IS THERE NO TRIBUNAL!

A METHODIST pastor in Kansas City recently discussed from his pulpit the matter of going to the theatre, playing cards, drinking wine, and wagering on a chance, and his conclusion was that it was a matter for the decision of each individual whether it was right or wrong. A Methodist preacher of New York improved (?) upon this Kansas City preacher, by declaring from his pulpit, according to the New York Sun, “that the church rule forbidding Methodists to attend the theatre, circus, or horse races, is a dead letter. He said that the church law would have been revised by the General Conference a year ago had it not been for the negro vote.” This progressive divine also very naturally had a good word to say for the moving-picture shows.

We would simply ask if there is not a tribunal for the settlement whether a thing is right or wrong? The Word of God distinctly forbids conformity to the world. If these practices mentioned are not of the world worldly, what are they? Are they conducive to piety or spirituality? Are they means of grace? Are they calculated to draw us closer to Christ? Would Jesus, if here with us, be found a frequenter of a theatre or the race course or the ball room or the gambling table or the saloon? If not, why not, if they are innocent recreations? Is the tendency of these indulgences to make boys and young men more pious and more honest and more orderly? What are the ordinary and natural fruits of these practices? No mortal man will dare claim that any one was ever made better or purer or more upright or reliable by them. They have made seducers of innocence by the theatre, playing cards, drinking wine, and wagering on the chance, and his conclusion is sometimes made in justification of such preachers as we are discussing make it necessary to write thus strongly in defense of the truth for which our precious Redeemer died. We recommend to the Kansas City minister, and also to the New York minister, to take for their text next Sunday morning the following Scripture, and we would like to hear their treatment of the verses: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.”

ONE OF OUR GREATEST NEEDS

UNQUESTIONABLY one of the greatest needs of the Pentecostal Church of the Nazarene is loyalty on the part of our church membership and pastors. We would warn at the outset that we are not advocating narrowness, and yet we are not to be deterred from the most faithful and conscientious loyalty to our own local church society by the false and foolish cry of narrowness, which inconsiderate people may raise. We must stand by our own local church, and make it our chief and primary concern, always and everywhere, whatever may be going on elsewhere. It is grossly unfair and unkind to your pastor to leave your own church services every time there is a tent meeting or revival held in reach, and attend such service in preference to your own church service. If one member has the right to do this, all members have the same right. And if all make a practice of this, it means the destruction of your own church, for the time at least, and the repetition of it will mean the ultimate ruin of your church.

May the plea is made that some noted evangelist comes around to conduct the meeting in question. This is no justification of a Nazarene going elsewhere when there is service in his own church. There will be ample opportunities to hear others at such meetings, at hours when there is no service at your own church. Personally, we can not see how a loyal member of our church can get his consent to neglect his own church and do it for us. These brethren have their methods and their work to do, and each individual member has a personal obligation which we owe our church which we can not pay without unfailing attendance at its services, and a liberal use of our means for its pastor's support, and other causes. We dare not neglect these high and holy obligations. If we are not true to our church, and do our utmost for its upbuilding, nobody else will do it for us.

The plea is sometimes made in justification of this suicidal practice that these outside meetings are holiness meetings, and run by holiness preachers. That is no justification whatever. These brethren have their methods and their work to do, and we wish them success. But we can not afford to injure our own method and our own work to help forward theirs. These brethren see it this way, we are sure. They are one corps and we are another corps of the same great army, battling for the same great cause. But does this fact warrant the demoralization and disorder and inevitable hurt sure to result by deserting our own ranks, and running off to some other standard every time there is in sight a company of these holiness workers?
Herald of Holiness

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What order or system or regularity would there be to depend upon if this practice prevailed in warfare? For this very reason such desertion is punished most severely in military armies. This is necessary to secure that concentration of forces and a condition that can be depended upon.

Suppose when an engagement of opposing forces comes, it is found that half, or a very large proportion, of one general's command is absent and are in another command as spectators, and upon examination it is found that there is not a single corps entire, but that this intermixtures prevails throughout the army. This would mean defeat for that army when the battle came off. There is no surer way to defeat our work, as this habit of forsaking our own church every time some other meeting is in progress. Let us make it an inviolable rule always to be at our post every time the church doors are open for service, unless providentially prevented. Then when we have no service at our own church, we can go elsewhere. This is a safe rule, and a very much needed one in some places.

We have not stressed the injustice of this practice to our own pastors. It is unfair to them to leave them empty pews to preach to just because there chances to be services elsewhere. God has committed to us a method of work which we believe to be providential, and He expects us to be true to His trust. We must be loyal and true to our church scrupulously, and God will bless us and cause His face to shine upon us. There is a great future for our church, but it will require a union of forces, and a constancy and loyalty on the part of every one of us to accomplish all the possibilities before us.

A Constitutional Amendment Needed

We need an eighteenth amendment to the constitution of the United States. This amendment should prohibit polygamy. This Mormon atrocity can never be put down by thus placing it entirely under federal jurisdiction. Statehood to Utah was a capital blunder, if not a crime, but was secured by the most sacred pledges of Mormons that polygamy would be and had been forever abandoned. As soon as they had secured statehood they returned to polygamy, and today this Mormonism is America's blistering curse. It must be suppressed in the interest of sound social principles and universal teachings stands for, polygamy, and this is what America does not and never will stand for or tolerate.

This is the issue, clear and distinct, and all had as well get it well in mind, for the time has come to demand a constitutional amendment, which is as sure to come as the abolition of the Louisiana Lottery, or of American slavery came in response to a great moral sentiment. Let the demand be made with insincerity, and let this cancer be cut out of the American body politic. There is absolutely no hope save in federal interference which Mormons have shrewdly and by false promises sought to protect themselves from by statehood.

Speaking the Truth

It is important to speak the truth, but it is far more important to speak the truth in love. The truth can be spoken in ways to do harm. One can speak the truth in scorn, but no good purpose is served by thus speaking it. Only a scar of bitterness and resentment is left. The truth may be spoken in harshness, but who is helped, or what cause of righteousness is helped by so doing? Only hurt to somebody is left by speaking the truth in harshness. Perhaps an easier and oftener way of speaking the truth is in sarcasm. This only leaves a sting which is hard to forget or forgive, and injures instead of helps. Still again the truth may be spoken in anger, but this only arouses and intensifies strife. We submit that none of these results are among the divinely ordained purposes of the tongue's use. The tongue should never be used so as to embitter, or stir resentment, or leave a sad scar, or stir up strife. A soft answer turneth away wrath.

We are to speak the truth in love, and in no other way. However unpleasant or unwellome the truth may be, if it is spoken in love the result will be beneficial and not stir up opposition or resentment or bitterness. Preachers especially, in these degenerate days, need caution just here. The devil is very anxious to have preachers speak the truth in a harsh or angry manner, and it is very easy to do this when called upon to denounce sin. But when sin is denounced in any of these forbidden ways, the end in view is defeated, for it stirs up the very same truths that are uttered in love and tenderness, the chances are ten thousand times better for those in the wrong to feel their wrong, and desire and seek amendment. The truth must not be so declared as to divert the attention from the truth to the one declaring it, and this is what the wrong way of speaking the truth does. The message and not the messenger must be the central thing. Spoken in love the truth enters and softens and convinces and helps.

Speaking the truth in any other spirit than love renders us liable to say things which should not be said. The entrance of passion into our utterance weakens us, and allows self to enter, and we can not be as wise or judicious or self-controlled or as good as we would be unimpassioned. We must have the mind which was in Christ, and speak in His spirit and with His love and tenderness. Approaching the city which hated Him and sought His life, and which He well knew would finally

wives. In it is contained these words: "If plural marriage be unlawful, then is the whole plan of salvation through the house of Israel a failure, and the entire fabric of Christianity without foundation."

Mormonism is a moral and political poison and cancer, and must be suppressed in the interest of sound social principles and morality, as well as of principles of good government. It has long enough hid behind the plea of religious toleration. The plea is made that to suppress it would be a religious assault on Mormonism. It must be remembered that all movements against Mormonism are against polygamous Mormonism, and in the interest of general social welfare, and are not against any religion. Mormonism represents, and by her practices and her doctrinal standards and universal teachings stands for, polygamy, and this is what America does not and never will stand for or tolerate.

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HAIL! SOVEREIGN LOVE

(The following beautiful poem was written by Major Andre a few days before his execution.)

HAIL! sovereign love, which first began
The scheme to rescue fallen man!
HAIL! matchless, free, eternal grace,
Which gave my soul a Hiding Place.
Against the God who built the sky
I fought with hands uplifted high,
Deprised the mention of His grace.
Too proud to seek a Hiding Place.

Kawahat in thick Egyptian night,
And shad of darkness more than light,
Glady I ran the sinful race,
Secure, without a Hiding Place.

And thus the eternal counsel ran,
Almighty love, arrest that man!
I felt the arrows of distress,
And found I had no Hiding Place.

Indignant justice stood in view;
To Sinai's sery mount I flew.
But Justice cried, with frowning face:
This mountain is no Hiding Place.

Ere long a heavenly voice I heard,
And Heaven's Angel soon appeared;
He led me at a placid pace
To Jesus as a Hiding Place.

On Him almighty vengeance fell;
Which must have sunk the world to hell;
He bore it for a sinful race,
And thus became their Hiding Place.

Should sevenfold storms of thunder roll
And shake this globe from pole to pole,
No thunderbolt shall daunt my face,
For Jesus is my Hiding Place.

A few more rolling sons, at most,
Shall land me on fair Canaan's coast.
When I shall sing the song of grace,
And see my glorious Hiding Place.

THE OLD PREACHER

Tread softly and speak with bated breath in his presence; for he is in age and feebleness extreme, and moves with unsteady tread along the last stage of life's decline. Uncover your head in his sacred presence, for in him you behold a life worn to shreds in service of divine unselfishness and love—a sight seen all too seldom in this restless, rushing, selfish world. What memories lie behind the old preacher, as his spirit's ship feel their way along the dark valley of the Shadow. The unrepresented wrongs, the unrequited toil, the tears he has dried for others, the burdens he has shared with others, the sorrows he has assuaged, the deaths he has illumined by introductions to Him who conquered death, the broken hearts he has bound up, the imprisoned he has liberated by his holy, efficacious intercession with Power Divine, the blind he has led to the recovery of their sight, the Acceptable Year of the Lord he has so long and faithfully proclaimed—these make up an unwritten record which bears hisom, devotion, sublimity—all combined in illuminating a character of God's true preacher. Though unwritten in book or tablet, fresh from God this record is kept in the Book of Life, which is imperishable, and which will fade not away. Though unrecorded of earth, or even of the church too often, thank God these faithful of earth are not to be denied their "great reward" which they are now so near. How heaven's glories will burst upon their satisfied vision ere long, and with what rapture they will look upon the face of Him who was pierced, and whose message they have not compromised. How pure then will seem the crosses and sacrifices they have borne here below, and how unspeakably real and glorious will be seen to be the joys and rapture and songs of the redeemed and ransomed of the Lord. How glorious will be the joy of meeting again the multitudes they have helped on the upward way in this world. What glad surprises await these loved veterans, in numbers who will greet them on the other shore whom they helped mightily here, but unconsciously. God bless the old preachers, and may their last days be their happiest and brightest. Let us all do our utmost to see it so, and that too, to the best of men of God for in honoring them we are honoring God. We heartily endorse the following from an exchange on "The old preacher":

He is the last of his generation, and like a forgotten tree in the deadening, he stands forth alone; he is, beyond a doubt, in his age; his time; his head is a crown of glory, for his feet have walked in the ways of righteousness; he is closing up a hard, weary day of useful service; he is ready to go into the case; he has long, and with what rapture they will come to the service of the King; he has led many souls to the mercy seat, and witnessed their happy conversions from sin; he has been the first to congratulate the parents upon the birth of their babe, and the last to leave in the hour of bereavement; he has been the pastor of influential churchers; he has addressed hundreds of audiences upon many topics, and received the applause of admiring hearts; he has labored with faith and zeal, in the vineyard of the Lord, and has now so near the close of his labors; he has been the central figure of many a large circle of friends and admirers; he has not failed nor faltered in the thickest throng of his ministry; he has loved and been loved through all his years; he has kept a faithful watch over the flock of God, as the Holy Ghost made him overseer; he has exalted and ennobled the life of many an angel of human hearts; he has been the central figure of many a large circle of friends and admirers; he has not failed nor faltered in the thickest throngs of his ministry; he has loved and been loved through all his years; he has kept a faithful watch over the flock of God, as the Holy Ghost made him overseer; he has exalted and ennobled the life of many an angel of human hearts; he has been the central figure of many a large circle of friends and admirers; he has not failed nor faltered in the thickest throngs of his ministry; he has loved and been loved through all his years; he has kept a faithful watch over the flock of God, as the Holy Ghost made him overseer; he has exalted and ennobled the life of many an angel of human hearts; he has been the central figure of many a large circle of friends and admirers; he has not failed nor faltered in the thickest throngs of his ministry; he has loved and been loved through all his years; he has kept a faithful watch over the flock of God, as the Holy Ghost made him overseer; he has exalted and ennobled the life of many an angel of human hearts;
PERILOCAL TEACHING

The devil has made a great success in his latest attack on truth. Not to claim attribution to the greater forms of skepticism promulgated by avowed unbelievers, is the devil's method today. He has sought the church from which to spread his deadly poison. From the mouths of professors and ministers Sunday school teachers have now issues forth his poison by which to defeat truth and destroy the church. Any angel of light, posing as a devout believer in the Bible and in religion, he now dilutes truth, and divests it of all energy and power, and insinuates doubt in the inspiration and authority of the Word of God, and thus destroys more effectually the bulwark of our hope and strength than we ever done by outright atheism, or any of the grosser forms of infidelity. The wisest of all his diabolical strategies is his latest tack in seeking and securing access to our young people through the Sunday school literature which is being issued from certain quarters. Much of this is positively vile and pernicious and as to the bald perversion of truth being taught, and as regards to the delusion that will ensue into the young, plastic minds of our Sunday school pupils. It now seems to be the rage with multitudes to seek to discredit the Scriptures. College professors, editors, preachers, teachers, infidels, scientists—all seem to have joined in a diabolical federation for the destruction of the integrity of the inspired Scriptures. Inger­well said, in a letter written, he being re­monstrated for ceasing to deliver one of his lectures which was a ruthless attack on the validity and integrity of the Scrip­tures, replied that there was no longer any need for his services in this business, as the preachers were doing it so much more effectually than he could. He well knew that the confidence which people had been taught in their childhood to repose in the preachers gave them a tremendous ad­vantage in assaults on the Holy Bible over one who was known as an avowed unbeliever and hater of the Bible. Free Meth­odist thus forcibly delivers itself upon this most momentous question of the hour:

Is it not a serious thing that faith in the integrity of the Bible is being undermined in so many places and by so many persons? Preach­ers, teachers, editors, skeptics, scientists, are all engaged in this work of belittling the Scrip­tures. In every communication from them, they urge the necessity of ceasing to respect the Bible, reverence the church, and worship the Lord, and there they hear from the pulpit which that shames their confidence in the course which we have received, at their mother's knee. We send them to college to secure an education, and there some blatant professors, not to mention laymen, belittle and ridicule the stories of the Bible, and perhaps cast reflection upon the character of the mother of Jesus and deny the divinity of Christ, and this is given them to do with the ist catechism at all, but an atheist. We send them to be exposed to the Socialist organization. We expect that they will have no confidence in the Socialist. How are we to account for the fact?

LITTLE FAULTS—SO-CALLED

It was the "little foxes" against which we are warned in Scripture, and which are in every case something which is like, but not precisely like, the poisonous one which will bring to an end our souls' "which spoil the vines." Many sup­pose they are in fine case if they are free from lying, stealing, adultery, and such coarse vices. This is merely eluding the jail or penitentiary. This is negative morality which may consist with the most despicably selfish character. The slum­ming, the unfaithfulness, which we mentioned, not only yields the delicate touches which give glory to character and tremendous influence to life. These more delicate touches are the finer tone, the brotherly spirit, the potency of a sympathy with the troubled, the unselfish expenditure, unseen, of time and prayer and help for the unfortunate, the word in season to the young about to engage in those dark things of which we have spoken which give the glorious lines to character, and neglect of any one of these, and such like, are certain, if uncorrected, to put a stain upon character which in time will prove fatal. Little, little, little, as they are called, though they be unknown to those nearest and dearest to the Christian, and corrode character until finally in ruin and wretched we lament unavailingly our irreparable loss. There is a warning in the incident of an Arabian princess:

PUBLIC WORSHIP

In our swing from a superstitions rever­ence for the mere brick and mortar com­posing the church edifice, we have gone to the opposite extreme, we fear, of a lack of due reverence, at least for the sanctity of the church as a place of worship, and for the worship itself, and for the God whom we worship. It is shocking to bear the noise of conversation and laughter in a congregation carried on right up to the very moment the preacher rises to begin service, and then the hubbub to be resumed immediately upon the pronouncing of the benediction. People should be taught to maintain absolute quietness in the house of God. The oppo­site tense is the noblest expression of worship, and to unfit us for real, profit­able worship in God's sanctuary. Not only should there be quiet, but the few moments before service should be spent in devout, silent prayer. This would greatly help us as worshipers, and would greatly help all assembled for wor­ship as well as the preacher in charge of services. Rev. L. A. Campbell says in Herald and Presbyter:

"We firmly believe that in almost every in­stance the effectiveness of public worship could be increased to a surprising degree if all who are present would do so only after fervent prayer for God's presence and blessing in con­nection with the service, and if they were to spend the moments while the people were waiting to present communions and a silent expression of desire for the help of the Spirit. Few preachers but have felt that on some occasions the service was a drag; that the joy of the church's company was lacking; while at other times they have been able to pray and to preach as though their lips had been touched with a coal from off the altar of God. The reason oftentimes for the coldness and formality of a service is to be found in the absence of the spirit of reverence and prayer on the part of those who listen."

CORRECTION

Concerning a catechism which appeared in these columns in a communication from Rev. C. E. Cornell we have received a communication from a party denying that said document was a Socialist catechism. Desiring to be perfectly fair, we quote as follows from this communication. New­ell Fields, of Santa Barbara, Cal., says: We sent that article (of Rev. C. E. Cor­nell's) to the Christian Socialist, of Chi­cago, who forwarded it to us, and we print it better, after a thorough research, with the privilege of using any part of it. This letter referred to, signed by Wm. H. Watts, contains the following: "The al­leged Socialist catechism is not a Socialist catechism at all, but an atheist catechism. Who 'Geringer, of Chicago', is, we have not the least notion. There is no such concern in the classified list of the Chicago telephone directory, latest edi­tion, either under 'Printers' or 'Publishers.' We never heard the name before, and the largest Socialist publishing house in America does not mention 'The Little Catechism' in their catalogue. . . The catechism in question does not have the endorsement and is not used by any Socialist organization."
THE OPEN PARLIAMENT

USING THE UNEMPLOYED OF THE CHURCH
REV. C. E. CORNELL

A Christian church member, to maintain any degree of spiritual life and development, must be active in some line of church activity. A mere spasm of effort is not enough. We must have men and women who have a vision of advanced effort in the interest of the kingdom of God, and who will select something that he or she can do, and then do it.

To this end, suppose pastors should submit a series of questions about as follows:
1. Will you do something up to the limit of your ability and strength?
2. If assigned to a duty will you try to do it?
3. Would you teach a Sabbath-school class?
4. Have you time, strength and disposition to go out and get a class of your own, a new class?
5. Do you think you can do "person al" work for Christ? That is, approaching the unsaved with tact and intelligence?
6. Could you work about the altar? That is, are you capable of leading an earnest inquirer into the way of life?
7. Have you ever had any special training for either personal or altar work?
8. Would you make an effort to call upon five persons (especially strangers) each month for one year, strength and health permitting, inviting them to the church?
9. Have you ever had any experience in open air meetings?
10. Do you believe in this class of Christian work?
11. Have you the strength, time and disposition to help hold open air meetings?
12. Suppose we organize "shop meetings" to be held at the noon hour, once a week, or more often, could you be there to help if notified in time?
13. Could you address working men at a shop meeting?
14. Could you sing with others at a shop meeting?
15. Could you sing a solo or help in a duet at a shop meeting?
16. Could you play any kind of a musical instrument with some degree of skill at a shop meeting?
17. If asked to take charge of one or more shop meetings a week, would you do so, securing speakers, singers, music, etc.?
18. Do you read music?
19. Could you sing in a church choir? Would you do so?
20. Can you play any kind of a musical instrument that would fit well into a Sabbath school orchestra?

21. Would you join a Sabbath school orchestra?
22. Is there any "special" work not named here that you feel that you can do for the advancement of the church and the kingdom of Christ?
23. Many of these questions can be answered "yes" or "no." Prayerfully fill out this blank and hand to your pastor. Of course, just filling out the blank will not be sufficient, but it will give the pastor an idea of what might be accomplished by each member of the church.

Let there be clowns in the ranks of the Nazarenes. With fire, fervor and faith, we must win.

I would be waking, Lord. Each day, each hour, yes; Assured that Thine I will "Thou well, Wherever Thy coming be."

SOME ARGUMENTS IN FAVOR OF TITHING
L. H. HUMPHREY

We ought surely to do as much as they did in the olden times under the law. Their light was dim and their privileges were poor as compared with the noonday glare of this twentieth century age. The light of six thousand years of God's dealing with men is pouring in upon us. We have their experience, their successes, and their exhortations to aid us and spur us onward. God was not false to His promises to them, surely He will honor His Word to us.

Can you suggest any other method which has proven itself to be a greater success than the one laid down in the Bible? I feel sure that none will ever be able to stand the test. All that I have ever heard of have proved a lamentable failure as compared with the scriptural method.

We are stewards of this world's goods. God expects us to be honest. Tithing is a good test of our honesty. A clerk who has proven himself to be a greater trusty, discharged in disgrace and punished for his culpity. The doings of a partner who is untrue to his fellow partner soon lead to a change in the business management. Can we hope to enjoy the fellowship of Jesus if we are dishonest and keep back that part of His business which belongs to Him? He is so wonderfully kind and great-hearted to even take us into the business with Himself, furnish all the capital, most of the implements of the industry, and a large per cent of the labor and experience; then to place nine-tenths of the income in our hands for our maintenance and for further investments is certainly a most magnificent and unheard of business proposition. Does it not look to you that the person who would keep back a part of Jesus' share—the remaining tenth—must be extremely shortsighted and unseparably low and selfish in his soul!

Wise business men are very careful of their credit. They seek to keep it good with the public, the bank, and the wholesale house. Should we not keep our credit good with the Almighty? Can we expect Him to honor our paper if we do not? I fear this is one great reason why so many prayers go to protest. They are sent back unpaid. Why? Your credit is no good.

Pay up and make a new contract with the bank of heaven, and then do straight business in the future and you will be surprised at the way God will honor your prayers. You can get any amount of credit when the firm becomes assured that you are thoroughly reliable. You say, "I am in debt." Very well. You had better pay the Lord first. Your obligation to Him is a preferred indebtedness. The very best way in the world to keep out of debt is to keep clear of debt to Him and then you will have His favor on all you do. His blessing is worth a thousand times more in the way of success than your selfish methods and His curse. See Malachi 3:10, 11.

"Bring ye all tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts. For if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts."

REDLAND, CAL.

Go out, God will go in: Do not, and He will be; Wait, and He will give.

PREACH THE WORD
II Timothy 4:2

J. H. VANCE

The above text was Paul's solemn charge to Timothy, and was given by divine inspiration from God, who also said that the time would come when people would not endure sound doctrine. If ever there was a time when God's called ministry should sound out the Word it is at this present time. The pulpits of the various churches are being filled with men who are seeking to please the people by smooth sayings, something to cover up sin instead of preaching the Word of God. Thousands of souls are being blinded by these false prophets, who are crying peace, peace, when there is no peace.

The man who stands in the pulpit today and declares the whole counsel of God, and cries out against the popular sins of the day, is looked upon as being a heretic by these false teachers and their followers. God's Word is true; they will not endure sound doctrine. The preacher who cries out against card playing, theatre going, worldly amusements of all kinds, church entertainments, and the divorce and re-
marriage question, will surely run up against opposition from world-loving, pleasure-seeking, Christ-rejecting, Holy-Ghost-opposing professors. I pray that God will give His called and anointed ministry the courage and grace means that and carry out against the modern sins of this age, by declaring the whole counsel of God, and preaching His Word, whether they will hear or forbear.

The Word preached in love will find its way to the hearts of honest people. The people do not need abusing, but they do need to know the "thus saith the Lord." I find that when God's Word is explained to them in love, many will receive it into their hearts, and pray through to victory. The gospel of Jesus Christ is still the power of God unto salvation to every one that believeth. Rom. 1:16. It is also the sword of the Spirit, and will cut to the heart of those who hear it, if it is preached in the power of the Spirit.

What this world needs today is Holy Ghost-filled men who will go forth to preach God's Word. The man who seeks to please the people is an untrustworthy servant of Jesus Christ. Gal. 1:10. It is this man-pleasing spirit that has been the downfall of thousands of preachers who sought to evade criticism and censure from the people, and have displeased God, and grieved the Holy Spirit by their unfaithfulness to declare the whole counsel of God.

Again I say, preach the Word, for in it God has given unto us the word of reconciliation. What we need today is men who will declare the terrors of a broken law to the sinner until he gets so convicted of his sinful life that he will go through the ordeal of repentance, take the back track, and straighten out all that is within his power, amend the wrongs he has done, and afterward through until he gets the witness of the Spirit that God, for Christ's sake, has pardoned him of all his past sins. The preacher who fails to hold his seekers to repentance by godly sorrow, confession, prayer and faith, will have a lot of shallow professions, and such will not stand. Preach the word of repentance until men repent and cry to God for mercy, and get the experience of regeneration, which makes them new creatures in Christ Jesus. But don't stop here; begin next to preach on the fall of man, showing the workings of the carnal mind, and that the old man must be crucified as the only safeguard against backsliding. Jude says we are to contumeliously call the faithless one was once delivered to the nose, so this is the way we must preach holiness as a second work of grace. But if we tell the people that holiness is a requisite for heaven, we will again find that they will not endure sound doctrine.

Shall we ease up, and give them something that soothes the conscience, and covers over the sins of mankind? I say not. But let us instead let the gospel blow down a little deeper, and uncover sin of every form. It will cause a stir, but Paul says to preach the Word, and by the help of God the writer of this article means to stay with God's Word, and give the people God's terms of reconciliation whether they will hear or forbear. So I am studying to show myself approved of God, a workman that needeth not to be ashamed.

"All things work together for good to them that love God, to them who are the called according to his purpose. Romans 8:28"

THE MAIN LINE

E. N. ISAAC

We must stay on the main line if we are to make long runs successfully. Side-tracks are short at best, and are used largely for empty cars. The fast trains bearing valuable express packages and registered mail have no time to stop on the side-track. Before any train can get on a side track it must stop and do some switching, thus lose valuable time. If they have any useless or "bad order" cars they must put them on the side track, for that is one of the purposes of having such a track.

Then again, the main line always has two rails. One rail will not do. There has been some experiment of late with a one-rail track, but they have not succeeded in getting the right balance. If they run fast enough they might get along for a time, but there is always a nervous feeling because of the fact that there is but one rail. Others have thought that it might be well to have three rails, but that was given up some time ago. It increased the friction, and made it necessary to have more wheels, hence more machinery, and more to get out of order. But the two rails are just right. We need and must have the two rails of regeneration and entire sanctification. All we need on these is high-pressure boilers, a good supply of the water of salvation, and underneath, the fire of the Holy Ghost. Water and fire is a fine combination. Both are necessary if steam is to be produced. Then there must be pressure. The safety valve must be screwed down to the point of one hundred and sixty-five pounds to the square inch, if the engine is to pull a heavy load. Of course if you simply want to blow the whistle, five pounds will do. So many want to blow the whistle, and they seem to think that if they do it, it is evidence that they have high pressure in the boiler. You can't fool an old engineer that way. When engineers want to make a hard grade they often screw down the safety valve so they can carry more pressure. Some people seem to think they ought to let it up and blow off steam instead of coming it to the boiler. Steam that escaped through the whistle never pulled a train, but when it passed through the cylinder there was a disturbance among the wheels, and things began to move. They never put an engine on the main line without high pressure in the boiler. Often when the flues leak, and the pressure gets low, and the train starts, they put the engine on the side-track for repairs, or to be pulled into the roundhouse to be fixed. Sometimes high pressure engines are side-tracked because of hot-boxes. This is the result of not having every journal properly oiled. The wise engineer is as careful to have oil as he is to have water and fire. He knows that to have high pressure in the boiler, and start things going at a great rate of speed without oil will result in serious disaster. So if the engine is to remain on the main line it must be properly oiled. How many are today on the side-track in the holiness movement because the oil ran out, and they tried to run without it, and the boxes became a blaze of fire, the bearings were destroyed, and the passengers alarmed, and the brakes were applied so that the people could get off; for who wants to ride on a train when the wheels are on fire? Fire is essential, but it must be in the fire-box and not on the bearings. Some do not seem to know the difference, and think that fire on the bearings will do as well, but you can not convince the passengers of it, and they will not stay on the train.

Our need today is good engines made in the machine-shop of heaven, high pressure boilers, clear water that will not foam, good gospel coal ignited by the Holy Ghost, the safety valve screwed down to at least one hundred and sixty-five pounds to the square inch, plenty of steam on the bearings, the throttle wide open, for the wheels, the men, the machines. Put this kind of an engine on the main line of two good steel rails and you can couple on a long train which it will deliver on time in the Grand Union Depot of the skies.

Not names in gold embossed here, and ground confused, in heaven's immortal scroll appear as noblest, and as good.

THREE OLD WELLS

S. L. FLOWERS

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stoped them after the death of Abraham; and he called them after the names by which his father had called them." Gen. 26:18.

Water is needed in heaven, earth and hell. And God has supplied an abundance of it in heaven and earth, but none for hell. Take the constant cry for water to cool the parched tongue, is only met with; "Son, remember," and the scroofs of the black-winged demons of the pit.

No matter where you go in this world, where you see houses, people, stock and herds, you know there is water. Though there may not be a river in sight, you know there must be water where there is life, for in the absence of water, life soon dies out.

Abraham was a great well-digger. Wherever he went he dug a well and built an altar. Isaac his son also dug wells and unstopped those his father had digged, and which had been stoped up by the Philistines. Shame on those unchristianised heathens! Why should they stop the wells? Was it because they had no part in digging them? or was it because they hated the one who digged them, because he was a man of God, and they children of the devil? I dare say the latter.

You have no doubt met folks of this
character. Nothing was of any conse-
quence unless they had at least a hand in
the doing of it. They spent their time in
scrounging or trying to stop the wells dig-
ged by others; and while they were not able
to possibly to entirely stop the wells, they
succeeded in hindering the work and un-
doing a great deal of good that might
have stood, if they had kept hands off.

The three old wells of our subject, how-
ever, are not those digged by human
hand, but are nevertheless wells from
which thirsty millions have slaked their
thirst, and where there is plenty more and
to spare. They are, first, a well of
Scripture, second, a well of prayer, and
third, a well of experience. Three old
wells of salvation.

First, a well of Scripture. Genesis
gives no account of any well in the Garden
of Eden. There was a river of pure water
there. The water was all on the surface,
cool and limpid, not a microbe or poison-
ous insect in it. The young couple placed
there as gardeners could drink of its life-
giving draught and fear nothing. In
Paradise restored, of which John the Revel-
ator gives us a glimpse, there is no well,
but we find reference to water as clear as
crystal, proceeding from the throne of God.
The tree of life on either side with its
twelve manner of fruits, and whose leaves are
for the healing of the nations. Thank God
for the tree of life now! What will it be
when we are permitted to stand under
the shade of its heavenly boughs, and eat
of its fruit? Then we will be free from the
many things earthly, that now so
many times mar our happiness. Then,
there will be no bitter mixed with our
sweets. The sweets will come unadulter-
ated. Glory to His precious name, for-
ever and ever.

The very presence of a well indicates
the is not out of the master. The water
that God intended should flow on the sur-
face is hid, no doubt because of man’s sin,
and you have to work and dig to get it.
And just so, the very presence of this book
we call the Bible, is an evidence of sin in
the world. The Bible is a well, and there
is much that is earthly about it and you
have to dig down into it to find the hidden
well of living water.

Fifteen hundred years was this old well
in digging. Moses struck the first blow
and John the last. Every one was ordered
by the Lord, and every obedience to its
commands and every plea for its promises
will be rewarded by the Lord. This is
a wonderful well, very deep. In the
bottling of the old well, we have never
found bottom. Some have found water in abun-
dance, yea, even to spare, but none have
found bottom. Many do not go down far
even to find water, and return saying there
is none. We even have men nowa-
days who have declared that the old Book
is not inspired because they have diped
down with little curiosity, and daring to go
deeper than the first layer of stones and dirt, and have decided, therefore, that God did not inspire the
writings. If they had only let the One
who inspired it into their hearts before
they undertook the task, their report
would have been far different.

As incredible as it may seem, there
are some who would try to stop this bless-
ed old well. They write, preach and labor
against it, but still stands. That is God.
Instead of being a lot of “old wives’ fa-
bles,” as some claim, it is the best drink
that a poor, fallen man ever took.

Here is a man for whom death holds
nothing but dread. To him the end of this
life means the beginning of terror. He
drinks of this blessed old well, lays down
in peace, and dies with heaven written all
over his once sad face. Is this not enough
to persuade anyone to leave the well open?
The trouble is, it is too plain-spoken. It
reaches the very innermost thoughts of
man, and this is not at all acceptable to
one who does not intend to straighten up
his life.

Second, a well of prayer. There is a
Crystal ocean up there in heaven, from
which we can draw to our heart’s content,
if only we will pay the price and go
through with the Lord. How many of us
fail to draw as we should, and thereby
are not able to draw of His promises, is
propelled by the will of prayer and faith.
He only is able to give. The golden chain
that carries the buckets whose links are
of the Lord and every prayer, is propelled by the
promises of God, is propelled by the
will of prayer and faith. The more we
work, the more we will get from the
Lord.

The early church did not have very
much of this world’s goods. They had
no steepled churches, pipe organs, paid
choirs, high salaried pastors or multimil-
liionaires to her support, but thank God!
She knew how to draw from the well of
prayer, and when they went to prayer the
Spirit of the Lord began to work upon
the hearts of the people, and something
was done in the way of salvation of
precious souls. The great trouble with the
church today is that she does not take this
matter to heart as she should. It means
very much more than many think to belong
to the blood-washed few. There are but
few, comparatively speaking, these days,
who are willing to pay the price and go
there. We need to be more constantly praying
the Lord to send us showers of refresh-
ing, when all we need is the grip of faith
that will lay hold of the promises of God,
and draw from the great ocean of His
love. We can flood the whole land with
the very thing we are crying for and are not
getting. May God wake His people to
sense of their privileges, and cause us to take
advantage of them when we have
discovered them.

Many young men and women grow up
to honor God and the church, and in early
life are careful to give reverent attention
to these things, but when at school they
hear from the professor that it is no use
to go against the laws of nature; that the
Lord Himself could not interfere with
out violating these laws. They relate how
the Lord made the world and set it spin-
ning, and now lets it work automatically:
how that fire will burn, water drown and
poison kill, and that it is no use to try to
overcome any of these, either by prayer
or any effort on our part. If the three
Hebrew children were cast into the fire
in these days of scientific research, and
psychological phenomena, there would be
nothing left of them. If Daniel should
have to be cast into a lion’s den, it would be the last of Daniel.
If Jonah should chance to fall into the
jaws of a monster whale in this advanced
age, it would be the last page in the
history of his rebellious life. The laws of
nature, in these, are everything. If
I should let go this book, in obedience to
the law of gravity, it will fall; I can in-
terpose my humanity and stop it, but God
can’t. The great God who is the author
of all law, in this case would be more
helpless than I, one of His creatures.

Yes, there are those who would stop
this blessed old well of prayer, but as they
have failed in their effort to stop the well
of Scripture, so will they fail in this.
There always has been, in the history of
the church, a few who have known this
blissful secret, and in spite of the aten-
sion of the efforts of the skeptics to hinder, have
left behind them “footprints in the sands
of time,” that have blessed and helped
this old world to get nearer to its God.
May we not let them fail in this.

Third, a well of experience. Christian-
ity is not a creed, a code, or a mere mental
affair. It is a life hid with Christ in God,
a life of “true holiness.” Thank God,
there is such a thing as living up to one’s
Testament. We are told that “with joy shall
we draw water out of the wells of salvation.”
Isa. 12:3. But Jesus told the woman of
Samaria that “the water that I shall give
him shall be in him a well of water spring-
ing up into everlasting life.” This is
the ardent well experience. These wells get
their water supply from the far-away
springs of the rolls of the Old Testament.
No danger of poisoned water here. The
source is hidden, and the force is such that it
throws off everything dropped into its
mouth. Glory to God for the ardent well
experience!

Beloved, let’s stop the wells and give
again to this lost and ruined world the
water of a holy life that it so much needs.
The time is here when it takes more grace
than ever. All the nations and the peoples
are using all they get for themselves. This
is not necessary, though, if we draw from
God’s great storehouse in the skies; from
the three old wells of salvation.
Mother and Little Ones

THE BRANDED BROW

I shall begin this article with a story, and a true and honest one, for it was a Sunday evening. The old minister had just returned from church, and tank, tired out, into side corners of the face. His little granddaughter, Margery, was allowed to sit up late on Sunday evenings, if she might have a talk with grandma before she went to bed. This was the treat of the week. And not for nothing! The old man knew no relaxation more refreshing, after the arduous labors of the pulpit, than to take the talk and sympathy and pity from her to her heart's content. But this evening her tiny brow was clouded. A problem I can't make out. My Bible says that there shall be no sickness nor sadness, nor that those who are there shall never hunger while you were at church, and there's one says that 'His name shall be...

Some said hospitably, "Oh, you rogue, I'll shake you now—I will!" "Shake away—but I shall love you still." —Ida Fay.

On the Trolley Car

She was such a sweet-faced, motherly young lady. When the photographer who was doing some work on the trolley car looked at her with something like envy. There was a fresh color in her cheeks and a boyish smile that moulded even the amiable gladness of a white bonnet trimmed with purple flowers. By her side were an umbrella and a basket covered with a snowy cloth. The car going to the city was soon crowded and crowded, and a pretty black and white dog of the photographer's, whose "imitation of Christ" stands for all time as one of the choicest treasures of the church's devotional literature. Thomas a Kempis knew what it had to be between faith and the real brand-ed Brow.—Australian Christian World.
"I suppose so?" replied the boy with quiet courage.

"You go! I promise that you shall not lose anything. We had best keep in the center of the stream for a mile or so. By that time it will already be nearly dusk, and then it is as if not so swift there." The wind was going down as the sun sunk into its occurrence in the sky. The stars began to sparkle from the big vaults above, it was beginning to get dark, but the street lamps and stars look like stars, but they are planets and shine with borrowed light. "The stars are independent, like our sun." "Can you remember that bright star near the handle of the Big Dipper?" It is Capella, very beautiful and brilliant, the brightest star in that part of the sky."

"Of course not," answered heartily, "I'm too near-sighted to see "..." You'd better come back," she said gently. "You don't find anything in the world as satisfying as the religion of Jesus Christ, it's the thing to live by and die by, too. I've tried to serve Him for over forty years..."

"I've tried to serve Him for over forty years..."

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"I've tried to serve Him for over forty years..."
**ANNUAL REPORT OF NEW ENGLAND DISTRICT MISSIONARY TREASURER**

**FOREIGN MISSIONS**

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**From Our Colleges**

**Olivet Items**

Judging from the numerous letters of inquiry that come in from all parts of the country, it is evident that many people over the land are getting the idea that Olivet must be an ideal place for the training of a family: and certainly this is an opinion well-founded. Here is a most rich and beautiful and health-favoring community. We are central, with the great cities of Chicago, St. Louis, Cincinnati, Pittsburgh, and Detroit surrounding us. Railroad facilities are numerous, and there is a steady flow of people. Our population, constantly growing, is composed almost entirely of God-fearing people, the majority of whom are classed as holiness people. Every deed for land has a clause forbidding the manufacture or sale of tobacco or intoxicating liquors in any form. During the year I have been here I have not seen a single instance of tobacco using. On the grounds

**From Our Colleges**

**INDIA**

After years of sowing, praying, and waiting, the Lord is most blessedly rewarding our labors. All through the district the heathen are becoming dissatisfied with their idols and are seeking the truth. I have now as it is raining almost every day.

**From Our Colleges**

**ENLARGING NEWS**

"You are a strong believer in spirits. He claims she was healed by the witch-doctor, upon whom the heathen look as a priest, and worship him as such."

H. F. SCHMELZENBACH.
particularly for the sake of the educational and moral advantages of the place. Certainly this is an ideal that few, if any, of those who knew how to appreciate the many good things with which the Lord has blessed the place. We are expecting a large increase in our good population for the opening of the next year, September 10th.

The campmeeting of the Chicago Central District is just opening with a very good attendance and an encouraging outlook. We are somewhat concerned to furnish accommodations for all who have written us that they intend coming for the campmeeting, and many others will come who have not informed us. But we are not yet nonplussed, and feel that our hearts and hands and homes are equal to the proper care for all who will come. Dr. and Mrs. E. F. Ellsworth are to be here the last of this month, to have general care of the interests of the university in the absence of the president in attendance at assemblies and campmeetings all over the country throughout the summer.

Our catalogues for the school year of 1913-14 are now out and ready to mail to any address, on request. The new book is a beauty, and will evidence improvement in our beloved school.

We have just installed a huge college bell, the gift of the faculty and students. Examinations are over, and the school will be out with the close of the camp meeting. We wish all friends of Bible holiness could drop in on us at Olivet, and see what the Lord has given us and is offering them.

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

CENTRAL NAZARENE UNIVERSITY

The commencement exercises of C. N. U. came to a close on Monday afternoon, May the 26th. The literary and musical programs rendered on Friday and Saturday nights were delighting. The annual missionary sermon, which had gathered to witness the dirt-breaking for our girls' dormitory. Mrs. Wordsworth, the eldest member of the faculty, held the plow while three little girls drank. He stands on either side of her driving a white team which broke the dirt for our dormitory. The building will be two stories, and contain twenty-four rooms, plastered inside and lighted with electricity, to be completed and ready for the opening of the fall term. Arrangements have been made to give in these two studies in the administration building and with this improvement we will be able to accommodate all students comfortably.

A large faculty in 1913-14 has been secured, and we are expecting a great time this coming school year. Our enrollment for the past year has doubled, for which we are thankful to the patrons of C. N. U., and to our God who has so marvelously blessed. Let those who are interested write for catalogue. The religious atmosphere of the school is blessed, and we have a splendid community. Houses are dotting the University Place, and we want you to add one more to the number. Trusting that God will have an interest in your prayers, and that our God may bless the educational institutions of the Pentecostal Church of the Nazarene, in standing for Christian education in deed and in truth.

We wish to personally recommend him to our pastors and people everywhere. No one need be afraid of any teaching from this man, and the standard nor compromise with sin, worldliness nor dead churchianity, in any way. He is a competent musician, having traveled with a band for some years. He sings and plays, preaches and prays, all for the glory of God and for the salvation of humanity. When wanting an evangelist who will bring things to pass, write him at 415 South Vine Ave., Wichita, Kans.

L. MILTON WILLIAMS.

NOTICE

Our Nazarene tent meeting to begin in Otumwa, Ia., July 15th, Rev. H. P. Beck, of Potsdam, Ohio, as evangelist. We are expecting a fine meeting. Pray for us.

O. A. OVERHOLSER, Pastor.

PROGRAM NAZARENE UNIVERSITY

COMMENCEMENT

Thursday, June 5th, 8:30 p.m., Music and Exposition Graduate Recital.

Friday, June 6th, Annual Program Phoenix Literary Society.

Sunday, June 8th, 10:45 a.m., Baccalaureate Sermon, Rev. E. P. Ellis, D. D., 3:30 p.m., Rev. W. B. Poast; 5:30 Annual Sermon, Bud Robinson.

Monday, June 9th, 8:30 p.m., Music and Exposition Program.

Tuesday, June 10th, 8:00 p.m., Academy Program.

Wednesday, June 11th, 10:00 a.m., Commencement Exercises; Address, Rev. P. F. Breesee, D. D.; 7:30 p.m., Alumni Reception (for the Alumni only).

DISTRICT NEWS AND ANNOUNCEMENTS

NEW ENGLAND NOTES

The New England Assembly closed with several seeking souls at the altar.

The Rev. N. H. Washburn was unanimously elected district superintendent of the New England District.

Brother Kinne was well received and did good work at the New England District Assembly.

The Portsmouth (R. I.) campmeeting will open its regular fall meeting on Sunday, July 25th. The date is July 25th to August 3rd.

The Rev. C. J. Fowler was one of the preachers of the New England District Assembly.

The old Douglas campmeeting will open Friday night, July 18th. Rev. C. E. Roberts and wife, Rev. H. E. Taylor and daughter, and the "Kentucky Sisters" are among the workers. Rev. Martha Curry, Rev. John Norberry, Rev. E. A. Angel, Rev. G. W. Schurman are among the preachers at the Portsmouth (R. I.) campmeeting.

The Rev. John Short is to be in charge of Douglas camp, as in the past.

Rev. Seth C. Reese, on account of his work in Pennsylvania, Cal., will not be able to reach Portsmouth camp. Brother Reese is always missed when absent from Portsmouth. This year Brother Reese will reach his home before the Portsmouth campmeeting.

The Grand View Park camp, Haverhill, Mass., will be held from June 28th to July 7th. Many of our New England Pentecostal-Nazarene folks will be the workers.

The Rev. H. F. Reynolds, general superintendent, was well received at the New England assembly. His old-time friends were glad to see him back again on old New England soil.

A spring convention is being held in the Church of Emmanuel, Providence, R. I. Rev. E. A. Angel, Rev. O. A. Angel, Rev. H. L. Greenwood and others are the special workers. The two works of grace are the special themes ever presented in this church. One of the special features of these meetings are noon meetings held in the open air for business men; open air meetings are held nightly before the regular meetings in the church.

JOHN NORBURY.

The Work and the Workers

ANNOUNCEMENTS

Annual Nazarene campmeeting will be held at Rocky River, Ohio, July 19th to 29th, Rev. F. Bresee, D. D., Rev. Seth C. Rees, evangelists; Rev. and Mrs. Haldor Lillanes, song evangelists. For information concerning tents, address Rev. H. H. Miller, 2382 McKinley Ave., Berkeley, Cal.

CAMPMEETING

The annual Mouse River holiness campmeeting will be held in Fyffe, Alabama, under Rev. T. Sawyer, D. D., July 3 to 14, 1913. Charles F. Weigle will be the evangelist and Arthur F. Jolger will lead the singing. Missions have been invited to come and bring your friends. Meals will be served on the ground. We will have a limited number of tents for rent; make your reservations at once. Andrew Williams, Hodges, Secretary, Sawyer, N. Dak.

RESIDENCES AT UNIVERSITY TO ENTER

EVANGELISTIC FIELD

Rev. Fred Moseley, Jr., writing from the Nazarene University, Pasadena, Cal., says: "I am leaving the school room for good. I have fought over this ground for four years and have had no real rest until I have finally decided to go into the evangelistic work for good. I did about go this way once before, but was persuaded to teach again. But I will not
PITTSBURGH DISTRICT ASSEMBLY

Reports From Two District Assemblies

The sixth annual meeting of the Pittsburgh District convened in the church at East Palestine, Ohio, Tuesday, May 27th. Rev. L. N. Fogg, formerly district superintendent of the New England District, was present the first two days of the assembly and favored us the first night with a good sermon on Parables. God was greatly blessed in all. We heard, it, especially the preachers. On Wednesday morning the assembly proper opened and brother Rev. J. H. Norris was elected superintendent. Brother Reynolds was in the chair. The usual routine of business was followed and at night Brother Reynolds preached a strong and helpful sermon. The singing was very effective and the audience. Seekers responded and God was glorified.

Thursday afternoon the anniversary of the educational interests of our church was held. Rev. J. H. Norris, of Pittsburgh, was in the chair. Mr. Angell, of North Sciota, R. I., represented the P. C. I. Our hearts were greatly blessed and encouraged as we listened to our brother's address. Brother Norris represented the Illinois Holiness University, of Olivet, Ill. In the evening Rev. J. H. Norris brought us a strong message, conviction fell on the congregation and two claimed the blessing of salvation in the full beauty of spirit.

Friday morning Rev. R. S. Walls, of Lincoln Place, Pa., church, conducted devotions, after which business began. At 10:00 o'clock the assembly elected the district superintendent. Rev. N. B. Herrell received the highest number of votes and was elected ordered. Brother Herrell responded with a few well-chosen remarks, after which the assembly extended congratulations. In the afternoon the interests of the Publishing House were looked after, under the presidency of Rev. C. J. Kinne, who was present for the day, told us of the work being done and our hearts were stirred to greater labors and sacrifice as we listened to our brother's earnest address. In the evening Rev. Kell brought us an earnest message from the Word, and several responded to the call.

Saturday morning Rev. Harry Lee, of Columbus, led the devotions, after which the assembly proceeded to the order of the day. After the morning session during the forenoon session, also a fine photographic of the assembly was taken. In the afternoon several important interests were presented for discussion, as follows: Rev. B. H. Bula; Home Missions; Rescue Work, by Mrs. J. H. Norris; Home Missions, by Rev. George Ward. Large and enthusiastic street meetings were conducted each night, in charge of Rev. John Gould. Saturday evening Rev. Harry Lee, of Columbus, Ohio, brought us a very earnest and effective message.

SABBATH, the closing day, will never be forgotten by the Pittsburgh District. Services began at 9:30 a.m., with a love feast in charge of Rev. James Short, of Dayton, Ohio. The presence of God was manifested in a very marked way. At 10:30 Brother H. F. Reynolds gave us one of his splendid missionary addresses, which greatly inspired our hearts. The afternoon was given to the ordination service at which time Revs. R. S. Walls, O. O. Garver and C. H. Bula were ordained. This was a very inspiring service and greatly blessed the Lord. At the close of this service a fine altar scene was given by the superintendents, under the direction of Rev. J. H. Norris. The services were conducted each night with great enthusiasm and with prayer by Rev. Dick Albright. At closing Rev. James Short gave the sermon of the evening. The Lord greatly blessed this service, and about a dozen more were earnest seekers, making the total about twenty-five. This was a great assembly. Brother Reynolds said it was the best he had seen in the connection. Great unity and love prevails and all were greatly encouraged.

SAN FRANCISCO DISTRICT ASSEMBLY

It was held at Stockton, Cal. Dr. Breeze was in the chair. It was a gracious assembly from start to finish. There was perfect unity among the preachers, and a sweetness of spirit that was not to be matched by any. Every one said that it was far the finest assembly yet held. The reports of the various pastors were full of interest, and the fire fell several times while they were telling of some of the experiences they had during the year.

Dr. Breeze was at his best. He seemed to be younger than usual. His morning talks or addresses were very instructive. It would be well if our young men could hear him deliver a course of lectures on the work of the ministry in its various phases. The preparation of the sermon, and the preparation of the man, and how to do the work of a pastor are themes which Dr. Breeze is very capable of handling. They also need special emphasis today in our church. If we have to do effective preaching we must have effective pastors. We cannot have sliver without effective conviction that our standard of preaching is far too low when we remember the vastness of the salvation we have to proclaim.

The district has some advancement during the last year. The membership has increased, the missionary offering was about $850 per cent on the average. Some new men have come to us, and they are doing splendid work.

One of the great things accomplished during the year was the birth of "Best Cottage," our new rescue home. God has revealed His power to us to use the weak things to bring to naught the things that are. This home is doing splendid work under the management of our efficient matron, Mrs. Eva B. Brand. A revival was on during the assembly, and services were held each evening in a tabernacle. Several of the brethren preached, and the burden of the Lord was on the crowds that came.

Stockton is a beautiful city of about 25,000 inhabitants. Our church there has less than a year old. Brother E. B. Banks is the new pastor. They are looking forward with much interest to the coming year.

Sunday, the closing day, was a blessed day of victory. The love feast, which many hundreds heard the message of Spirit, Dr. Breeze preached at 11 o'clock on Sunday, was the most precious hour of the meeting. It was a time of power and glory. We all were greatly encouraged to press the battle as never before. Brother R. B. Coons preached in the afternoon. It was a message full of direction and comfort.

In the evening the assembly closed with a large crowd in the tabernacle. God was present. The assembly made a deep impression on the city of Stockton, and several people indicated their desire to come to our help in pushing the battle for holiness. We move on with greater expectations than ever, knowing that God lives and Christ is on the throne. E. M. Isaac.

The eighth annual assembly of the San Francisco District met at the beautiful city of Stockton, May 21st, closing May 25th. General Superintendent F. P. Breeze presided. The services were held in the V. C. T. hall, which proved an ideal place for the assembly to meet. The church at Stockton is less than a year old, and it was a treat for us, taking for them to entertain the assembly. But they did admirably, and no doubt secured attention to their work that will bear fruit in the future.

Evangelistic services were held each night in a tent, which proved to be times of salvation, with the mighty power of God coming down. At these services Dr. Breeze, Carl Daniel, M. B. Hazeltine, W. G. Lopeman, H. H. Miller and E. M. Isaac preached in the demonstration of the Spirit. A great street meeting was held each evening preceding the meeting in the tent, in which many hundreds heard the message of salvation. Surely there are good things ahead for this church at Stockton.

The business sessions of the assembly were conducted with dispatch by Dr. Breeze, and a beautiful spirit of harmony prevailed in all of the sessions. The reports showed advance along all lines in the work. There had been three churches organized during the year, viz., at Stockton, Wauna, and Lindsay. The presence of the delegates and pastors from these churches brought courage and enthusiasm into the assembly. Our people realize that there must be advance in the work on the line of organization, and show their appreciation when some-one by sacrifice and service goes out in the name of the Lord and brings it to pass.

The reports will show over $2,000 for missions, homes and foreign. The amount received for foreign missions exceeds the apportionment of the general committee by over a thousand dollars.

District Superintendent E. M. Isaac has been the hire in his work, though pastor of the Oakland church as well as district superintendent. He has spent much time in the visitation work of the church, and has served his pastor's and superintendent's duties, and in recognition of his services, was unanimously re-elected. The youngest child of Brother and Sister Isaac, little Alice, was born on Tuesday, May 4th, on Monday before the opening of the assembly. The maidly was diphtheria. The assembly expressed their sincere sympathy to the bereaved.

The pastors all came up with a good report.

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Kansas City, Missouri
HERALD OF HOLINESS

Official Organ Pentecostal Church of the Nazarene

Editor ................................................. B. F. HAYNES, D. D.
Office Editor ........................................ C. A. McCONNELL

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C. J. KINNE, Agent.

710 Troost Avenue, Kansas City, Mo.

Herald of Holiness

JUNE FOURTH

PAGES SIXTEEN

START PAGE

GRAND AVENUE, LOS ANGELES

The assembly year is closing with much victory and blessing from heaven at the Grand Avenue Church, Los Angeles, Cal. There has been a great increase in the spiritual life of the members, and substantial additions of some most excellent people to the working force of the church. The Sabbath school is gaining recruits weekly.

Special revival services under the leadership of Brother McBride were a great help to the church. The pastor had the pleasure of preaching in that fine church for a sixth year, but did not accept as he had received the call of the First Church at Spokane, Wash., to succeed Brother A. O. Hendricks, who went to the mission in China, Cal., and felt that the call to other and larger fields with new environment and opportunities would be an inspiration to greater usefulness.

Rev. Howard Eckel, of Lombard, Ky., has accepted the call to the Grand Avenue work and will assume duties at the close of the district assembly. The pastor will leave for the district.

These men had toiled faithfully, some of them in face of great difficulties. But all reported victory.

The church of the district as a whole went to the meeting with a determination to multiply the money in every part of the work. This was evidenced by all of the churches having their arraignment of dishes, with the exception of one, and the most of the pastors returned to their fields of labor. Rev. A. J. Neufeld, who has been pastor at Stockton, resigned to enter the evangelistic field.

Thus closed the largest assembly ever held in San Francisco District, and succeeded beyond any one's expectation. He has in this little church built that seat 250 people, and a nice parasong property worth $2,000, with but little indebtedness, because Brother Wells has been on the work about eighteen months, but has succeeded beyond any one's expectation. He has a large church and much work outside.

The anniversary of Nazarene Rescue Victories. Dr. Bresee gave great addresses on the following causes: Missionary, education, building interests, and religious work. All of them were seasons of great refreshing, and bringing of valuable information.

Dr. Bresee gave great addresses on missions, education and the publishing interests. The anniversary of Nazarene Rescue Association was of especial interest, as this work had been begun since last assembly. The report of the treasurer showed property gained worth at a comparative estimate of $10,000, with an indebtedness of $5,000. The report of the matron showed that the work had been brought to the home thus far, and three babies had been born. The rescue work is a means of great helpfulness to the churches, as this is one cause that all alike in which all have a common interest.

The Sunday services were seasons of great power. The love feast service was the last. Bresee preached a great sermon at 11 o'clock. N. B. Coons preached in the afternoon and District Superintendent E. M. Isaac at night. Thus closed the largest assembly ever held in San Francisco District, and it is safe to say a better one has not yet been held. The spiritual tide ran high from the beginning to the close. To God be all the glory. The San Francisco District, in a territory which in over a million and a half of people, faces the future with the assurance of a mighty God, and believe they are called to spread scriptural holiness in this great district.

The arrangements are as follows:

District Superintendent, E. M. Isaac, 1020 W. 11th St., Oakland, Cal.

Alameda............................................ To be supplied

Berkeley........................................... H. H. Miller

Fresno............................................. Carl H. Daniel

Lompoc............................................. B. Haseltine

Milton.............................................. M. R. Dutton

Oakdale............................................ D. S. Reed

Oakland........................................... E. M. Isaac

San Francisco.................................. W. H. Smith and Murdock

Santa Rosa....................................... J. M. Spencer

Stockton.......................................... C. O. Bancroft

Vallejo........................................... O. E. Lopom

Waukena.......................................... H. H. MILLER, Secretary.

GENERAL CHURCH NEWS

GRAND AVENUE, LOS ANGELES

The assembly year is closing with much victory and blessing from heaven at the Grand Avenue Church, Los Angeles, Cal. There has been a great increase in the spiritual life of the members, and substantial additions of some most excellent people to the working force of the church. The Sabbath school is gaining recruits weekly. Special revival services under the leadership of Brother McBride were a great help to the church. The pastor had the pleasure of preaching in that fine church for a sixth year, but did not accept as he had received the call of the First Church at Spokane, Wash., to succeed Brother A. O. Hendricks, who went to the mission in China, Cal., and felt that the call to other and larger fields with new environment and opportunities would be an inspiration to greater usefulness. Rev. Howard Eckel, of Lombard, Ky., has accepted the call to the Grand Avenue work and will assume duties at the close of the district assembly. The pastor will leave for the district.

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is a man of much prayer, tender, kind, weeping over the lost and attentive to the needs of each individual. He spares not physical strength or effort to do good, neither in preaching the whole gospel. We are indeed favored in having Sister Whitesides (deaconess) to work with, and to whom the church owes much of its success. God is giving us some wonderful times in the church, when His Spirit is poured out, hearts are found to be crying and praying at the altar. We shall never forget some of these seekers, who held on to God until the heavens opened and their prayers were answered. In recent days they are proving by their daily life that the full price was paid. Thank God for the "plain paths" that leave no room for doubt.

DELTA BRANDENBURG.

ELYSIAN HEIGHTS, LOS ANGELES, CAL.

There was great rejoicing in the church at Elysonian Heights on Sunday, May 25th. The main room was filled and the new Sunday school room was opened to accommodate the assembled audience. After the opening exercises, four new members were received into church fellowship. Brother Sherman then formally presented the new parsonage to the church and our pastor accepted the gift, in a few appropriate words, in behalf of the members. The sermon, by Brother Sherman, was on the subject of prayer, and was very helpful. We are thankful to our kind benefactor, Mr. Nevels, and we are praying the Lord for directing him to this field. In the evening Brother Reinschmidt preached on the 19th Psalm, and as he spoke of the trasfiguration of our Lord and of the law of the Lord, there came to our hearts a great sense of the power of God; and as the last hymn was being sung, the mighty power moved two of the dear sisters to manifestations of their rapture by hand-shaking and shouts of "Glory to Jesus." Even after leaving the church the joyful cry of "Hallelujah" and "My cup runneth over" sounded on the evening air.

ELLA B. HOME.

COLFAX, WASH.

A marvellous victory at Colfax, Wash. I was called there to a new field to open our work, by Pastor Fowler, of Diamond, Wash. It was a stubborn town; but our God smashed things up and saved and sanctified a goodly number. We organized a strong church, of splendid people. This makes three new churches the dear Lord has given us in one year. Even Evensdays Greene sang, wept, prayed, preached with unusual power, and contributed in a large measure to the success of the meeting. The strong Diamond crowd came over frequently and helped mightily in song and prayer and singing shout and testimony. Secured a club for our Herald—sold lots of books on prayer and a large number expressing "Pastor" (?) Rus­sell and his heresies. You are giving us the best distinctively holiness paper published. I go from here to Ashland, Ore., with my old friend, Pastor Little, for a meeting June 1-15. Am expecting now to be in Indiana for several meetings, beginning August 18th-19th. Then August 21st-24th, Des Moines, Iowa camp.

FRED ST. CLAIR.

MINERAL WELLS, TEXAS.

Wife and I closed a meeting Sunday night at Hubbard, Texas. There was good interest, and conviction was upon the people, who desired us to return, which we expect to do. Several attended this meeting who had not been in the service in from five to fifteen years. We have a tent and are open for calls. Write us at Mineral Wells.

A. DODSON.

FULTON, CAL.

Brother Bud Robinson was with us in a re­vival at Olinda church from the first of May until the eleventh. We had good audiences to whom Brother Robinson gave Bible truths in his own style. While there was much conviction on the people and they learned much of the way, there were none saved. Our people were much benefited, and we think much good

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Rev. W. H. Berry, B.D. or Rev. N. B. Trainor, President

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was done. Brother Welsh continues the meet­ing to the 18th. He is a good, earnest speaker, filled with the Holy Ghost. The great obstacle in the way here, is that nearly all the people in this part of the country are bound up in their lodges. We have now several members who have given up their lodges, and are taking the way of holiness. Thank God for the men who have the courage and the spiritual life to proclaim the Word. AMOS WRIGHT.

ALIX, ARK.

I spent last week in Ozark in the meeting, Rev. A. G. Jeffries is letting the gospel blow down deep, and conviction is upon the people. I love the service of the Master better than anything on earth, and am glad I ever found the experience of holiness. The meeting will begin here July 4th and continue till the 20th. Rev. L. L. Hamric, of Vilonia, Ark., will hold the meeting. Rev. A. B. Scott is pastor, and elders will be here to help push the battle for God and holiness. Let all the saints join us in prayer for a mighty revival in Alix.

(R. R.) RUBY HOPKINS.

LUFKIN, TEXAS.

We are just out of a good meeting at Hunt­ington. Came in Saturday for our regular ap­pointment as pastor of the church and had a blessed day with the little band of Nazarenes yesterday; deep conviction on the unsaved at night. God is blessing the work here. P. L. PIERCE.

KINGMAN, KAS.

Our dear Brother Cochran, when he came to us at Pleasant Hill, was sick with a grippe and unable to work. We thought he ought to go home for rest and care till he could get well. He had a ten days' meeting to hold at Ensign, Kas., where Brother Hipple and the good people of that community had built a church, and at the close of the meeting to dedicate. I arrived at Ensign, Kas., May 9th. Brother Hipple had begun the meeting on Thursday night. We went into the battle with

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WILLIAM JENKINS.

LYNN, MASS.

The First Pentecostal Church of the Nazarene has extended a call to Rev. Theodore E. Bbee, of Mt. Vernon, N. Y., to become pastor of the church for the ensuing year. He has accepted the call, and will enter upon the duties of the pastorate the 15th of June.

A. F. SKINNER.

FURDY, OKLA.

This has been a great year in the salvation of souls, in the six meetings I have held. From here I go to a place near Comanche, Okla.

E. A. COPELAND.

SURREY, N. DAK.

Can report victory in my soul. Have a bigger "yes" to go every step of the way through than ever. Am on my way to Shorbun, Minn., to hold our tent meeting. Arthur F. Ingram will be my co-laborer through that meeting. Instead of Brother L. Milton Williams, whom we gave away to let him go to Oliver, Ill., district campmeeting. We are feeling good in body again to face the enemy. Our courage is strong in the Lord and in His strength to push ahead. There is no defeat for God's army. Hallelujah! We ask all the family of God to remember us in prayer up in this great western country, as we must take it for Christ and His kingdom.

LYMAN BROUGH, Dist. Supt.

HUTCHINSON, KAS.

Our new mission chapel in the southwest part of town was dedicated Sunday, May 25th, by Brother Cochran, with real victory and blessing. There was a good attendance at the prayer meeting last night, with one at the altar. The mission Sunday school is flourishing, and we feel much good is being done. Brother and Sister Hugh Ross kindly gave the use of the ground on which the building stands. Had it not been for this, and for the faithful work of Brothers Miller and Hodges, who donated their work in constructing the building, together with work donated by students and other brethren, this mission building would not have been a possibility. Praise the Lord! Brother E. C. Keys and myself are to begin tent meeting on the 30th, June 5th. Please pray for us.

H. M. CHAMBERS.

HILLSBORO, TEXAS

The work at Hillsboro and Lakenone is in good shape and the Lord is blessing us in every way. The missionary rally was a success; large crowd; more than we could take care of. Program by the children of our Sunday school was excellent, and was well arranged by Sister T. E. Mackey, our Sunday school superintendent. Hillsboro is on the upgrade move. Our protracted meeting will be July 10th-29th. Rev. J. L. Hinds, his wife and sisters will be helpers in the meeting. We are expecting a glorious time.

THOS. D. DUNN, Pastor.

SHREVEPORT, LA.

The meeting in the Nazarene church here under the leadership of Revs. Gaar and Galloway closed last Sunday night, the 28th, after having run two weeks, but we are fully prepared to say that it will not end with the mere discontinuation of special services. The mighty power and presence of the Holy Ghost was with us in every service of this meeting. There may be other preachers as level-headed and fearlessly uncompromising as Brothers Gaar and Galloway, and as thorough in their altar work, but they are not traveling in droves these days. A number of people professed to get converted, a few backsliders were reclaimed, and a few professed to get sanctified wholly. God was with us, and the hot, blistering truths of the Book which fell from the lips of His messengers, whose hearts were tender, stirred the consciences of the people in such a way as was delightful to witness. The preachers paid their respects to nearly everything false and wicked that could well be thought of in two weeks, and we are praising God that they were permitted to come to Shreveport. We are more determined than ever to keep holy, hot and devil-shaking. Those brethren did not ask me to do so, but I feel it on me to recommend them to any pastor or people who really want evangelists who will preach the Bible straight, who stay on their faces almost night and day in prayer and fast-
KINGDON, KAS.

The four Nazarene churches of this (Ford) county are in the midst of their camp, beginning last Thursday night. Already large audiences are in attendance, and as God’s truth is proclaimed, conviction of sin and hearing the call of repentance and persevering in the path of right living. It is easy to detect the sound in the tops of the mulberry trees, while the answer is on the run. Brother L. Milton Williams is, as usual, preaching in demonstration of the Spirit and power, and though a dance was being held right just across the street, the tent was almost full of people. They listened intently to the message and we could easily discern God’s presence. We are glad to be in a meeting once more with my friend L. Milton. It seems better than ever now that I have severed my connection with the M.E. Church and have become a Nazarene. We expect radical, overwhelming and permanent victory here ere we close on Sunday night. June 6th. Will God’s children kindly remember us at the throne.

W. R. CAIN.

Superintendents’ Directory

GENERAL SUPERINTENDENTS

P. F. BREESE, Los Angeles, Cal.

Southern California District Assembly, Los Angeles, Cal.

[Full list of superintendents and their addresses follows.]