revival soon.—F. S. CONVERSE, Pastor.

ENTERPRISE, ORE.

The tent meeting at La Grande, Ore., closed with victory. Although we had to put up two stoves and it stormed most of the time, we had good congregations and some were saved and sanctified. The closing day, while the rain was pouring down on the tent, we organized a Nazarene church. The Enterprise tent meeting began June 7th; was to close June 21st, but, on account of the snow and rain somewhat interfering with the meeting, we called Brother Jim to continue the meeting until July 5th, as Harry was to go to help in the Newburg camp. At times the tent, 46 x 60 feet, would not hold the people. July 16th the Elliott Brothers begin at Pendleton.—HARRY AND JIM ELLIOTT.

PEABODY, MASS.

We are seeing some fruit of our street meetings. A nice, clean, well-dressed and moral young Armenian, has just been saved and sanctified, since our last writing. He has only been in this country three years, but has mastered the English language so he can read readily. He has joined our Bible class and we expect he will go on probation soon. We also want him to go to Pentecostal Collegiate Institute if possible. We are having fine street meetings and God is with us.—MEDA CLIFFORD SMITH.

FROM EVANGELIST ARTHUR INGLER

We had the pleasure of spending several days with our church at Manchester, N. H., before starting for the Northwest. Sisters Jeodrey and Knight have done a great work there in building a church and securing a splendid property with two houses besides the church. They have overworked themselves at times in order to defeat the enemy, and are now needing your prayers that they may be strengthened and sustained in the battle. The writer was blessed in sermon and song, and on Sunday, June 14th, God poured out His Spirit upon the saints most gloriously. At night three persons joined the church. Brother Ramsdell preached, and while the writer was singing an invitation solo, a woman came to the altar and fell on the floor, remaining apparently unconscious for awhile, then arose to her knees and prayed and was saved. Her son also came and gave himself to God. The husband also will soon be saved, they hope. The wife had been a Catholic. A young lady, who was induced to join the Quakers some months ago, came to the altar and gave up fully to the Lord and said she would become a Nazarene. We closed with a grand march around the church. We went home for a few hours, packed our grips and started for North Dakota. After three days and nights on trains, and through changeable weather, we reached Norma at 8:30 a. m., on Friday. Brother William Irwin, our good pastor here, met us at the station and gave us a royal welcome. We soon climbed into the carriage and drove twelve miles into the country, to Brother Steincamp's, where the tent was pitched for our meetings. We had the first service that night. On Saturday the people came from the surrounding country and a man was reclaimed. On Sunday we preached and sang to a large company, and God blessed us good. Souls are inquiring the way to God. The people sing heartily, "Canaan Melodica."

BELLINGHAM, WASH.

At a recent meeting of the Church Board, a unanimous call was given to Brother A. B. Culbertson to act as co-pastor with Sister Culbertson, who was appointed here from the Assembly. Brother Culbertson has accepted the call. He was given privilege, however, of doing evangelistic work in surrounding country and towns. This is a great field, and we are expecting a harvest of many precious souls during the year.—Mrs. EDITH HOLLEY, Church Secretary.

FROM EVANGELIST R. T. WILLIAMS

Since my last report I have conducted two meetings. The first was with Rev. C. C. Cluck, at Lannius, Texas. This meeting was as good as could be expected. We had but two good days—the two Sundays. The rest of the time rain fell in great quantities, and the mud was so deep people could not get to the church. However, several were saved or sanctified. It was a great treat to be associated with Brother and Sister Cluck and their father and mother. Brother Cluck is one of our very best evangelists; a strong and successful preacher, a consecrated man, and a great soul winner—a man of whom the movement can rightly be proud. Sister Cluck conducted the music, and did it well. Our last meeting was at Ansley, La., with Rev. E. M. Mouser, pastor of the Methodist Protestant church. This was my fourth meeting at Ansley, and was a good one, too. God blessed all the way through. The people at Ansley are a remarkable people. The Davis brothers, the owners of the big sawmill here, stand for all that is right, and maintain the cleanest sawmill town I have ever known. They allow no drinking or Sabbath desecration, and not only promote high moral standards and principles, but believe in salvation work among the men employed, being devout Christians themselves. Brother Mouser, the pastor, is a blessed man of God, a fine preacher, and one of the best pastors to be found. "A good

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man and full of the Holy Ghost and of faith." What a pleasure to work with him! It would be mildly stated to say the people treated me royally—far better than I could ever deserve. I am glad to go back another year. My next place is the Pasadena camp.

MONTEREY, TENN.

I have had the pleasure of traveling about four hundred miles in the last four weeks, and preaching in several counties in this section. Every service has been real fine. The crowds are large; in some places we have to resort to out-door services, on account of the large crowds. We are in the most deeply spiritual meeting here I have seen. We have run one week, and expect to run about three weeks. Last night we could not accommodate the crowds at all. We expect a great time before the revival closes.—A. P. WELCH, *Pastor*.

DODGE CITY, KAN.

The Ford County Nazarene Campmeeting closed last Sunday night, June 14th, with victory. We didn't keep account of the souls that knelt at the altar, but there were a number of bright cases of both pardon and purity. The saints were encouraged. There was a shout in the camp. The Lord answered prayers that had been prayed for ten years, as the writer's only unsaved brother was saved and sanctified. Rev. C. F. Stroup, evangelist, is God's man. He preached with unction the full gospel. We are praying and planning for even a greater camp next year.—A. L. HIPPLE.

MENA, ARK.

Great victory at Mena, Ark.! Brother B. H. Haynie, our district superintendent, just closed a two weeks' meeting at this place. There were eighty-seven professions of pardon or purity. Brother Haynie did some able preaching, and God gave wonderful victory. Our hearts are encouraged to go on in this great battle for God and truth. God is blessing our pastorate and building up on all lines.—J. H. DUSTON, *Pastor*.

ELLIS, LA.

The Ellis camp was one of real power and victory. Our precious Brother T. C. Leckie, district superintendent, has been supplying our church in that section as pastor, and it is so easy to follow this dear man of God. He does his work

well. He is uncompromising, bold and fearless. He was with us most of the meeting. His hearty co-operation and endorsement to the truth made it easy to withstand the enemy. The meeting increased in interest from the first service, and the last day was indeed a great one. Quite a few were saved, reclaimed and sanctified.—J. E. GAAR, *Peniel, Texas*.

EVANSVILLE, IND.

We have just closed our convention in our little church. God blessed in the salvation of souls from the first night. We had preceded the campaign with a week of prayer, and when our Brother Lee and Brother Yates came on the field, God honored them with a harvest of souls. Brother Yates was at his best in song, and working at the altar. He is one of God's noblemen; earnest, untiring, and spiritual. Brother Lee endeared himself to our people. His messages were instructive, clear, and forceful, and backed up by the power of the Holy Ghost. His preaching is of a different type, somehow, from the general run, yet has no uncertain sound. Sister Browning, formerly of this place, but now of Georgetown, Ohio, presided at the piano. She is much beloved by our people. Notwithstanding some difficulties against which we had to work, yet the blessing came down and men, women, and youths, were reclaimed, saved, or sanctified, and much good done that will tell in eternity.—CHARLES A. BROWN, *Pastor*.

CHELAN, WASH.

We arrived in Chelan less than two weeks ago, to take charge of the work here, and already God has put His seal on our coming. We have never, in our limited experience, seen such thoroughly consecrated people. One seeker at our first prayer meeting and two Sunday night. We believe the Lord met them and that there was work done that will stand throughout eternity. We held a rousing street meeting Sunday evening, with practically the entire church in attendance. We had a large, attentive audience, and several followed us to the church. We feel that we are in the center of God's will, and intend to push the battle into the enemy's country.—DORMAN, D. EDWARDS, *Pastor*.

WARREN, ARK.

Our last meeting at Almyra, Ark., with Pastor Clemmons, only lasted one week. The little

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church was revived, some reclaimed. They have a hard pull there, but they have a true man for a pastor. We are now in a hard battle in this place with pastor W. H. Harmon. He is true to God, and his people love him. This is a hard town, as all sawmill towns are, but people are getting stirred even here. One woman has found her experience of entire sanctification again, which she had lost. Others are seeking. We are looking for victory.—D. J. WAGGONER; permanent address, *Vilonia, Ark.*

BROOKLYN, N. Y. UTICA AVENUE CHURCH

On Monday evening, June 22d, a large company consisting of many members of the Utica Avenue church, and a number of friends of Brother and Sister Ward, gathered once again at their home, 1710 Dean Street, to bid farewell to our pastor of six years' service, and his faithful wife, who have accepted the call to pastor the flock of the People's Pentecostal Church at Providence, R. I. During the evening, Sister Jump, pastor of the New York City church, sang several hymns, and addresses were made by Brother Ward, our retiring pastor; Brother Marvin, our district superintendent; and Brother Pierce, our new pastor. After refreshments had been served, Brother Marvin spoke of the faithful work of Brother Ward, both in the Utica Avenue church and as District Superintendent of the New York District, and then presented him with a purse containing \$50, and Sister Ward with a handsome cut glass pitcher and six glasses, in token of the love and appreciation of the many friends of our Brother and Sister. This was not a sad farewell, for all felt, although our brother and his family were leaving our immediate midst, we had taken on our hearts a new field of labor, and knew that "the tie that binds" had stretched to Providence, R. I., and realized that our vision had been broadened and our hearts enlarged. At the close of the evening Brother Pierce led us in prayer, asking God's continued blessing upon Brother Ward and his work as in the past six years, and imploring Divine guidance that the coming years at Utica Avenue church may be fraught with revival and the conscious presence of the Holy Ghost. To all of which the people said a hearty Amen!—M. E. V.

MURILLO, ARK.

We closed our meeting at Mt. Pleasant church, the 21st, with Brother and Sister F. N. Deboard. They have proved a blessing to many hearts. We had eighteen professions in the meeting. We be-

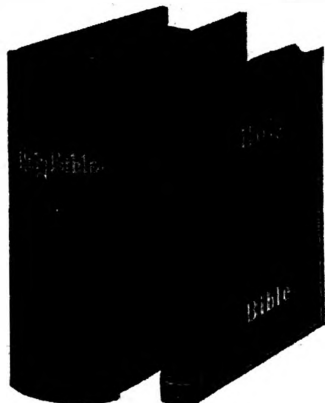
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25 And Mē-thy'sē-lah lived an h
seven years, and begat 6Lā'mech.
26 And Mē-thy'sē-lah lived after

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Alberta	Red Deer, Can., July 1-5
Arkansas	Oct. 7-11
British Columbia	June 25-28
Chicago Central	Olivet, Sept. 30-Oct. 4
Dakotas-Montana	Surrey, N. D., July 23-28
Dallas	Nov. 4-11
Eastern Oklahoma	Nov. 4-8
Hamlin	Nov. 11-15
Iowa	Sept. 23-27
Kansas	Sept. 2-6
Kentucky	Oct. 7-11
Louisiana	Nov. 11-15
Mississippi	Nov. 4-8
Missouri	Oct. 14-18
Nebraska	Sept. 9-13
New Mexico	Nov. 24-28
San Antonio	Nov. 13-22
Southern California	
First Church, Los Angeles	Aug. 10-23
Southeastern	Oct. 21-28
Tennessee	Oct. 14-18
Western Oklahoma	Nov. 11-15
Wisconsin	Sept. 17-20

The Assemblies are to convene on the day announced, at 9 a. m. It is expected that a great preparatory service will be held the preceding evening.

P. F. BRESEE, Gen. Supt.

gin tonight at Witt's Springs. We need some one with plenty of grit and grace to come here and stay a year or two, and get the work established. Our new church is near completion. We are praising God for what He has done and expecting greater things.—EDITH MAY WARREN, *Pastor*.

WAUKENA, CAL.

We are bordering somewhat on the edge of a wilderness; round about us are the carcasses of those that have bleached their bones in the desert by failing to push on into the Canaan land, but we expect that the waters will break out in the desert and the wilderness blossom as a rose. The saints are very much encouraged, and we expect to plant here a center of holy fire from which scriptural holiness can be spread throughout this valley. We have the finest set of young people that has been my fortune to meet. While we are few in numbers, we have a consecrated and loyal band of Nazarenes. Our greatest need at present is a tabernacle, in which to worship. We are now worshipping in a tent, which puts us at a disadvantage. We figure with about \$500 we can build a small parsonage and sink a well and build a small tabernacle. While this looks like a big effort, we expect, by the help of the Lord, to bring it to pass. Since coming to the charge, I have been in meetings at Visalia and Tulare, preaching once at the all-day meeting at Visalia, and twice in the mission at Tulare. I wish to express my indebtedness to Sister Igom and Brother and Sister Edminister, of San Francisco, for their part in helping this work. I have been very well received by the people of this charge. The congregations are increasing. One family of twelve and another of seven have come to us, and we all feel very much encouraged to push the battle.—WILLIAM B. HOLT, *Pastor*.

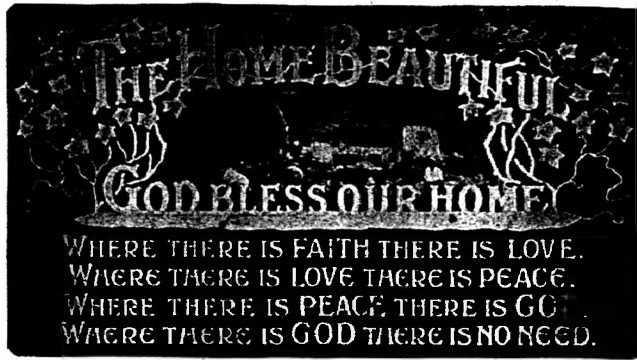
HENRYETTA, OKLA.

In a meeting at the above place, with G. F. Haun. There are good crowds, and conviction is on the people. Some are praying through. I go next to Forney, Texas, for a meeting. Let all the saints pray much for this, as it will be the first holiness meeting ever held in the town.—D. H. HUMPHREY.

BAKERSFIELD, CAL.

We, as a church, are pressing on the upward way, enjoying the unmanageable, uncontrollable, and the overflowing artesian experience of God's divine floodtide of glory. There has been a marked advancement in almost every department of the church work this year. Regardless of the financial strain of many of the people, they have paid in about \$1,000 last year. Our spiritual skies are clear, the brilliant sunlight of God's love illuminates our pathway, and the lost are coming home. A unanimous call by the official board was given the pastor for another year, and in our annual meeting last evening the church unanimously approved the same. The decision made by church and board were inspiring to the pastor. Truly, we could say with David, "How good and how pleasant it is for brethren to dwell together in unity."

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Evangelist James Elliott and wife, who have been doing some pioneer work in neighboring towns, brought to our work a great blessing and we bid them godspeed as they go on their way to Portland, Ore. Fifteen or twenty of our number are going to the great Nazarene campmeeting at Pasadena, where we know the table will be well spread and a royal reception for all.—W. C. FRAZIER, *Pastor*.

EDMOND, OKLA.

God has been marvelously blessing our church. People have been getting saved at our altars. It is the delight of my heart to see mourners at the altar, praying their way through to God, then take them by the hand, welcome them into the church, and watch them grow in grace and abound in God's love.—W. P. OLIN, *Pastor*.

MALDEN, MASS.

Praise ye the Lord! Aftermath of the revival meetings is glorious! "Ark is coming up the road." Rev. A. K. Bryant preached for us last Sunday evening. Our union picnic with the

Everett Sunday school was a most enjoyable affair. We are planning the greatest campaign in our history. How the devil rages! One young woman, whose husband has just been converted, threatened to commit suicide if he joined our church. Well, so it goes! The devil is not dead yet, but God is on our side!—L. D. PEAVEY.

MONTEAGLE, TENN.

We greatly enjoyed the preachers' meeting at Dickson, and believe that much good was done. We trust that the street meetings helped the cause of holiness. People would remove their hats in passing while we preached. The first Sunday was a good day with us at Monteagle, also the second Sunday, at Cowan. Beginning last Friday night we preached three times at the Cedar Mill, three miles from Cowan. We were entertained in the home of Brother Hill and received his subscription for the HERALD of HOLINESS. Upon our return from the District meeting we attended the State Sunday School Convention, Nashville, and preached at Sister Moore's training home for

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girls, there being thirty-two present, all kneeling in prayer. Brother Norman, who recently came to the Nazarenes, assisted me in anointing and praying for a sick baby. One asked for purity, and many desired pardon. Recently Brother Shepherd's folks, of Dechard, Tenn., and I visited the county poor farm and prayed with a poor Catholic young man ill of tuberculosis, and who could not speak above a whisper. Later I visited the county jail at Winchester, and left copies of our papers.—R. H. FUSSELL.

MANCHESTER, OHIO

Wife and I began a meeting at this place on February 27th, and the Lord gave us 109 souls at the altar, and some in their homes. Two claimed to be sanctified. We held our meeting in an unused church, where we continued to hold services until June 23d, when Dist. Supt. N. B. Herrell came. He preached five wonderful sermons on the second work of grace, and some prayed through and received the blessing. We organized a Nazarene mission, with twenty charter members, half of whom are sanctified, and the others candidates. The trustees have offered the church to us for \$300 provided the conference does not reject the offer when they meet in August. I have \$200 already signed for the buying of the church.—WILLIAM J. BRYAN.

IDABELL, OKLA.

I am in the midst of a great revival at the above place. The entire town is feeling the influence of the meeting. Conviction is on the people and the crowds are immense. The services are being held under a large shed. Miss Eupha Damon and Miss Nellie Vernor are in charge of the music, which is splendid.—B. F. PRITCHETT.

MANSFIELD, ILL.

God is still in the camp, giving us victory and souls. Sunday morning one young man was baptized and received into the church, and Sunday evening four seekers knelt at the altar for pardon and all gave clear testimonies that God had saved them. We are encouraged and intend to press the battle and be true to God.—MARTHA ROYE.

Deaths

Moore—W. F. Moore was born at Stevens Point, Wis. 67 years ago, and died at his home in Prosser, Wash., Monday night, April 13, 1914. He was a member of the Pentecostal Church of the Nazarene.

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at Walnut Grove. He leaves a wife, to whom he had been married forty-three years, and three daughters. His funeral, which was the largest ever held here, was conducted by the writer, assisted by Rev. N. J. Lund, of North Yakima.—Adam Walker, pastor.

Davis—Roy Davis was born in Clark county, Washington, June 28, 1854, and departed this life, April 24, 1914. The funeral service was conducted by the pastor.—J. W. Frazier.

Felts—Ida Jane Stillwell was born April 15, 1878, and departed this life April 14, 1914. Early in life she gave herself to Jesus, and was sanctified in June, 1912, joining the Pentecostal Church of the Nazarene. She was married to Mr. B. S. Felts in 1903, and became the mother of five children. She lived in the sweet experience of holiness, and died as she had lived.—Mrs. Mollie P. Collier.

Conner—V. D. Conner departed this life at Hamlin, Texas, March 7, 1914. I was with him a great deal during the last three months of his sickness, and he always expressed himself as ready to go. He was one of the first I became acquainted with when I took charge of the Hamlin church as pastor, some eight years ago. His house was always the preacher's home. The funeral service was held in the chapel of the Central Nazarene University, Sunday, March 8th, conducted by the writer.—I. M. Ellis.

Lowe—Dr. A. G. Lowe, formerly of Kansas, but recently of Jalisco, Mexico, fell asleep in Jesus at San Antonio, Texas, May 4, 1914. He was converted in the Salvation Army; came to Texas to work in the Orphanage at Penel; assisted Rev. E. C. DeJernett in a convalescent camp at Merina, Texas, near San Antonio, where he gave medical assistance to the Mexicans while Charles Quisenberry and C. H. Miller preached to them. In 1900 he went with others to Chilapas, Mexico, where he became physician of the Pan American Railroad, but gave his services constantly for the poor natives of that section, administering medical and spiritual help as well. At the opening of the war he was forced to return to the United States, where he again engaged in work for the poor Mexicans with Brother Quisenberry and Brother Wash.—Laura Penuel.

Alkman—Phoebe Short was born June 29, 1842, in Indiana, and died May 15, 1914. At the age of twelve years she joined the Methodist church. She was married to Slias B. Alkman in 1859. To them were born seven children, four of whom are now living. After moving to Chicago she became one of the charter members of the Chicago Pentecostal Church of the Nazarene. A strong faith, a holy life and unwavering loyalty to duty, her God, and the church, won for her a triumphant death, and we trust an abundant entrance into her heavenly home.—I. G. Martin, pastor.

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Hulsman—Adella Esther Chute, wife of Charles E. Hulsman, died Wednesday morning, May 20, 1914. She was born in Annapolis, N. S., sixty-seven years ago, and was married in Clamport, N. S., in 1860. Ten children survive her. She had been a resident of Malden thirty years, and had won a host of friends by her beautiful Christian character. The funeral was held in the People's Pentecostal Church of the Nazarene, Malden, Mass., conducted by the pastor, Rev. M. E. Borders, assisted by Evangelist W. E. Shepard. Sister Hulsman enjoyed the blessing of entire sanctification.—Nettie F. Stearns.

Russell—Mason G. Russell died at the home of his parents in Pittsburgh, Sunday morning, May 31st, at the age of eighteen years. He was a young man of more than ordinary uprightness of life and was hoping to enter the ministry of the Gospel. He was a member of the First Pentecostal Church of the Nazarene, of Pittsburgh, and member of and officer in many other societies of Christian activity. The funeral service was held at the home of his parents on Monday, conducted by his pastor, Rev. J. H. Norris.

Johnson—Mrs. Christina Johnson was born in the southern part of Sweden, in 1841. She passed triumphantly to her eternal reward May 31st, aged seventy-three years. She was converted in early life, sanctified in 1885, lived a beautiful Christian example, and fully resigned to God's will during her long suffering. She was a member of the Nazarene church at this place, and much esteemed. A very impressive funeral service was conducted by Prof. J. E. L. Moore, of Hamlin. A devoted husband and eight children survive her. We feel that a mother in Israel has left us, but we sorrow not as those that have no hope.—J. A. Young.

Johnson—Rosalie A. Johnson fell asleep in Jesus, June 8, 1914, at the age of seventy-four. She was born in Germany, but came to California fifty years ago. Although a member of the Lutheran church, she was converted under the labors of Rev. Frank K. Baker, twenty-three years ago, and became a Methodist. She sought holiness and obtained the blessing and united with the Pentecostal Church of the Nazarene, here in San Francisco, when Rev. C. W. Wells was pastor. She was a devoted and faithful Christian.—Thomas Murrish, pastor.

Johnson—Mrs. Mary Johnson, wife of Rev. I. T. Johnson, departed this life at Springfield, Mass., June 3, 1914, aged fifty-two years. Sister Johnson was a staunch Christian character, and of great help and inspiration to her husband in his ministry and extensive evangelistic labors. She leaves a married daughter and two younger boys. The funeral took place June 5th, in the Methodist Episcopal church at Oxford, Mass. The local pastor had charge, assisted by Rev. Charles Davis, of Lowell, Mass., and the writer.—C. P. Lanpher.