THE COUNTRY CHURCH

MUCH has been written for several years concerning the decline of the country churches in influence, membership and attendance. Denials of the facts as to this decline have ceased to be made. It is a sad fact that this decline has gone steadily on in most if not all the great denominations, until the country church seems to be facing a struggle for mere continued existence. This is a serious matter, and thoughtful men have given much study to the question. The Federal Council of Churches of Christ in America had the matter under consideration, and authorized the publication of a book containing its analysis of the trouble, and its proposed remedies for its correction. This book has appeared under the authorship of Charles Otis Gill and Gifford Pinchot, and has been reviewed by Theodore Roosevelt, in the Outlook, in a recent issue.

Admitting the seriousness of the decline of the country churches, the burden of the book seems to be to propose remedies. These are five in number: (1) The improvement of country life generally; (2) The adoption of a program of social service for these churches; (3) Church co-operation; (4) A country ministry in touch with the vital interests of the country people; (5) County-wide and then state-wide organization among the churches for the promotion of the general social welfare.

We welcome the discussion of such a serious problem as this by such writers as Messrs. Gill, Pinchot and Roosevelt, and we have no doubt of the sincerity of these gentlemen in their deliverances on the subject. They can plainly see what escapes the notice of multitudes of statesmen and publicists, that this is a grave menace to the state as well as to the church. No government is at its best where the country churches are on losing ground. From the rural districts the cities are fed with their strongest men, and commerce and politics and the professions and trades are litera­lly kept alive by the increment to their ranks from the country. If the rural church fails, these reinforcements from the country will no longer come with spiritual brawn and muscle formed under religious influences, but will come without this quality so essential for the conservation and development of our social and national strength. From the church viewpoint the argument is as strong for the maintenance of the country church. The country church makes the city church a problem. Indeed the city church problem and the country church problem, like Pharaoh's dreams, are one. As goes the country church will go the city church. This is too obvious to need stress.

What we wish briefly to notice is the futility of the proposed remedies as given above from the authorities quoted. These gentlemen, following doubtless their clerical advisers and directors of the Federal Council of Churches of Christ in America, seem to make the mistake of reversing the logical and philosophical order by putting effects for causes. The remedies they propose are effects of spiritual life, but can not, in the nature of things, be made the cause of it. How can the improvement of country life generally produce conviction for sin in the unsaved or zeal and altruism in the saved and increased loyalty to the church and her interests? Without real salvation and spiritual fire this general improvement of country life might and very likely would have the opposite effects and increase the selfishness and greed and business absorption of the membership of the church. Deprived of the only real influence for preventing this train of evils—the supernatural power of the Holy Ghost—the drift of the church would inevitably be toward utilizing this improvement of country life generally for increasing their gains and their pleasures.

On the other hand, given real salvation from all sin, and the presence of real spiritual life and power in the churches, and there will naturally follow, with infallible certainty, an improvement of country life generally. This is and has been ever the course of things. Salvation from sin increases thrift, energy and industry and consequently wealth in any community; banishes waste and prodigality and intemperance; and fosters those habits which not only make for the greatest happiness of the people, but also for their greatest improvement socially, materially, intellectually and in every way. This is the historic and logical order and not that proposed by our distinguished authors quoted.

The adoption of a program of social service for the churches will fall as fatally under the test of analysis as the first remedy proposed. God does not save or reclaim people or churches by programs of social service or by political economy or sociology or any other scientific or material means. Salvation comes not of such programs, but it will quicken men into active and vibrant sympathy with men and social needs, and lead to diligent and ceaseless expenditure of means and time in devising for the betterment of social conditions. We might excuse Mr. Roosevelt and his co-writers on the subject for such blunders as putting thus the effects for the cause in religious matters, but this Council of Churches, representing some thirty of the leading denominations of this country, and composed naturally of the matured and experienced ministers of these churches, should know better than to propose such absurd and utterly fallacious remedies as the above for the troubles in question.

Church co-operation is offered as the third remedy. When in the history of this world was there ever such lavish and numerous and universally prevalent forms and systems and methods of church co-operation as we have today? This very Federal Council of Churches is one of the never-ending series of conventions, assemblies, federations, pan-assemblies, etc., with which we are daily confronted in the papers. A return to the true evangel, and the consequent spiritual life and fruits which inevitably follow, will produce all the union, federation and denominational sympathy needed. It has always been so and is a law of the divine life which never fails. This return to primitive Christianity in our preaching and methods will also bring about a ministry in the country and city thoroughly in touch with the vital interests of the people.

The fifth remedy is a practical repetition of the second one in the list. It is a reliance on the power of organization, and the attention to the social needs to produce a revival of true religion in the country churches. The revival must, we insist, precede any such social service and organization. We have very little faith in organizing anything into life. Life must precede organization. Once there is life instinct and vocal and universal against the power of divine love which God implants in the heart of the saved, there will be organization. Nothing is so inventive and active and tireless as love. This is our need and not more organization. We are burdened to the very verge of exhausted patience with societies, guilds, movements,
HOLINESS is not, strictly speaking, power. It is so nearly an equivalent of power that often people speak of it as power. Holiness is, more properly speaking, an uninterrupted channel for the operation of the power conferred. Holiness is a state necessary for the operation at its best of the presence of the Holy Spirit's power implanted in the heart of the sanctified. Holiness is power in the same sense that piety is power, or that goodness is power, or any of the Christian virtues is power.

Correctly speaking, however, holiness is a condition or state wherein are removed all hindrances to the operation of the Holy Ghost enthroned in the soul as its sanctifier, indweller and keeper. Ploughed, leveled and thoroughly cleaned soil is not vegetation, or the power producing vegetation. It is a condition essential to the uninterrupted growth of vegetation. It is a state wherein are removed all hindrances to vegetable life, such as weeds, roots, rocks and hardness of soil, and is an indispensable condition of the best vegetable life.

So holiness, instead of being power itself, is an indispensable prerequisite to the possession and operation of the power of the Holy Spirit, who only enters a cleansed and prepared heart to reside and reign unhindered and unquestioned and supreme. Carnality, with its brood of hindrances, must be removed before the heart is holy and a fit abode for the Spirit. This removal or cleansing is done in the act of entire sanctification by which a state of holiness is produced which is a state of readiness for the incoming and abiding of the Holy Spirit.

This distinction is not in the least to minimize the importance of holiness as a working force. The holy man is the man best equipped and the only man fully equipped, in the gospel sense, for the broadest and best work for the Master. We only point out the fact that his power lies in the indwelling Spirit rather than in the state of holiness. The indwelling Spirit is his real power. His efficiency is of the Lord. "It is not by might or by power, but by my Spirit," is the Lord's declaration. The glory is the Lord's because the power is His. All power belongs to God through Christ. We can do all things through Christ strengthening us. There is a directness and a personality in this matter of divine power which we do well to recognize. There must not in our thinking be allowed a crowning of so great a thing as holiness with might that belongs to God himself.

With this distinction in mind we must ever remember that the sanctified are pledged by their holy experience as well as by a thousand other tokens to lives of ceaseless work and toil for the Master's kingdom. Only by this can we make good in our holy profession. The ground is only cleansed and prepared that it may bear thirty, sixty and an hundred fold in rich harvest for the Lord. God only saves and sanctifies that we may be wholly unhampered and unimpeded in our work for the making of other saints. God's only use for saints here is for the making of other saints. He does not save us for our mere enjoyment of Him here. This is incidental and very blessed, but He offers us no religion so stamped with selfishness as this would involve. He saves us that we may be used to save others. We must recognize this and yield ourselves absolutely to His will and sway in the matter of service.

LOSS OF CONCERN ABOUT HOLINESS

Generation is a preparation for holiness or sanctification, and if the experience of the new birth is faithfully followed by a life in strict harmony with the light given, it will lead to a deep hungering for holiness. This is the normal and divinely intended course of things. Every new-born soul who lives up to the light of the experience given will inevitably discover very soon the need and begin to hunger for this blessed experience of Pentecost with its cleansing, filling, keeping and guiding power. This being true, it becomes an important question why so many regenerated people fail to pursue this hunger and seek the blessing of sanctification.

One reason is to be found in the fact that they hear so few testify to the experience, and witness so few who live up to what they understand to be the life required of the sanctified. One regenerated person relating the cause of his tardiness in seeking the blessing said that he heard so little of the blessing that he found it hard to believe it could be of so great importance as he had felt inwardly convinced that it must be. Here is a case where a man whom God had certainly inwardly led to believe as of prime importance the blessing of entire sanctification, was led astray from this divine conviction, and was led into a serious error respecting his duty and privilege.

It is of transcendent importance that the friends of holiness should live and testify to this grace, so as to keep all reminded of its power, its necessity, and its blessedness in this life as well as its promise for the life to come. What an injustice to the young converts who are seriously concerned for this blessing to let them drift on into indifference about it from failure to hear it stressed by those who profess it. This if not letting our light shine. This is not acting as the salt of the earth. We owe a distinct testimony on the question, and dare not keep our light under a bushel and thus deny to others the benefit of the guidance and inspiration and help which an intelligent, earnest testimony truthfully borne by those living the experience would furnish.

ILL-GOTTEN millions seem now to be seeking to atone for the crime of their accumulation by lavish bestowals upon educational institutions. Let educators scan narrowly and very deeply the conditions attached to these plethoric gifts. The church can afford to be poor but can not afford to be enriched with millions at the sacrifice of self-respect and the rightful and exclusive control of the institutions which the self-sacrifice of the membership have created and entrusted to them.

If we take care of God's other sheep, we may depend upon His looking after our little ones. Indeed we are saving our own when we are busiest trying to save others. The light-house keeper went to sleep and the ship was wrecked on the rocks. Next day in viewing the wreckage he was horrified to find his own son's ship was the wrecked one and his son had perished. Save others if you would save your own.

CONCERNING unfriendly criticisms of Secretary of State Bryan for his exclusion of wine from his table in Washington by certain British editors, Bishop W. A. Candler says: "London editors may allude to Washington as 'Wishy-Washing-ton,' because of Mr. Bryan's wineless banquet; but it is better to have a 'Wishy-Washington' for this republic than a Liquid London."
GROSS HYPOCRISY

We grow increasingly tired of the cry of godlessness against our public school system by Romanists. Of all people in the world Romans are the last people who ought to raise such a cry against these schools. The Roman church opposes the Bible in the public schools, and does all in its power to banish it from them. The Bible is the great conservator of morals, and the greatest force for righteousness.

It is grossly inconsistent if not hypocritical for them to raise such a cry when their whole policy has tended to render these schools godless. It might be interesting to look at parochial schools and their fruits a moment to see wherein and how far Romanists exceed us in the results of their system. The Telecor furnishes us some facts in point which do not show up to any very startling advantage for the Roman system:

The wards of the Minnesota state penitentiary, located at Stillwater, gives some interesting figures concerning the religious affilia-
tions of the inmates of that institution at the close of the last year. June 30, 1912. The number of inmates at that time was 824, and their religious connections were given as follows:

<table>
<thead>
<tr>
<th>Religion</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adventists</td>
<td>4</td>
</tr>
<tr>
<td>Baptists</td>
<td>28</td>
</tr>
<tr>
<td>Catholics</td>
<td>93</td>
</tr>
<tr>
<td>Christians</td>
<td>12</td>
</tr>
<tr>
<td>Congregational</td>
<td>3</td>
</tr>
<tr>
<td>Episcopalians</td>
<td>20</td>
</tr>
<tr>
<td>Evangelical</td>
<td>3</td>
</tr>
<tr>
<td>Friends</td>
<td>2</td>
</tr>
<tr>
<td>Friends Church</td>
<td>4</td>
</tr>
</tbody>
</table>

In the light of these figures, we want to know where the godlessness comes in. With 342 convicts from the Catholic ranks, and only five hundred from all other religious bodies and so religion, something seems radically wrong with the parochial schools. This table is an interesting study, to say the very least.

THE EDITOR'S SURVEY

THE FELLOWSHIP OF SUFFERING

Oh, surely tried and troubled one,
With anxious fears distressed.
Gos. cast thy griefs on God's dear Son.
And He will give thee rest.
He tried the paths thy feet do tread.
Bore sorrow like thine own.
His soul was filled with awful dread.
By all he saw, he knew he was.
So, "touched with thy infirmities."
He well can give thee rid;
Dunger, or, in darkness, then.
Painst, nor be afraid.

Doest thy heart and Gethsemane
Wound with the anguish of thine own?
Remember Christ in agony.
His sweat, and tears, and groans.
And say, like Him, "This cup of gall."
O Father, would it be.
But if Thou wilt, I'll drink it all:
And pray, Thy will be done."

Then, though thine eyes drop many a tear.
Let this thy soul sustain:
That "thy suffer with Him here will be.
With Him above shall reign."


ONE OF THE PILLARS OF THE REPUBLIC

The Sabbath may justly be denominated one of the pillars of the republic. It stands at the very threshold of the strength and perpetuity of our institutions, both civil and ecclesiastical. A nation with a well-kept Sabbath is a strong nation. A nation with a lax Sabbath is a weak nation. The Sabbath, the home and the Bible are the three-fold cords of the cable by which we are to be held firm and secure amid all the perils which beset the sea of life in this or in any age. Break one of these and we are imperiled. Break all three and we are hopelessly adrift on dangerous seas. We honor our great men at the head of affairs at Washington who seem to be putting unusual honor upon these great institutions. Why should not our rulers be exemplars for the people at large on these things of such transcendent importance? When John Quincy Adams was minister to the court of Holland, he became a member of a society of learned men who met once a week for mutual improvement. It soon became a great favor-

THE TRUE CONCEPTION

There is an easy misconception of the church and it has often been held. The church is not simply and merely an escape from punishment. It is this, it is true, but it is infinitely more. It is not simply a fellowship—a community of kindred spirits where there is communion between congenial members, and mutual helpfulness and development. It compasses these ends, but it does much more. It is the depth of the true significance of the church. The militant idea must come in. The military phase must be included. The thought of labor inheres in the definition of the church. It is a body of earnest, saved people who are enlisted to do battle for the Lord for the conquest of souls from sin to a sin-pardoning Savor. Charles E. Jefferson puts it strongly when he says:

The NEW TESTAMENT church is a working, self-sacrificing, conquering society of brothers; and this is the church which the world today is calling for with a passionate insistence which can not go unheeded. The ages

OUR NATIONAL CRISIS

It is very blessed to think how securely we are protected against fear and worry in the Christian life. Perfect love, it is declared, casts out all fear. There is victory over fear and worry for us if we will take it. What a victory this is in a world where men and women are falling day by day from simple worry or dread of evils expected, as well as from misfortunes ar-

INSURED AGAINST FEAR

Av. August Sixth
CHRISTIAN TACTICS

It is characteristic of the tactics of the Jesuits who have been driven from other countries, where their infamies had reposed, to try to give new life to their old schemes in this country. The Jesuits are thus seeking to promote the fruits and the furtherance of their secret objects. So that the time is now ripe for us to see the nature of the tactics of these secret societies, and to expose them. We hold the determination of men like John Ewart, who in the Herald of Holiness, says:

"To the thoughtful Christian what an indispensable comfort it is to know that we have a divine Savior!... This matter of a Savior can deal with the elements of sin, of sorrow, of death, of immortality? Who but God can give us victory over Satan, that "Princes of the power of the air? Who but God can love the world and put the power of darkness, set upon a Rock and put a new song in our mouths? Only a divine Christ has such an intimate knowledge of my heart as to reveal to me my own guilt and helplessness as a sinner, and such power, through the Spirit, as to unfold to me the riches of His own pardoning grace. Only a divine Christ can know my personal needs, can care for me individually, can order all events for my best good. Only a divine Christ can guide me through the winding and boding march of this world, teaching me the next step to take, protecting me from the snares of evil, giving me grace and wisdom for every duty. Only a divine Christ can go down into the depths of sorrow, and "weep with me," and sympathy, courage and hope, teaching me the lessons I most need to learn from God's afflictive providences. Only a divine Christ can "feed me in the valley of the shadow, can rob death of its sting, the grave of its terror, and lead me into the light of eternal day. Only a divine Christ can be present wherever, in and out of the world, His believing followers meet for worship or work, counseling, teaching, strengthening, inspiring, encouraging and giving us our every victory over all the enemies of His kingdom."}

CHARACTERISTIC TACTICS

The Bible is full and absolutely opposed to lying of any kind, and is to be our guide in all our actions. We are indebted to the Columbian, the official organ of the Knights of Columbus, a Catholic paper, for the outline of the bill which they have succeeded in getting introduced in the Colorado legislature, and which will be introduced in other legislatures if the Jesuits can do so. This bill is a device to prevent or misrepresent or any- thing, but what we at the same time are as unalterably in favor of an absolutely free press and free speech as essential to American liberty. This bill sought to be passed is a covert stab at freedom of the press and freedom of speech, and is a dishonor to the steady, designing crowd seeking its passage. The Bible tells us why people do not like the light; it is because their deeds are evil. Rome dreads light. The truth told on her is denied most emphatically, and she possesses the arts and methods of proving true things to be false if it be to her interest. Rome has ever been the enemy of free speech, and is today. The bill to which we refer, makes unlawful,

the writing, printing, publication, circulation or the dissemination of any statement, matter or thing purporting to be the ritual, ceremonial or ceremonies, or part thereof, of any church, religious society, organization or congregation, whether official or unofficial, secret society, organization or corporation, and making certain testimony in respect thereto competent; and making violation thereof a felony, and providing penalty therefor.

A DIVINE SAVIOR

Unitarian notions of a Savior fall miserably short of meeting the needs of human nature, and equally short of meeting the teachings of the inspired Word. The Bible is full and absolutely unanswerable on the real and essential deity of Jesus Christ, and one can not doubt or discredit the essential truth of evangelical Christianity without dispensing first with the plain and undeniable words and teachings of this Holy Book. There are, however, certain corroboration evidences in human consciousness and experience which amount to a demonstration. To the truly converted soul the truth of the divinity of Christ is an inward assurance—a certainty like individual existence. Then there are facts which stand out before the saved man which bespeak this truth with loud tones. Every devout believer realizes this fact. He feels the absolute necessity for this truth for the completion and integrity of the Christian system as well as for the true explanation of his personal redemption and character.

A divine Christ is the only explanation of Christian history, and the only explanation of a converted soul. John Y. Ewart, in Herald and Prophet says:

"To the thoughtful Christian what an indispensable comfort it is to know that we have a divine Savior!... This matter of a Savior can deal with the elements of sin, of sorrow, of death, of immortality? Who but God can give us victory over Satan, that "Princes of the power of the air? Who but God can love the world and put the power of darkness, set upon a Rock and put a new song in our mouths? Only a divine Christ has such an intimate knowledge of my heart as to reveal to me my own guilt and helplessness as a sinner, and such power, through the Spirit, as to unfold to me the riches of His own pardoning grace. Only a divine Christ can know my personal needs, can care for me individually, can order all events for my best good. Only a divine Christ can guide me through the winding and boding march of this world, teaching me the next step to take, protecting me from the snares of evil, giving me grace and wisdom for every duty. Only a divine Christ can go down into the depths of sorrow, and "weep with me," and sympathy, courage and hope, teaching me the lessons I most need to learn from God's afflictive providences. Only a divine Christ can "feed me in the valley of the shadow, can rob death of its sting, the grave of its terror, and lead me into the light of eternal day. Only a divine Christ can be present wherever, in and out of the world, His believing followers meet for worship or work, counseling, teaching, strengthening, inspiring, encouraging and giving us our every victory over all the enemies of His kingdom."


**Family Religion**

E. J. Lord

"Run now, I pray thee, to meet her; and say unto her, Is it well with thee? is it well with husband? is it well with child? And she answered, It is well."—2 Kings 4:26.

In the beginning God gave man a home, after He had created and given him a helper. In that home was centered all the possibilities of the church and the nation. Thus the home and its influences exalt our Christianity, or mar our nation. If a home was necessary for the first family, how much more now, since man has gone so far from God through sin. Where should family religion begin? It should begin at the marriage altar, as soon as the married relation begins. The family altar should be instituted at once; a neglect of this is the first and often a fatal mistake in the new home. To have family prayers just as a mere form may do little or no good; but a family altar which the whole family may come to the divine fire with, shall result in untold blessings to the father and the mother. The prayers that ascend to God, like sweet incense, will be something the children will not easily forget; it will follow them all through life. Very early in the home a child gets its first impressions, and how blessed to have ideas of God and reverence and worship stamped upon its soul. How fearful the responsibility and how severe the judgment upon those parents who allow this sacred institution to be broken down.

Parents are responsible to give their children as good an inheritance physically, mentally, and spiritually as possible. I suspect that, if the truth is known, family religion should begin at least two or three generations back in the line of ancestry; so there might be greater hopes that the faith which was in the grandmother's and the mother's lives might also be in the son's and the son's son.

And since generation is not feminine only, the father's and the grandfather's lives should have always been clean also. Young men can not sow the wind in their youth and then expect their children to reap other than a whirlwind. While it is a grand and glorious thing to have a being, to enter upon an inheritance which you can never get away in time nor eternity, yet how stupendous the thought that the eternal destiny of a soul to a topless heaven or a bottomless hell depends upon its own personal choices, and that whether it will make the right choices may depend much upon its inherited tendencies.

Someone has said that many children are born into this world half-dampened. They are half-dampened because there is something it is to live in this world, where our presence, our conversation, our lives are sure to tell upon the interests of immortal souls either for good or for evil. Considering all this, how tremendously important it is, and how responsible parents are, that they be in the best possible physical, mental, moral and spiritual condition all their lives! The father and mother should be living in the most blessed harmony and union with each other, that their child may have a good disposition and as good a start in life as possible. If parents are nervous, fretful, tired, and vaporous, what are their parents teaching the child is hard to conquer? Like Hannah's little Samuel, the child should be strongly desired, prayed for, and when born given to God forever.

Next we come to the child's training as a part of religion in the home. The Scripture instruction is to train up the child, not to allow him to come up undisciplined. Parental authority should be exercised while the child is very young. It is impossible that you can teach a child to obey after he is half-grown. Self-control can only be taught by first learning the lesson of submission. It is said of the early Methodists that they had their children so well controlled that they were not allowed to cry in a public service after they were six months old. When children reverence God at the family altar they will reverence Him in the place of public worship. Any child who knows his place in the home will not disturb the preacher in the church. At a very early age a child knows whether its parents mean what they say, or whether it may do as it pleases. How many mothers will say, "You must not touch the scissors or the vases," and when the child reaches for them, she just removes the articles to another place. How can the child learn self-control in the home today! Parents, train your children to obey. If you conquer the child while it is very young, it will give you little trouble as it grows older, providing you keep a firm hand upon it, even to manhood and womanhood. The home-training in politeness, respect, and chivalry can never be erased from a young life. The true home is the place where love rules, and love is supreme in our religion.

There are many methods of government; and often each child requires a different treatment. How shall we know what to do? The Bible tells us, "He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes." That is, correct him when he needs correction. One godly mother prays with her son, then says, "My dear, I have a word or two to say about the Zurich, a book I read in that city. Remember to Rule your household in love, and in the fear of God; but rule. The will of the godly father and mother is supreme with a well-controlled child. God will surely give every parent wisdom to discipline each child for the glory of His kingdom. Let every father remember that he has an equal part with his wife in the home training.

Paul tells us that one of the signs of the last days is "disobedience to parents, unhateful, unholy." In the most of cases the parents are responsible for this condition; because they fail to correct disobedience. Evil's sons made themselves vile and he restrained them not. What are the results? His two sons are slain in one day, the father fails and breaks his neck, and God is exalted by the judgment and the glory departs from Israel! All these calamities come because one man fails to do his duty towards his children! So many people make the sad mistake of thinking their children are too good to do evil. Carnality is in the heart of every child: and if unrestrained, will develop into out-breaking sin even in the life of the preacher's son or the deacon's daughter. Eradication is the only sure cure for this condition. I do not mean to menace to our children. Train them to work, to study, to think. "Satan will find mischief still for idle hands to do;" and we will all agree that an idle brain is the devil's workshop.

Earnestly seek your child's conversion to God while young. "That they seek me early shall find me." "Remember now thy creator in the days of thy youth; and fear the Lord before him, for he is the one that made him; if he delight in thee, thou shalt sit down and eat the bread of prosperity." While it is easy to do evil, it will be hard to conquer. Carnality is in the heart of every child: and if unrestrained, will develop into out-breaking sin even in the life of the preacher's son or the deacon's daughter. Eradication is the only sure cure for this condition. I do not mean to menace to our children. Train them to work, to study, to think. "Satan will find mischief still for idle hands to do;" and we will all agree that an idle brain is the devil's workshop.

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dren and his household after him: that I may bring upon him all the things that I have spoken concerning him— thus could God speak concerning the home religion of faithful Abraham.

How faithfully the Jews taught the Holy Scriptures to their children! Now Jonathan says, "Give me a child until he is seven years old, and he will always be a Roman Catholic." Shall we not awake to our calling and teach our children godliness from their cradles through their days of youth? You are responsible to give your child the very best Christian education that is possible. Send your children to school where their souls will be fashioned in the moral and spiritual atmosphere is good. Yes, send them to holy schools and universities where their souls will be trained for God.

One of the greatest needs of our country is the arousing of our fathers and mothers to the perils of their children. We need somebody to run to them if it is well with the child. Do you know where every one of your children is every one of the twenty-four hours of the day? Do you know with whom each one associates? Can you tell what they are thinking about? What topics of conversation are dwelt upon when they are with other children? Every parent should be in such close touch with his children as to win their complete confidence. These things take time, but how they will pay a hundred fold in this life, as well as in eternity. There was once a mother with five children who would open the door after breakfast and tell them to be gone and not come back until the noon whistle blew. Very often she did not know where those children were until late at night. They spent their days and evenings upon the streets. Before the eldest child was fifteen, this mother came to her pastor's wife crying like her heart would break, because her daughter was a ruined girl. Mothers and fathers, if you do not teach your boys and girls in purity and trustfulness the lessons of life which they must know to be noble and true, you may rest assured that the devil will give them a teacher in vice and corruption.

Are we teaching our children modesty and virtue by the way in which we allow them to dress? They should be kept neat, tidy, and plain: but, as you value their purity, don't allow them to dress with low necks, short sleeves, and tight skirts like the girls of the streets! Holiness prevents necessity of being so dressed. If you stirred up along this line, that our children be not a reproach to our religion. What is religion? You ask. It is the practice of known duties before God.

Then comes that great question of associates. Can you be clear before God and allow your child to be in the company of the ungodly and the evil? Ten thousand snares arise from this quarter. The right choice of friends, associates, lovers, reading matter, and books has much to do with the molding of a life. Put the very best of literature in the hands of the young, if you wish them to choose proper associates later on.

How shall parents meet all of these great responsibilities? Keep in a good, rich religious experience of holiness yourself: make your home life a heaven upon earth, so that you can keep a grip upon your children by way of the throne. In view of the grave problems of birth, training, molding, educating and salvation of your child, can you say, "It is well with me! It is well with my husband! It is well with the child?"

Don'ts for Laymen

Fred March

We have seen so many don'ts for preachers that we thought it would be a good thing to do a bit of Don'ts for others. Let him that runs, read:

1. Don't tell a preacher what and how to preach unless you have taken a seminary course and had experience in the business. Every man to his own trade.

2. Don't expect a five thousand dollar preacher while offering a three hundred dollar salary.

3. Don't tell a preacher that his sermon was worth five dollars without being ready to pay for value received.

4. Don't think a preacher in a revival can feast all over town and then keep in a spirit of prayer and burden for the lost.

5. Don't forget that an evangelist has something more than railroad fare to pay. His family eat and drink and wear clothes like yours.

6. Don't visit your pastor on Saturdays. He must have time to fill the feed box out of which your soul lives.

7. Don't have a round of seven or eight long prayers after the preacher. His body is all tired and his soul is emburmed. A large one spanked.

8. Don't let your baby run around in tight skirts and slacks.

9. Don't visit an evangelist when you should be taking a round of seven or eight long prayers after the preacher.

10. Don't yell at the preacher. His body is all tired and his soul is emburmed.

11. Don't think you have much religion when you do not show your face regularly at the prayer meeting.

12. Don't go to church with a pitchfork. Your neighbor has enough trouble. Take a ruler and pull in what is due you. You need it.

13. Don't think you have much religion when you do not show your face regularly at the prayer meeting.

14. Don't expect a preacher to bring a revival to your town in his vest pocket. Get to your lines and help him pray it out of the skies. In revivals, fast, not feast.

15. Don't go to church with a pitchfork. Your neighbor has enough trouble. Take a ruler and pull in what is due you. You need it.

16. Don't think you have much religion when you do not show your face regularly at the prayer meeting.

17. Don't come to your church simply to kill the benediction. Come to Sunday school and stay till after the benediction.

18. Don't send your children to Sunday school. Bring them.

The One Thing Important

C. A. Mc Connell

Young man, let us reason together. It is said, and truly, that the successes of life come through sober, careful consideration, and the failures through impetuosity, drift, flippant, unwilligness to think. Now, in your quiet moments, let us fairly consider a matter that is of importance to you, personally, and through you, to the impression you shall make upon the world.

I assume you to be a young man who has a conception of life beyond mere physical existence, that you desire for yourself the biggest and best that can be attained during your stay in this sphere of action.

I will further assume that you have carefully weighed the evidences, and with me have come to the conclusion that Jesus, the Christ, must have been more than human; that his claim to being God-in-human form is true.

Your life lies out before you, and, as you say, you want to make the best of it, therefore you desire to place the most stress, make sure of the one thing in life, whatever that may be, which is of the most importance. Jesus, as you and I believe, being God incarnate, and all knowledge. Moreover, the way to a man's heart was the sympathy of wisdom, so that his choice of what he shall give to mankind, based upon the knowledge of power and the knowledge of need, would be the choice for you and me, as young men, to receive as our own.

The known world of Jesus' time was small, and men were crowding each other; Jesus knew the possibilities that lay wrapped up in the undiscovered continents, yet he came not to men with geography.

The science of medicine and surgery, so marvelous in its proper application to relieving human suffering and prolonging life, that it stands in usefulness in the front ranks of all knowledge, was, in the time of Jesus, crude, inefficient, and mixed with great superstition. In its divine pity the very person of Jesus exhaled healing, yet he developed no system of medicine nor himself founded hospitals.

Art, in its expression, was profuse but profligate. The sensual, not the refined and spiritual, had pre-eminence. He who painted the lily and fashioned the sea-
shell, who maddened the mountain, and whose breath was in the mighty storm, knew the value to men of artistic expression, but He came not to teach art.

Philosophers there were, but the wisest had not as yet marked the line between fostering care and despotism; between the license of anarchy, and human liberty. Jesus as a boy confounded the doctors of philosophy, and later the learned listening to His discourse exclaimed, "Whence has this man grammarat?" Yet neither philosophy nor science of governments was the message of Jesus.

The vasty deeps of astronomy, where man walks alone with God mid rolling worlds, had never yet been explored. Man's measuring line and balances had not entered the starry firmament. He had spoken and the constellations had flashed into existence; He knew them in the universe. But His time was so short! The light of His presence, whose breath

"The possibility of chaining the mighty, sleeping and propelling, was unsuspected. But the importance of this matter. Are you part of the distant stars, was as yet

"The vasty deeps of astronomy, whose breath was not entered the starry firmament. He found that the vast universe, was held to build crib and barn. The phosphorescent rays, with secret message over Hebb's wide sall.

A shudder of dread passed through his soul that the poor rich man could not control. Twas noted by his attendants two and some of the swarthiest gambling crew, who straightway had gathered about the door to welcome him into the din and rear. The walls were painted in ebon black, and the fire poured through each crevice and crack; and through the smoldering gloom were seen grim dealers in dollars of crafty men still plying their trade in awful zests— with a maddening zeal and a strange unrest.

The "pits" were full to the overflow and the wailing winds from the wastes of woe moaned by the temple in sad refrain while the inmates writhed in awful pain. The gambling fever was burning there with a tense, fierce flame beyond compare. The throats of the bidders were parched and dry; from each blistering lip fell a woeful cry; each blazing eye in each blazing head was clothed in madness and nameless dread. Their spirits quivered in throes of pain as they counted their losses without a gain. The ebon temple was wrapped in gloom as their nerve-tense fingers spelled out their doom, and the birds of fate screamed overhead that filled their souls with a nameless dread.

As the rich man saw his doom was sealed his heart grew faint and his senses reeled. The stifling air grew more stifling still as he watched the grind in the gambling mill. He had taken from his world, the ebon place of his world's own

A Modern Dives

F. X. Lehman

"Alone he sat in his easy chair, a picture at once of a mute despair. A wondrous harvest of fruits and corn, had made this rich man look sad and worn. His crib and bams must be leveled low and be larger built for the overflow. His greedy eye shone with a crafty light as a plan flashed through his brain one night: The mortgage he held on the widow's farm must be foreclosed to build crib and barn. Her tears and the children's cry for bread were naught to the man with his conscience dead.

The clock on the mantle had just struck two, when a stranger entered without ado. He touched his arm with familiar air, while the rich man sat with a stony stare. His face grew leden, then ashy red glow, and his lips sent forth a piercing cry; each blazing eye in each blazing head was clothed in madness and nameless dread. Their spirits quivered in throes of pain as they counted their losses without a gain. The ebon temple was wrapped in gloom as their nerve-tense fingers spelled out their doom. The riches of the bidders were parched and dry; from each blistering lip fell a woeful cry; each blazing eye in each blazing head was clothed in madness and nameless dread. Their spirits quivered in throes of pain as they counted their losses without a gain. The ebon temple was wrapped in gloom as their nerve-tense fingers spelled out their doom, and the birds of fate screamed overhead that filled their souls with a nameless dread.

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THE CHILDREN'S ZOO

A FAITHFUL DOG

When the sheep of the flock were counted at ten o'clock, the shepherd said to his collie, "Away, collie, and fetch them." The collie did not move; the dog was tired with his day's work of keeping the sheep within bounds and he wanted to rest. And besides, he loved his sheep, he liked them, and he knew that they liked him.

About midnight there was a scratching at the door, and when the shepherd opened the door there was the collie and one of the sheep.

The shepherd gave food and water to the sheep which had been lost, but after that he went back to the dog. "Get the other sheep," said the collie, and went.

The collie did not move; he pleaded with his master. "They are here. Let me go. I've been away, and he went, and about three o'clock in the morning he found the other sheep all torn, hurt, lost. The collie brought it back to the fold and the shepherd cared for its hurts.

Then he went to praise the collie. But the long stretch had been too much for the collie's strength. The two sheep were saved, but the collie died to save them.

We have read of the wonderful sea-anemones, the sea-violets so blue and graceful, the sea-cucumber, covered with pink and lavender, and the tall, blue-tinted ferns that outline the sea caves alike hidden among the kelp forests of the sea-bed. All these are marvels indeed, shining with a fragile color, tremendous and almost a perfect duplicate of the gay markings that we notice on those that spend their lives in the blessed sunbeams.

This last are a marked contrast to all those that live where there is little light. Some of the deep-sea inhabitants that were of the most brilliant color, more like gems—sapphires, Turquoises, Rubies—have long since lost their color. The day is so short in the deep sea that the eye has not enough time to assimilate the beautiful tints, and the result is a dull, dark, shapeless creatures that look far more like bits of rock than anything else.

You are others that seemed to hide the little claim to beauty they did possess from the upper world by concealing to their dark haunts, and diving out of sight at the first sound they hear from above. The outsides of an oyster is anything but attractive, but when the shell is open and exposed to the light, there is a glimpse of wonderful beauty, the colors of the shell becoming so changed so splendid, so changed so beautiful, so changed so wonderful, so changed so different, so changed so beautiful.

In some places the bed of the sea was fairly crowded with these marvelous deep sea-beauties. On the shore where the sun was shining, and the salt sea wind was blowing around the shore, there were fields and fields of the beautiful anemones, the sea-violets, the sea-cucumber, the sea-fern, the mosses, the sponge and coral, the wreathed shells, the beautiful and wondrous creatures of the deep sea that live in the dark so long as to have no need for eyes even, and these poor creatures may be generally very curious and almost a perfect duplicate of the gay markings that we notice on those that spend their lives in the blessed sunbeams.

At first they looked to me like beautiful flowers, and I watched their play under the sparkling waves with delight, as well as wonder. There were jelly fishes that looked as if they were fragments of rosy clouds or billowing flames of fire, and there in the sea. Some of these, too, had trailing membranes, lighter even that clouds, a mere breath of the morning air, and yet so heavy that they could not float a second without the water carrying them down to the deep sea. Some of these oyster conical shell the shell is lost in the shallows and on the beach, where the sun is shining, and the salt sea wind is blowing around the shore, there are fields and fields of the beautiful anemones, the sea-violets, the sea-cucumber, the sea-fern, the mosses, the sponge and coral, the wreathed shells, the beautiful and wondrous creatures of the deep sea that live in the dark so long as to have no need for eyes even, and these poor creatures may be generally very curious and almost a perfect duplicate of the gay markings that we notice on those that spend their lives in the blessed sunbeams.

"Ginger," sighed auntly, all in a daze of delight. "Oh, Ginger!"

And this is how Aunt Priscilla came to have a trick call—Winifred Ballard Blake, in Youth Companion.

THE STORY OF GINGER

Aunt Priscilla came tripping over to our house one morning, and as she came in she called out:

"Have you seen Ginger?"

Mother and I answered both together in a breath."

"Why?"

"Because he's out all night and hasn't come back yet, and he's never done such a thing before since he was born. And I don't know where he can be."

"Oh, I wouldn't worry," said mother, "he'll come back all right. Ginger has found something very exciting to detain him, you may be sure—hequire or mice, or birds or something. Ginger knows more than some people; he'd find his way home if he were lost."

"Well, I shall advertise, and send someone out to hunt for him," said auntly.

Aunt Priscilla came in, she had a newspaper in her hand, which was shaking with excitement.

"Gladys, dear, I know where Ginger is! P. T. Barnum has him, and he's going round the country in a circus show!"

We looked at auntly as if we thought she had lost her wits. "Look at that," said, and grabbed the paper, mother's hand, "I was looking over some old papers before throwing them away, she went on, "when I came across something that shocked me to the core."

Mother looked at the spot auntly pointed out, and saw in big letters:

"Who's Got For Barnum's Circus. A big black with a white hair on him—all black from the tip of his nose to the end of his tail."

That day came in, she had a newspaper in her hand, which was shaking with excitement.

"Ginger," she gasped, "you darling, you wonderful! Where did you come from? and she stared and stared, and no wonder. Then we rushed up to the window sill. Round Ginger's neck was a big collar with the name, P. T. Barnum, set in on a silver plate, and boles had been bored in his collar, and pearly crimson bows tied into each one.

"I can't believe it," said auntly. And I like to know who could? But Ginger just must have walked home that eighteen miles all alone, at night, over a strange road. He began pulling the bows out of his ears, but I cried, "Oh, aunt, wait a minute!" and I ran out of the room. I went and took the newspaper, Flannel—Mother, I got a piece of tissue paper and passed it over the hoop. Then I took Ginger around a hoop before Ginger, and I said, "Jump, Ginger!"

He looked at me and at the hoop a minute, then he gathered himself round for a spring, and as the first streak of dawn could be seen, he put his paws over his nose, and made a little bow with his head.

"It can't be true," said auntly, "right, Priscilla!"

"I laughed, mother, for I had scamped over at fast as I could go to bring her. 'He's got more garlic than any cat I ever heard of!"
When Mother Bear Made Pickles

One year the three bears decided to make pickles. They didn't like pickles themselves; but whenever Goldilocks and her family picked in the forest they brought them home.

"We'd better make pickles this year," said Mother Bear. "Goldilocks has been so good, come to see Baby Bear, we might offer her something she likes to eat with her porridge.

Next day the Big, Big Bear took a huge basket and went for wild cucumbers. When he came back, Middle-Sized Bear, with Baby Bear's help, began making delicious mustard pickles. The flavor of mustard was so strong and hot that it made them sneeze. Goldilocks, too, sneezed. But Baby Bear's mustard hair was curly and yellow, so if you didn't notice it, it was hard to tell which was Betty and which was Polly.

Each morning they went together and fed the chickens and then Betty went to feed the pigeons. When the smaller pigeons chewed their heads and always waited until Betty and Polly had gone away before they would come and eat their breakfast and maybe give them more. Betty and Polly often wished they were as tame as the chickens.

But one warm day, as Brown Wing, the mother duck, was floating about in the shade of the birch tree with the three little ducklings, Downy and Fluffy and Topsy, they said to them: "Duckies, dears, that seems to be a very little girl who brings you such a nice breakfast every morning. I think it would be quite safe, and much better manners, if you all go up to her and thank her for doing this instead of waiting for her to go away before you eat the food she brings you.""

When one of the pigeons was flying by and perched on the bridge for a moment, in time to overhear what Brown Wing said, the pigeon cast his eye over his shoulder and said to his wife the pigeon, "What is it that Brown Wing is saying?"

The other pigeon, casts an eye into his mind and declcled she was quite right, so flew back home and told the rest of the pigeon family, and all agreed that the idea did her credit.

The next morning Polly patrolled down the garden path to the brook to watch the little ducks for a few minutes. As soon as she saw her, Brown Wing, Fluffy and Topsy paddled toward her as fast as they could. Then they scrambled up the steps to where Polly and Middle-Sized Mother Bear scooped salt out of Baby Bear's big spoon until she wondered how one spoon could hold that much salt. There was no more salt, she washed Baby Bear's spoon with cold water from the spring. After that she carried a huge box of mustard on the kitchen table and left it there where she went into the pantry to read a recipe for making mustard pickles. Baby Bear wanted what was in the yellow box. Then he climbed the Middle-Sized Mother Bear's back and reached up to get the box. He worked and worked with his clumsy paws before he could get the cover off. He was now as big as a small goose, and the mustard flew in Baby Bear's eyes. That mustard was so strong and hot that it burnt like fire! Father Bear came running and Mother Bear came running. The mustard got in their eyes, too, and soon the three bears were dancing up and down on the kitchen floor, crying out. "Mustard, mustard, mustard!"

Then Father Bear had an accident. He knocked the pickles off the broad window sill and shattered them all.

"Never mind the pickles," said Mother Bear, as she carried Baby Bear to the door for the window was quite clean. This was good anyway, because the book I have been reading in the pantry says pickles must be made of garden cucumber."

It was a long time before Baby Bear stopped crying. Father Bear cried until bedtime if a bumblebee hadn't brought him a wee bit of honey. After that the three bears were never hungry.

"Anyway," said Middle-Sized Bear, as she tied Baby Bear's bonnet strings—"anyway, it's anything but anything, for Goldilocks can't eat porridge, if she ever comes visiting Baby bear, she will have to be hung up, because she never actually愿 make any more pickles!"

They never did!—Frances Margaret Fox in the Chirchman.

What Happened to Betty and Polly

Every year, when the apple trees put on their thin-skinned and dressing dressed.

Downy and Topsy, she said to them:

"Who's going to pick the crumbs from Detty's pie this year that the raven didn't eat?"

Father Bear gave Baby Bear a big spoon and a bag of coarse salt. Then how he roared and cried! Father Bear, with Baby Bear's help, began making pickles, for a few minutes Baby Bear did as he was told, and when the cover came off the pickles he could eat them, and would come and take the grains of corn from their hands. But the ducks and pigeons were so greedy and always waited until Betty and Polly had gone away before they would come and eat their breakfast and maybe give them more. Betty and Polly often wished they were as tame as the chickens.

As soon as their dishes were emptied, it was a very pleasant sound. The grasses heard it and thrust their little green heads out of the ground; the flowers heard it and hurried out of their brown earth beds; and something in the heart of the Hickory out heard it and was moved. It was a poem of light and beauty; and hid it right on the top of the hill where he lived. It was the last nut that he stored away, for that very night the wind came with a whirl of snowflakes, and the next morning the gray squirrel stayed in his hollow tree house with his busy tail wrapped around him for a blanket.

This is the time for a nice long nap, he thought, and hid in his den. He had not been out all winter, except when he got hungry and went to his pantry for something to eat.

He nibbled acorns, and feasted on chestnuts; but for some reason I think it was his very first instinct, to hide the nuts he could eat! he left the Hickory nut just where he had hidden it.

It lay there as still, as could be till spring came and the gentle rain pattered over the earth, and turned the dry earth into a very pleasant soil. The grasses heard it and thrust their little green heads out of the ground; the flowers heard it and hurried out of their brown earth beds; and something in the heart of the Hickory out heard it and was moved, and hid it right up through the darkness into the light.

"What is it? What is it?" whispered the grasses when they saw it.

"It is a tree," answered the south wind that was playing on the hill-top. "I know too many trees to be mistaken in one of them. It is a tree—a hickory tree."

And so it was, the tiniest tree that you can find. It was there. Why, it was no taller than a little flower! It will grow,

"Oh, yes, it will grow," said the bright sun."

Grow, little tree, grow," sang the April showers; and the little tree grew taller and taller, every day.

The first year that there were nuts on the hickory tree wonderful things happened on the hill-top. Early one morning, men came with sharp axes to cut down some of the trees and bushes and make a great clearing in the woods. They were for a barn; and so no sooner had they gone than carpenters came with lumber and tools, Zish, zish, and nap-rap! The wood was filled with the noise of their work from morning till night. There is no need for me to tell you what they did. To begin with, they made a house from that one that I was building a house. It was a pretty house, with good stout walls to keep out the rain; a wide window to let in the sunshine; and the snow, and wide, beautiful windows to let in the sunshine; and doors around it; and what do you think? In one corner of the yard stood a tall, straight hickory tree. It was such a fine tree about which I have been telling you.

When the family to whom the house belonged moved, they left the hickory tree because it was the first thing they noticed at their new home. A little boy named Rob said it as the right thing to do.

"Oh, what a nice, big hickory tree!" he said; and as soon as they had cut it down, they beheaded the tree, and sent Maryrat to see if they could find some nuts.

No one except the big, big hickory tree said Sister Mary.

Now if somebody should ask you that, I wonder what you would say?—Maud Lindsay, in Kinder Garden Review.

A Road Made of Leaves

In most parts of the world leaves would be considered very poor material for making roads, but in certain districts of Florida it has been used with great success. The distance of miles of road that would be almost impassable otherwise, because of deep mud and bogs, the long-leafed pine are raked over the sandy roadbed at least once a year and the result is a roadway which can be easily traveled, and which seems like a carpet for neither the horses feet nor the wheels of the wagons or carriages make any noise.—Bel.
HOLINESS CAMPS—The first holiness campmeeting at Elkhart, Kan., will be held under the auspices of the Pentecostal Church of the Nazarene, nine miles northeast of Elkhart, beginning August 14th. Rev. J. B. McKee will be the evangelist—G. H. Wehm.

DISTRICT NEWS AND ANNOUNCEMENTS

CHICAGO CENTRAL

Spent a good Sabbath at Rev. B. B. Sapp at Conneautville, Ind., and at Sanes' Creek in the afternoon. We are now ready to begin our Grove's Country campmeeting in southern Indiana. Good reports come from all over the district.


SOUTHERN CALIFORNIA

I am so delighted with our new missionary paper, The Olive Shears. I must try to express my gratitude and heartfelt thanks to the editor and manager of the same. It is certain- ly a great service to the church.

The missionary work among foreign-speaking people in this district has in some instances been a marvel to bring forth praise, seeing what God hath wrought through the work of the Japanese, carried on by Sister Staples, has been, and is most wonderfully blessed of God. Recently I had in my church a family of Japanese, and they own the privilege of being with them in an open-air meeting in Los Angeles on Sunday evening. Sister Staples sang and preached in Japanese language, and large crowds of more than one hundred Japanese, gathered, staying for one hour. Better attention I have never seen in a street meeting. Many who had been saved testified to the saving power of Jesus, with much blessing upon them.

One of the converts, a Japanese young man, invited us to dine with him in Japanese style. This was an added favor bestowed upon me. Surrounding as though in Japan, with language on every hand which I could not understand, we with chopsticks in hand felt at home and enjoyed the meal, and felt refreshed in soul and body. I thanked God afresh for the noble work being done by Sister Staples and her co-workers among the Japanese.

W. C. Wilson, Dist. Supt.

WASHINGTON-PHILADELPHIA

Since my last report I have devoted my entire time to work on the district. I spent one Sunday at Baltimore, where we had a large meeting at night, with deep conviction and a number of requests for prayer. Went next to North East, where a good company assembled on short notice, and heard from heaven. Darby was the next meeting. Found the faithful

ANNOUNCEMENTS

NOTICE TO CHURCHES AND INSTITUTIONS—It is regretted that all churches, missions, institutions, corporations, or companies owned by or receiving support from the moral or financial support of the Pentecostal Church of the Nazarene, will be given detailed reports and completions of our current liabilities and assets, together with their present and future plans and principles of operation. This is a condition of the contract in which the church, missions and institutions, corporations, or companies are located.

Will those appointed to the above named positions see that the proper reports are furnished.—E. J. Howard, Atty.

NEW ENGLAND DISTRICT—Your district treasurer, the Rev. T. A. Roberts, Rev. L. C. Zopp, Paul Brasher, of Boonton, N. J., are the leaders of the song service.

HILLCREST CAMP—The fifth annual campmeeting of the Hillcrest Holiness Association will be held August 14-13, at the old campground. There will be services in the church of Hillcrest Baptist church. Preachers in charge, Rev. T. P. Roberts, Rev. A. C. Zopp, Paul Brasher, of Boonton, N. J., are the leaders of the song service.

—J. A. Housherswell, Sec.

DISTRICT ASSEMBLY—The fifth annual meeting of the New York District Assembly will meet August 22d to 31st, at Cliftondale, Mass., for the present assembly year, and destined for the objective of the same. All offerings for missions and for District and General Superintendents' support for this district will be held by Miss Bowers, 21 Fairview Ave., Cliftondale, Mass.

CAMPMEETING—At Buckeys Church, Castle, Ohio, Rev. A. M. Dutko, and Mr. Olen, Ohio, will hold our meeting this year, beginning August 15th. This is the oldest Nazarene church in the state of Ohio.

—Rev. L. F. Adams, Pastor.

POSTOFFICE AND STATE TERRITORIES—There will be held at Boulder, Colo., August 22d to 31st, a holiness campmeeting under the auspices of the Boulder Valley Nazarene Association. All their offerings are expected from the presence of the Lord. All who wish to be and get a blessing will do well to attend this camp. We have a large building, so that tents will not be necessary. The rooms will be free. Work in charge, Rev. C. B. Wilcox, Rev. L. C. Zopp, and S. L. Fowers, and others. Address Rev. W. O. Young, Longmont, Colo., R. 1, or S. L. Flowers, Boulder, Colo., R. 1, A.

APPOINTMENT—Rev. Will H.erry has been appointed District Superintendent of the Ken- tucky District of the Pentecostal Church of the Nazarene, to fill out an unexpired time of Rev. Howard Eckel, who resigned that he might accept the pastorate of one of our churches in California.—H. F. Reynolds, Gen. Supt.

DISTRICT ASSEMBLY—The Dakota and Montana District Assembly will meet in its fourth annual session at Sawyer, N. D., August 6, 11, at 7:30 p.m. General Superintendent E. F. Walker will preside. Let everybody come in the bleachers on short notice, and expect a season of refreshing from the presence of the Lord.—H. G. Cowan, Secretary.

IOWA DISTRICT—The annual meeting of the District Board of Examination will be held at Kewanee, Ill., 9 a.m., September 5th. All members of the board and their alternates are expected to meet at this time and remain through the assembly.—E. F. Lee, Secretary.

FASOLDA—With the meeting of the District Assembly in September the undersigned will close the season, and prepare for the Nazarene church at Stockton, Ill., and will be pleased to correspond with churches in need of pastors, references, etc. By E. E. Price, Miss.

OPEN DATE—I have some open dates to give for revival meeting which I would like to fill. Please let me know the dates at your camp meetings.—Edwin H. Hatfield, Grand Island, Nebraska.

TENT MEETING—Our tent meeting at Koppel, Pa., will be held from August 1st to 10th, in charge of Evangelist R. R. Keil, of Kingwood, Ky.; music in charge of J. Glenn Gould, of Warren, Pa.—Jas. M. Davison, Pastor.

REV. WILLIAM HERRYiclass=

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PUBLISHING HOUSE OF THE PENTECOSTAL CHURCH OF THE NAZARENE

100 Troost Avenue, Kansas City, Mo. C. J. Knies, Agent
their interpretation upon the Truth and teach it to the pupils. Hence we would urge our people to encourage by all possible means the organization of such schools as can be under the direction of teachers who have the fear of God before their eyes.

Such is the character of our institutions of instruction, that we most heartily commend them to the local and national support of our people. We rejoice in the continued prosperity and enlargement of our schools and colleges. We believe that the cause of religion is going forward in those schools that are geographically nearest to us; and trust that, shortly, numbers of young people from the great northland shall find their way to Olivet, Pennsylvania, and places there.  

G. S. Hunt, Secretary.
What a charge of Dr. Ellyson, was one seven years they have hardly missed a night. and eighteen years of age, and for the last Chicago. We reached Chicago on time, and found that Brother 

met. They are now seventeen very fine now, and he looks as young as he did 

met dear old Dr. Godbey. He had a good breakfast and then got out for 

p.m., and went to the Mount of Blessing and 

neighborhood stations of the earth. The revival has been going there for seven years without a break. Souls have been saved by the thousands. Bro. Lew Standley has been in charge for five years, and has scarcely missed a night. He has some of the finest workers I have ever seen. They will charge the devil in his den, twist him out, and have a scrap with him at any time of the day or night. Brother Standley's two daughters, Lily and Ruth, are among the faithful workers. They are now seventeen and eighteen years of age, and for the last seven years they have hardly missed a night. They are the musicians and singers. In the middle of the mission one plays the piano and the other the organ. I preached for them three nights. We had sixteen at the altar, and most of them got through good and clear with a shout of victory in their souls. While in Cincinnati I met dear old Dr. Godbey. He is now eighty years of age, and is planning to make another trip around the world in 1915. His health is very fine new, and he looks as young as he did eight or ten years ago. At the close of my three days' meeting I bade the Bible band, a good-by, and boarded the train for Dayton, to 

visited and New Nazarene band. We are here for another week. 

We are glad to report that we have had a successful visit by our General Superintendent H. F. Reynolds, who gave us a grand lesson on missionary work. Our District Superintendent H. O. Trumbauer was also with us on the 19th and 20th, and was a great blessing to pastor and people. We trust the Lord will send him back in the near future to help in a revival service, and that the Lord will save many souls. 

OSAGE, OKLA. 

Rev. W. P. Jay, wife and little daughter have just closed a seventeen days' tent meeting here with some victory. We had five converted and two sanctified, and many holiness fighters made 

and was a great blessing to pastor and people. We trust the Lord will send him back in the near future to help in a revival service, and that the Lord will save many souls. 

GEORGETOWN, ILL. 

Fine services here over last Sunday. We had special services beginning on Friday night and closing Sunday night. Rev. Melvin Pratt, of St. Louis, who is at the head of a fine and continuing work here, was with us and the Lord made him a great blessing. The service on Sunday night was in the Interest of the rescue work, and though the night was warm, the church was filled with people eager to hear about this important but neglected work. Our street meet- 

ings on Saturday nights are increasing in interest, and souls are under conviction and the blessing of God is upon His people. 

SACO, ME. 

Sunday, July 27th, was a good day at the Pentecostal Church of the Nazarene of this city. Our congregations were larger, interest is growing, and we are conscious that God is working among us. We have had some people who have been doing much personal work, and we are convinced that it is God's plan for His work- 

ers today just as much as it was a thousand years ago, when He sent His disciples out by two to compel the people to come in. God never sends a revival to indifferent people. We must stir ourselves, be up and doing. If God is going to grant us the desire of our heart, we are believing God and feel encouraged in our new field of labor. 

J. J. BURNS. 

ALAVERNE, NE. 

We have just closed one of the greatest revivals in the history of our church at this place. Rev. A. G. Jeffries, of Pueblo, Texas, was preacher in charge. He is a great preacher, and, best of all, God is with him. His success is the result of much prayer. We met about sixty professed believers about sixty professed believers. Rev. A. G. Jeffries, of Pueblo, Texas, was preacher in charge. He is a great preacher, and, best of all, God is with him. His success is the result of much prayer. We met about sixty professed believers at this revival. We also had valuable assistance from the district superintendents and others. The need of our evangelists is old-time power, and we can have it by old-time fasting and prayer. 

GORE, OKLA. 

We are in an old-time holiness meeting here. People are flocking to the altar. Some are praying through to victory. God gave us three blessed services yesterday (Sunday). One man prayed through to victory in the grove service. Strong men and women broke down and wept like little children. We are here for another week. I am thinking of taking a revival next year. I will be glad to answer any one on this matter. I would like to get to a large town and do mission work in connection with the church work. 

G. O. and Bertha Chow. 

CRESCELSBO, KY. 

We are praising God for victory at Crescelsbo. We have just closed a good work. Rev. George Nicholson and S. B. Brannon were the preaching in charge. At the close of the revival we organized a Nazarene church of twenty-five members, with good experiences. We are authorized to organize this church by our beloved district superintendent. We ask the prayers of all the Nazarene readers for this new church. We are expecting great things in the near future. 

L. T. WELLS. 

We are praising God for victory at Crescel- 

sbo. We have just closed a good work. Rev. George Nicholson and S. B. Brannon were the preachers in charge. At the close of the re- 

vival we organized a Nazarene church of twen- 

ty-five members, with good experiences. We are authorized to organize this church by our beloved district superintendent. We ask the prayers of all the Nazarene readers for this new church. We are expecting great things in the near future. 

L. T. WELLS. 

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Director of Theology and Evangelism 

Rev. George Bennard 

Superintendent of our Rescue Mission, 

to be additional members of our Faculty and corps of workers for this issue. 

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EVANSVILLE, IND.

We are still in the battle against sin and the devil in the little church on the corner of Seventeenth and Walnut streets. God has blessed our labors with souls. In the last two weeks there have been seven persons either saved, reclaimed, or sanctified. Last Sunday evening two united with the church. We are renewing our campaign for raising the funds to pay off the debt. We have purchased the property of the little church. Our Sunday school is growing in attendance and interest. Since our organization in January, 1911, our little band has sustained several losses, but really it is the little city where the greatest holiness centers in the world. Our people are a kind, generous-hearted people, and others who had not heard one In this way, and call mourners to go there. We are holding some powerful open-air meetings, and our gospel automobile is a great help. Using the windshield as a pulpit, we have been able to reach many people as did Wesley and Whitfield of old. Recently, every one of our churches ought to try the automobile pulpit. The people flock to see and hear, and they are ready to respond to a benediction. Oh, how we ought to publish this everywhere.

LEOY D. PEAVEY.

HAMILN, TEXAS

We have just closed one of the greatest revivals Hamilton has ever had. God was with us from the beginning to the close. Crowds were large from the beginning, and increased to the close. Rev. Arie Irck and wife were in charge. Brother and Sister Irck are God-called ministers in the Church of God. They have been preaching the old-time way, and call mourners to go there. They preach clean and straight, and with power, and God has given them the hearts of the people. We call them the men of the new generation, and say they are exalting the young of this community to lives of Christian usefulness. The church building is about three years old, and is in excellent condition. There is talk of building a new parsonage in place of the one now used, but it being too small for the family of the present pastor. We have already heard the notes of victory from the members, and feel the fire burning in our own hearts, and are expecting a year of triumph in the Master’s Name.

Another Church Dedicated!

CHARTERTON, IOWA, August 4

HERALD OF HOLINESS:

August 5th registers the greatest day in the history of our church in Charterton, Iowa. Following a powerful sermon by General Superintendent H. F. Reynolds, a statement was made that $1,580 was needed. This was hilariously met with cash and pledges, with fourteen dollars over. General Superintendent Reynolds, assisted by District Superintendent Flattery, then dedicated the church, valued at $5,200 and free from debt, to the service of God. Camp meeting opened with great power, and will continue until August 18th.

Rev. E. A. Clark

MADISON, N. J.

C. W. WINKS, Pastor

THE ELLIS CAMP

The Ellis camp closed on Sunday night, July 26th, after a week’s camp meeting. We are very pleased with the results. Mr. C. Leckie, of Hudson, Iowa, our district superintendent, had charge of the services, and certainly did not fail in declaring the whole counsel of God. The battle was hard. The people were prepared, and many a soul cried out in the midst of trouble. The battle was hard. The people were prepared, and many a soul cried out in the midst of trouble.

S. R. HENSDON.

Rutherglen, Australia.

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our grade department next year, and Bro. Harry Wenger, student and vocal teacher, and Sister Lillian Will were united in marriage by the pastor. We are seeing souls saved and sanctified. I will preach each night this week at Yacky school house, six miles west, where Bro. E. W. Swim, one of our licensed preachers, has an appointment.

H. M. CHAMBERLAIN.

NEWBERG, ORE.

We closed the holiness association camp at Newberg, Oregon, last week. It was a great testimony and story, and souls flowed from the first to the last service. The Lord convicted deeply, the saints prayed that God would show us one or two out of conviction, and the people know that God still saves men in the old-time way, and He did it. Newberg got a shaking up that it never had before, and we are beginning to acknowledge the supernatural power of God. We had for our co-laborer in the gospel Rev. Harry Hayes, and we never had a truer voice-caller in any battle than he; he is a preacher of ability, and is well-known through Quakerdon as a Bible teacher and a successful evangelist. We want to recommend him to any camp wanting a preaching and working brother. He is in school work at Greenleaf, Idaho, and can be reached there. The Newberg camp is destined to become a great place for the healing of broken-back souls, and was their first camp meeting, and it was fine. Rev. Harlan Parker, the president of the Newberg Holiness Association, is moving to California. Dr. Dixon was elected his successor. He is backed by a band of holy men and women who will help him push the work. His only brother, who is a doctor also, was saved and sanctified in the meeting, and he will be of great help to him. Rev. Homer Cox, of Portland, preached a great sermon for us. Brothers Baldwin, Wells and wife, and Sister Whitesides, all of Portland, were with us, and all rendered good service. Brother Albright, of McMinnville, and some of his people, came up and helped out. We are now at Salem. The Lord is raising up a ministry already giving souls, and we look for a good salvation time here.

J. H. McBain.

Pasadena, Cal., Rte. 1, Box 222.

SIoux City, Iowa.

Our big tent meeting closed Tuesday evening in a big close and service. It was a real good meeting. About twenty claimed victory as being saved, sanctified, or reclaimed. The preaching by Brother Finney and two sermons by Brother Thomas was excellent. Brother Lehman were all good; just the kind we need. The singing by Brother Lehman and wife was fine. Your pastor and Mrs. Chamberlain were unanimous call to this church for the coming year. We ask the prayers of the Heraldfamily for our success as a soul winner.

W. U. Fugate, Pastor.

Welty, Okla.

This finds me in one of the greatest meetings of my life. People praying through at every service. There have been twenty-five saved or sanctified. Will be here until August 3d. God bless the Heraldfamily. I think it the greatest sermon I ever heard.

A. F. Daniel.

Hester, Okla.

We are in a very promising meeting. The Nazarenes have a very comfortable place for meetings, a nice little tabernacle nicely floored and seated. We began on the 17th. The tent is in the back and hard and sturdy, but the Lord is removing prejudice and sending His truth to the hearts of the people. I had the privilege of preaching for about forty minutes Friday morning. It was a very precious service. At the close a number of hands were raised expressing their desire to live a better life. Saturday morning was devoted to the children. A goodly number were present, and at the close of the service several came forward for prayer, and ten professed pardon. Sunday afternoon was given to men and boys.

Page fourteen

Herald of Holiness

Publishing House Days in the Northwest

Rev. H. D. Brown, our financial agent for the Publishing House, is now at work on the Northwest and Idaho Districts. In consultation with the District Superintendents, the following list of meetings has been made. Pastors and members in the various churches are requested to announce and make careful preparations for these meetings. Following is the list of meeting dates:

JULY

North Yakima, Wednesday evening ---30

July 17th, 18th, 19th.

Wheat Grove, Thursday evening.

AUGUST

Seattle, 1st Ch., Sunday morning ---3

Everett, Sunday evening ---9

Monroe, Monday evening ---4

Marysville, Thursday evening ---7

Bellingham, Wednesday evening ---6

Mukilteo, Thursday evening ---7

Snohomish, Saturday evening ---9

Portland, 1st Ch., Sunday morning ---10

Portland, 2nd Ch., Sunday afternoon ---10

Bremerton, Sunday evening ---10

McMinville, Monday evening ---12

Salem, Tuesday evening ---12

Bellevue, Wednesday evening ---13

La Center, Thursday evening ---19

Spokane, 1st Ch., Sunday morning ---17

Spokane, Sunday evening ---17

Spokane, Lincoln Hts., Sunday evening ---17

Coeur d'Alene, Sunday evening ---17

Garfield, Tuesday evening ---17

Trenton, Tuesday evening ---17

Diamond, Thursday evening ---23

Huntersville, Friday evening ---29

Walla Walla, Sunday evening ---17

Nampa, Tuesday evening ---26

The meetings in the interest of our Publishing House have been very encouraging, both in spiritual and financial results. We ask all of our people to pray for the divine blessing upon this work.

We have arranged with Rev. DeLance Wallace to present this work in the following places: Prarie Falls, Palouse, Colfax, Colfax, Belfair, Bremerton, La Center, Garfield, Trenton, Diamond, Huntersville, Walla Walla, Nampa.

We hope to have a report from every point.


A fine crowd was out to hear the message. I spoke to them for two hours, closing with a manifestly desired by everyone to live a better life. Will run over another week.

R. F. Pritchett.

Paw Paw, Okla.

We closed the meeting at Fairview, Ark., last Sunday night. July 19th. The Lord gave us a great meeting; quite a number saved and sanctified. Great crowds, deep conviction, and a great victory for God and holiness. Bro. A. T. Powell and wife of Osark, Ark., were with me and did good work in song and prayer.

J. D. Eddy.

McPherson, Kan.

The writer just closed a battle at McPherson, Kan. Four or five who were on back ground, confessed out, prayed through to victory, and the whole church was made stronger in God's grace. Brother Demore, the pastor, stayed with us through the whole week. He has a little flock of faithful pilgrims at McPherson who have a go through in their souls. Quite a number from other churches are planning a little service for the Nazarene church for their home church. We believe there are great things ahead for the church at McPherson. I am now in a meeting at Madison, Wis., where another little tent was raised and quarters built. Sunday, July 27th, was the first service. The house was well filled with hungry souls; fifteen at the altar the first service—some for pardon and some for purity. The preaching for a sin-killing, soul-saving time is fine in this place. Holiness has not been preached in this place for years.

J. H. Vance, Evangelist.

La Center, Wash.

Evangelist Lewis and Matthews are holding a revival meeting at Diamond Hill and View, Wash. Large crowds; meeting starts again.

J. W. Prazier.

Red Rock, Texas.

Our Union Grove meeting closed Sunday night with several professions, either converted or sanctified. Brother Manney was at his best. Several wonderful events are taking place in the various parts of the country in the first of the month. The Lord blessed in the first service; had big crowds and good attention all through the meeting. We have a home for a few years, but have not been able to build a shed for next summer. Brother Manney was called back for next year. I have been working with Bro. B. H. Ballard and wife the last year. The Lord has been good to us and we have had good meetings, for which I praise Him.

Calix Rowe.

Oklahoma City and Buckeye.

The writer spent a Sunday with each of these churches recently. We found Brother Moody, our pastor at Oklahoma City, and the "faithful few" pressing the battle in the church, Sunday school, and young people's services. The monthly envelope offering was not as large as usual, but a good spiritual interest was manifested in all the services.

July 26th we met by Pastor Casler at Caston depot, Buckeye, a holiness settlement two and a half miles south of the city, where the people (many of whom belong to our church), support a good public day school, in which our Sunday school, and our people have a good church. They also have a good Union Sunday school, and our people have a good church. The attendance on Sunday school and church services was excellent. Brother Casler and church together with the other holiness people and friends are trying to bring up their mission offerings, as the test rack, if not to the load. Both of these churches are praying and planning for an old-fashioned holiness revival.

H. F. Reynolds, Gen. Mis'. Sec.

Vilionia, Ark.

My last meeting was the Black Pork Camp. It was a very well attended meeting. Our place was in the tent, two either saved or sanctified. Rev. J. E. Mooney and wife were with me. I took Sister Hayne and the babies, and we camped and the Lord was there. Such victories I have not seen lately. They prayed through in the old-time way. Rev. L. L. Humric was to help me in this meeting, but failed to reach me. Brother and Sister Moore did some fine work. Brother Moore led the singing. We had large crowds, especially on Sunday. I go to the Holland camp from here. Expecting victory in the first service.

B. H. Hayne.

Hugo, Okla.

We closed a very interesting meeting at Erin, on the 20th. The attendance was fairly good throughout. Some good accomplished.
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BAKERSFIELD, CAL.

Sunday was a good day, from the fact the great God was with us in the display of His power. His free spirit predominated in the morning service, blessing the saints and convicting the sinners. The altar service was good, a number praying through, one among the number being a man who for some time had used tobacco. God delivered him, casting his heart as he cleansed his pockets, and he came up from the altar with the shining of heavens on his face. I met him on the street Monday morning, and in speaking to him and spitting, he was praising God for victory.

Rev. Mushburn, of Los Angeles (First Ch.) preached for us in the evening. God blessed and owned both messenger and message, and gave us seasons of refreshing from the presence of the Lord. One man professed victory. We enjoyed having Brother Mushburn with us, and our prayer is that he may be the blessing elsewhere as here.

The Sunday school is good and increasing in number; the open-air and jail work is excellent. Some have knelt on the street for prayer; also some in the jail. The opportunities for open-air services are great, and we are praying God to give us a hand wagon for our open-air work. Our prayer service Thursday nights are fine. A good spirit predominates. Attendance is good, considering the hot weather.

W. C. FAZER, Pastor.

EAST HOLLYWOOD, CAL.

How often one hears Nazarenes with the fire burning in the soul, living in a community of no churches, has resulted in a place of worship being established! Such was the case here. The work of the first scattered church was no short, hard to lead and feed them, the unsaved with "no one to care for their souls," makes the heart bleed, and the soul cry out to God unceasingly until "the grace of God was shed by fire" comes, preparing the way, opening the door, and planting a little vine to grow and spread, "whose branches run over the wall." This work had its beginning first in the heart, then in the home of the writer — a cottage prayer meeting conducted by Brother Refn schmidt. But God soon blessed to "the enlarging of our tent, lengthening the cords, and strengthening the stakes" — "and the end is not yet." Our present small hall has already become too small under the splendid display of spirit and body of our dear Brother and Sister Vernie Clarke, who took charge of the work the latter part of June. Oh, how hungry these folks are, and some are getting to God. God is calling on to great things.

Mrs. J. L. FINNEY.

LOS ANGELES, CAL.

First Church

Sabbath, July 27th, was enjoyable. Brother Cornwell preached in the morning on "The irresistible grace of God." In the evening on "Double Mindedness." There were six seekers during the day. At the morning service a class of twenty-nine new members were received. These came almost entirely from the various churches. God is sending old First Church large numbers of substantial men and women, for which we are deeply thankful. The pastor will spend a two weeks' vacation — the second real vacation in fifteen years — at Redondo Beach.

CHOTOAW, OKLA.

Our meeting at Harrah was not a failure. A goodly number found Christ. The Lord stood mightily as we were laboring in the Word. We began here July 2d with good crowds; six saved to date. Conviction is on the people. The devil is stirred, but we are looking to God for victory.

L. L. ISAAC.

BANNING, CAL.

We opened up fire here July 20th in one of the district tents. This place has no holiness

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How to Obtain It
How to Retain It

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The Superintendents’ Directory

GENERAL SUPERINTENDENTS

P. F. BREESE............Los Angeles, Calif.

Missouri District Assembly, Ellington, Mis-

souri; September 10-20

Southeast District Assembly, Donaldsville,

Louisiana; September 16-20

Louisiana District Assembly, Lake Charles. Louisi-

ana; November 19-20

Delta District Assembly, Lufkin,

Texas; November 25-30

Athens District Assembly, Bowie,

Texas; December 27-30

A preparatory service will be held in connection with

graham, the first day of the session. All members of

the assembly are expected to be present at the begin-

ning and remain until the close.

H. F. Reynolds, Oklahoma City, Okla.

R. F. D. No. 4

Grund Island, Neb.; August 7

Colorado Springs, Colo.; August 9-10

Kansas District Assembly, Kansas City, Mis-

souri; September 7

Iowa District Assembly, Kewanee, Ill.; September

10-14

Oklahoma District Assembly, Ada, Okla.

Culloden, Virginia; October 22-26

Kentucky District Assembly, Newport, Ky.

For further information, address Rev. H. F.

Hendel, Bethesda, Oklahoma City, Okla. The New Iowa District Assembly, Marshall-

town, Iowa; September 21

Clarkesville District Assembly, November 9

Arkansas District Assembly, November 9

The first service is connection with each assem-

bly will begin on Tuesday night, 7:30 o’clock.

Let all the members of the assembly plan to be

present at the first service.

E. F. Walker..............Glendora, Cal.

Dakota-Montana District Assembly, Sawyer, N. D.

August 3-5

Galena (Mich.) Campmeeting; August 25-28

Olivet, Ill., Opening of sessions, September 10-

12

Little Rock, Ark., Arkansas District Assembly;

October 14-19

Olivet, Ill., Chicago Assembly; September 30-

October 5

First session of all District Assemblies at 7:30

p.m. of the first day advertised.

DISTRICT SUPERINTENDENTS

ARLINGTON

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

ARKANSAS

G. E. WADDELL........Box 365, Beebe, Ark.

ALBERTA (CAN.) MISSION

W. B. TAYLOR.............Calgary, Alberta

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ALABAMA

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

Thaxton, Miss.; August 6-17

Milford, Ala., August 10-18

Brighton, Ala., September 2-10

"CHICAGO CENTRAL"

J. M. WINES.............Greenfield, Ind., R. F. D. No. 9

CLARKSVILLE

J. A. CHEVENAULT............Mount Mead, Tenn.

OZARK, ARK.

We closed a glorious revival at Altus, Ark.,

July 20th. This was one of the greatest reviv-

als of my life. Sinners came to the altar in

great numbers. It was glorious to see the pen-

sionists die out to see and the world. Old mat-

ters, grievances, troubles, etc., were made right.

People confessed to each other, forgave, and

made up. Some bright sanctifications and glo-

rious relocations. Bro. J. E. Woon, of Milli-

on, Ark., did the preaching. His preach-

ing was sane, Scriptural, unctional, and with

the power of the Holy Ghost. He surely has

the revival fire. About thirty-five either saved,

reclaimed, or sanctified. Three united with the

church and two others are to join. Sister Jon-

nette, Dadie Dance, of No. 8, did a fine job

and rendered good service. Sister Dance is a

young woman full of the Holy Ghost, faith, and

power. She has a grip on God, and can pray

the power down. She is one of the greatest

altar workers I’ve met.

We are now in Dyer, Ark. The meeting starts

well. Some ten converted already. I am pastor

here, and am doing the preaching. The Christians of other churches are helping

us. God is blessing us, and we are looking for

greater things.

A. B. CLARK